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DUCKS IN STREAM
By Katsushika Hokusai
(Painted in his 88th year)

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SIAM

While I stood before thee, Siam,
I felt that love's signet ring had pressed thy name on my mind
in life's unconscious dawn,
and that my traveller's hasty moments were big
with the remembrance of an ancient meeting.

The silent music of centuries has overflowed
the brink of the seven short days
that surprised me with the promptings of an immemorial kinship
in thy words and worship, thy offerings to beauty's shrine,
in thy fragrant altars with candles lighted
and incense breathing peace.

To-day at this hour of parting I stand in thy courtyard,
gaze in thine eyes
and leave thee crowned with a garland
whose ever-fresh flowers blossomed ages ago.

RABINDRANATH TAGORE

SIAM
International Railway
Oct. 17, 1927.

INDIA'S ILLITERACY: SHOULD IT BAR SELF-RULE?

By the Rev. Dr. J. T. SUNDERLAND

ONE of the arguments used much as a proof that the Indian people are not fit for self-government. and need to be ruled by others, is their "illiteracy."

If by illiteracy we mean ignorance, there is undoubtedly some force in the argument, for no one questions that a reasonable degree of intelligence is necessary in a people if they would rule themselves wisely and safely.

But this argument seems strange as coming from the British. For who are responsible for the illiteracy of the Indian people? There is only one possible answer. The chief responsibility rests on the British themselves. One would naturally suppose, therefore, that they (the British) would try to cover up and hide from sight a fact so damning to themselves as this illiteracy is. Instead of being a proof that they ought to stay in India, its existence there after more than a century of their supreme and unhindered domination, would seem to be a clear evidence that their rule has been a failure, has been an evil, and ought not to be continued.

The responsibility of the British for India's illiteracy seems to be beyond question. All the people of India except the very lowest (and many men of them) prize education highly, they earnestly desire it, and for fifty years their leaders have been pleading for it as for almost nothing else. Moreover, there is plenty of money to give India universal popular education—education equal or superior to that of Japan, if only the resources of the country, instead of being consumed on unnecessary salaries and pensions to Englishmen, and on worse than unnecessary military and other outlays for the benefit of the British Empire, were expended in the interest of the Indian people.

I say universal, popular education, equal to that of Japan. It is true India has a much-larger population than that of Japan, to be provided for; but it is also true that she has vastly larger resources, resources which, in proportion to her population, are much larger than Japan's. So that, if her revenues were not taken away from her by foreigners, she could not only equal, but actually outdo, Japan, in giving education to her people and thus nearly or wholly wiping out the illiteracy of India. The British hide these facts, the world does not know them, but the Indian people understand and realize them in all their bitterness.

Let us study India's illiteracy, to see exactly what it is, and to find out whether bad as its effects are, it is of such a nature that it ought to prevent her from having self-rule. Even if we grant that literacy, a much-greater amount of literacy than exists in India, is necessary for self-government in our Western world, where everybody depends for knowledge upon reading, where there is little knowledge or intelligence except what is obtained from books and newspapers—does it follow that there is the same need for literacy in a country like India, where the people are so much less slaves to books and papers, where they depend so much less upon these for their intelligence, and have so many other sources of knowledge besides the printed page?

Is it true that nations in the past which have been self-governing have always been literate? Have there not been nations many, in Asia and Europe and other parts of the world, with very much less literacy than India possesses to-day, that have ruled themselves, and done it well,—much better than any foreign power could have ruled them?

In the first place, it should be borne in mind that not all the people of India, by any means, are illiterate. The literate elements, while small in comparison with the 320,000,000 of India's entire population, are really large. Let us see how large.

Beginning with those who are literate in English, how many of these are there? Turning to the Statesman's Year Book of 1927, we find the number of persons literate in the English language given as 2,500,000. Do we realize that this number actually exceeds that of the population of any one of thirty-nine of the forty-nine states which

compose the American Union ? In other words, do we realize that there are more persons in India who read, write and speak the English language than the whole population of Virginia or Tennessee, or Kentucky, or Wisconsin, or Iowa, or California, and more than the combined population of Maine, Vermont, New Hampshire and Rhode Island ? Should such an amount of literacy as this count for nothing in estimating the fit men of India for self-rule ?

But this is only a beginning. India has a literacy of another kind, many times larger than this, and for purposes of Indian citizenship much more important. I mean, literacy in the vernaculars. What is the number of persons literate in one or more of the languages of India ? Turning again to the Statesman's Year Book, we find the answer to be 22,623,651. These figures may well be a surprise. Add this great number to that of the literates in English (making allowance for all duplicates), and we have in India actually more than one-half as many literate persons—persons who can read, write and speak some important language--as the total population of England, Wales and Scotland, more than one-half as many as the whole population of France, more than one-third as many as the total population of Germany. With all these not fewer than twenty-four or twenty-five milllons of literates distributed throughout the whole of India, one wonders with what consistency the British Government can refuse self-rule to the Indian people because of illiteracy.

But this is by no means all that is to be said. In a country like India, why should the question of literacy or illiteracy, as related to self-rule, be given anything like so great importance as the British give it ? Literacy is important, very important, in connection with culture, for enlargement and enrichment of life, and for uses in many directions ; but in a country like India is it not possible for men to be good citizens, valuable citizens, intelligent in nearly or quite all matters fundamental to citizenship and yet be technically illiterate ? Even if we say that ability to read and write is indispensable to good citizenship in *America* and *Europe*, are we quite sure that it is so in lands with different civilizations from ours ? We in the Western world almost universally regard literacy as always and everywhere necessarily identical with intelligence, and illiteracy as necessarily identical with unintelligence or ignorance. But a mistake could hardly be greater. A man who does not know a letter of the alphabet and who cannot sign his name may be a person of large intelligence, and, on the other hand, a man who can read and write half a dozen languages may possess very little knowledge of any practical value, indeed may be almost a fool.

The truth of this is well-illustrated by the case of a prisoner in the State Prison at Auburn, New York, in the year 1926. The intelligence tests of the 1,300 prisoners in that institution showed that the very highest intelligence of all was found in a man (45 years old) who had come into the prison wholly illiterate, unable either to read or write. His intelligence was proven to be higher than that of any of the high school or college graduates. And this by tests the most rigid.

The truth is, there is amazing ignorance in our whole American and European world as to the real relation of literacy to intelligence. The reason we identify the two is because we of the West are fed on books and other reading from our babyhood, and get almost all our knowledge from the printed page. Thus our minds become artificialized, our conception of knowledge becomes narrowed down to that which we get from reading, and other avenues for obtaining knowledge, outside of reading become largely closed to us. And yet these other avenues are of enormous importance. Taking the great past as a whole the intelligence of mankind has very little of it been obtained from books or letters. Books and letters are comparatively modern things, and relatively very artificial. The great means of gaining intelligence throughout by-gone ages, and the far more natural means, has been speech, not writing, has been personal contact with others—children learning from their parents, knowledge slowly gained by observation and experience, and handed down by word of mouth from generation to generation, wise sayings and teachings of sages committed to memory by the people and transmitted orally, and thus preserved from age to age as intellectual gold.

Up to very recent times the great teachers of mankind have never been teachers through books or reading or writing, but always through personal contact and speech. Jesus taught his disciples orally Buddha devoted himself to teaching all his long life,

but so far as we can find out his instruction was mainly, if not wholly, oral. Socrates, Plato, Aristotle and the great philosophers and teachers of Greece communicated their knowledge and thought by speech,—gathering their pupils and followers into groups and small companies, in gardens, groves or temples and there instructing them through conversation, with probably little or no use at any time of anything so artificial as a book or a manuscript.

Many of the greatest men of the past, even since writing and books have been known, (to say nothing of the long ages before letters were invented), have been illiterate,—kings, statesmen, commanders of armies, governors of provinces, managers of great business enterprises, discoverers, inventors, leaders in every department of life. Nobody ever dreamed that these men, or the nations to which they belonged, were incapable of ruling themselves and needed to be held in subjection by foreigners because of their illiteracy. Then why does anybody say that the illiteracy which exists in India (especially when it is remembered that by its side there exists the very large amount of literacy which has been mentioned) makes it necessary for the Indian people to be governed by aliens from beyond great oceans, most of whom come to their governing tasks in almost absolute ignorance of India, indeed, with far, far less knowledge of India's history, civilization, institutions, customs and real needs, than is possessed by millions and millions of the Indian people who are stigmatized and looked down upon by their egotistical British masters as illiterate ?

Up to within a century or so of the present time, the literacy of Great Britain was very low. When she wrote her Magna Charta, and when she established her Parliament and made her Kings answerable to it, only a small minority of her people could read and write. But that did not prevent her from ruling herself. Large numbers of the early pioneers of America, who penetrated its wildernesses, subdued its forests, and laid the foundations of its governments, were nearly or wholly illiterate, according to our present understanding of the word. But what men they were ! How many of us with all our book-learning are their equals in intellectual and moral strength ? It has been estimated that less than half of the people of the thirteen American Colonies at the time of the Revolution could read and write. Yet how nobly they wrought for freedom, and what a nation they founded !

Americans should not forget that the staunch and virile American stock from which Abraham Lincoln came was largely illiterate. The great Appalachian Mountain region of West Virginia, Kentucky, Tennessee, the Carolinas and Georgia, contains a white population of about 6,000,000, nearly all native Americans for six or seven generations. The statistics of the draft at the time we went into the European War indicated an illiteracy in that region of nearly 80 per cent. Would it not be possible to find six millions of graduates from our schools, including many graduates of our colleges and universities, that could be better spared from the nation than these independent and sturdy mountain people, so large a portion of whom cannot read or write ?

The large South American Republic of Brazil, according to a recent census, has an illiteracy of over 80 per cent. Yet Brazil is self-ruling and well-governed. Several other South American nations have a rate of illiteracy nearly as high, and yet have reasonably good governments, far better than any foreign rule could be.

Many of the people of India who cannot read and write not only possess large knowledge of things outside of books, but actually have an amount of knowledge of books (obtained by hearing them read or recited by others) which amazes the Westerner and often puts him to shame. The last time I was in India they told me that the lyric poems of Tagore were known by heart (had been committed to memory) by millions, and were recited and sung all over Bengal and far beyond.

I suppose it would not be beyond the truth to say that a larger proportion of the people of India, even of those who are called illiterate, are reasonably intelligent about the two great national (and almost sacred) Epics of their country, the Mahabharata and the Ramayana, and have large portions of them committed to memory, than the proportion of Europeans or Americans who are intelligent about our Bible and have relatively equal portions of that committed to memory. It is not uncommon for Hindu men and boys who have never been to school a day, to be able to repeat actually by the hour passages from these two great national poems or other esteemed Hindu literature,

and hardly less is to be said of the Mohammedans as to their knowledge of the Koran and other Islamic literature.

Max Muller (in his "What India Can Teach Us") says: "There is such a thing as social education and education outside of books; and this education is distinctly higher in India than in any part of Christendom. Through recitations of ancient stories and legends, through religious songs and passion plays, through shows and pageants, through ceremonials and sacraments, through fairs and pilgrimages, the Hindu masses all over India receive a general culture and education which are in no way lower, but positively higher, than the general level of culture and education received through schools and newspapers, or even through the ministrations of the churches, in Western Christian lands. It is an education, not in the so-called three R's, but in humanity."

Mr. Romesh Dutt, than whom there is no more trustworthy authority, says: "There are few if any groups of ten or twelve villages in India that do not contain men of influence, men of intelligence and some education,—men who are respected in their neighborhoods,—cultivators of the soil on a large scale, village priests, village physicians, village schoolmasters and others. These men are the natural leaders of the people. In political affairs they are usually willing to come forward for election, to represent their communities, and to serve the Government."*

Facts like these should be pondered by Englishmen or others who so lightly and ignorantly declare that the great historic nation of India is not fit to rule itself, but must remain subject to foreigners, because of its so-called "illiteracy."

In conclusion: The whole subject of illiteracy in India as related to self-government, may be concisely and fittingly summed up in the two following questions, which, it is believed, in the very putting of them answer themselves:—

I. Should India be ruled by a small body of foreigners, who are in the country only temporarily, whose supreme interests are in a distant land, a majority of whom are haughty and overbearing toward the Indian people, and unsympathetic toward India's Civilization and Ideals, whose knowledge of India and its needs, in the very nature of the case is and can be, only very imperfect and superficial? Or,

II. Should India be ruled by her own natural leaders, namely:

(1) the 2,500,000 Indians who are literate in English; plus (2) the 22,600,000 Indians who are literate in one or more of the languages of India; plus (3) the still larger number of millions of Indians, who although technically illiterate, are men of large practical intelligence, whose home is India, who love their native land as Englishmen or Americans love theirs, whose whole interests are in India, and whose knowledge of their own country and the needs of its people is incomparably greater than the knowledge of these possessed by any transient foreigners can possibly be?

I say, which of these are best fitted to rule India? I am sure the questions answer themselves.

Let nothing that has been said in this article be understood as meaning that the writer estimates lightly the value of reading, writing and books, or the importance, for many uses and in many directions, of the knowledge to be gained through them. As has been pointed out, India deeply needs and craves, and has long been pleading with her rulers to give her, this knowledge. The crime of her rulers in withholding it has been very great.

But, notwithstanding the illiteracy which is India's unfortunate lot, she unhesitatingly and earnestly declares that she is *fit for self-rule*, and by every principle of human justice is entitled to it. Furthermore, she wants the world clearly to understand that *one* of the *very strong reasons* why she demands *self-government* is, because only through it can she see any hope of ever *getting rid of her illiteracy*.

[This article is a chapter from the Author's forthcoming work, "India's Case for Freedom."]

* "Life and Work" (of Romesh C. Dutt), by J. N. Gupta, p. 110.

MEGALOMANIA IN LITERATURE

By NAGENDRANATH GUPTA

PHYSICIANS diagnose megalomania as a disease, sometimes symptomatic of a terrible malady. Apart from a medical prognosis, megalomania, or the delusion of power and greatness, such as that possessed William II of Germany and was the cause of his undoing, is not uncommon. It may be a very aggravated form of egoism, a hypertrophy which is colloquially known as a swelled head. It has been hardly noticed that this disease of the mind has been finding free vent in literature for a considerable time.

The part that literature plays in human affairs and human thought is a considerable one. It is not merely an intellectual stimulant. The highest creative literature has been known to permeate life itself. The great epics, dramas, romances and works of fiction often exercise a powerful influence on human conduct and human ideals. Our judgment of such works is limited by our knowledge. It is comparatively recently that European scholars have become aware of the existence of an important literature outside Europe. Even now such knowledge is confined to a very few people. Man's quest for all things that appeal to the higher faculties is narrow. To Europeans Europe represented the whole world just as the Aryans thought there was nothing worth knowing outside India. The Greeks looked upon Hellas as the land favoured by the gods and the Romans proudly declared Rome to be the hub of the world. Homer was and probably still is regarded as the greatest epic poet of the world. I am not sure, whether the majority of Englishmen do not regard Milton greater than Dante, or the Germans do not look upon Goethe as greater than Shakespeare. It may be due to a similar weakness that we Indians retain the conviction that Valmiki and Vyasa are the greatest poets that the world has yet known.

There is, however, a touchstone for literature as well as for gold, and any great book may be put to the test. When a book or the author of that book is designated immortal, it means that the book exercises a living influence upon living men. The epics of Homer are as well-known to-day as when they were sung or chanted by the wandering bard in the streets and homes of some forgotten town in ancient Greece. From Greece they have passed to the possession of the world. The names of Agamemnon and Achilles, Hector and Patroclus, the wanderings and adventures of Ulysses are now known in every part of the world. But great as the poems undoubtedly are, they are valued mainly as high literature with all the grandeur associated with true epic poetry. The *Iliad* and the *Odyssey* are beyond question the beginning of all literature in ancient and modern Europe. It may be noted in passing that among the many theories about the personality and identity of Homer one is that the word is derived from *homereo*, which means a collector. Turning to ancient Sanskrit literature we find that the author of the *Mahabharata*, Vyasa, is also believed to have been a collector because of the multiplicity of the works attributed to his authorship. The speculation itself is unprofitable, because nothing can be accurately ascertained about Vyasa and Homer, and whether they were the authors or compilers of the great epics they have left a heritage which is as real as it is priceless. But if we compare the epics of Homer with the *Ramayana* and the *Mahabharata* we can at once realise that the ideal of the Aryan poet is higher than the Greek ideal. Penelope is certainly an ideal wife, faithful to the wandering Ulysses, and the inventor of a womanly and ingenious device to put off her importunate suitors. Sita was placed in a much worse position, but she passed through the ordeal without scathe. To millions of women in this country she is not only a goddess, but the highest paragon of a true and faithful wife. It is only in India that we find the legends and myths of early Sanskrit literature interwoven into the web of Indian life and thought. In Europe the interest in ancient literature is detached and impersonal; there is no continuity of tradition; the modern Greeks or

Italians have nothing in common with the ancient Greeks and Romans; the most important break is the change of religion, and probably the good Christians in Greece and Italy designate Homer and Hesiod, Virgil and Ovid, pagans. In India men and women still cling to the ancient faith. Religion has passed through various phases, but there has been no radical change. The heroes and heroines of the Sanskrit epics are still the ideals of the Hindu race; many of the legends have been put to practical application. The birth anniversary of Krishna is still a national festival throughout India. Hindu women still perform the Savitri *Vrata*, in memory of the faithful Savitri, who won back the life of her dead husband from King Yama (Pluto) himself. The stories of the two epics with the numerous minor legends intertwined with them have been sources of perennial inspiration to later poets and dramatists. There is no other literature in the world which has filled so large a space in the life, religion and thoughts of a nation.

Evidence of a sense of racial superiority has been sought in the *Ramayana* in that part of the narrative in which an aboriginal race inhabiting the southern part of the peninsula has been designated a race of anthropoid apes. These formed the allies of Rama and the army with whose help he vanquished and killed Ravana, the demon-king of Ceylon, and rescued Sita from captivity. It is impossible to judge what was at the back of the poet's mind, but certainly there is no contempt for the monkey-army and the leaders among them. Hanuman was the most devoted and zealous follower of Rama. He discovered Sita in the wood where she was kept a prisoner, and he is worshipped as the monkey-god to this day. Others were gallant fighters and their unselfish devotion to Rama and the part they played in the rescue of Sita were beyond all praise. There is not a word anywhere to show that these heroic and generous friends and followers of Rama, at a time when he and his brother Lakshmana were exiles and wanderers upon the face of the earth, were despised or treated with contumely. Any race or tribe would be proud to have such a record.

In later times when the age of the drama appeared in Sanskrit literature the consciousness of the superiority of the Aryan race became manifest. Sanskrit drama is singularly free from coarse or vulgar language or expletives. Oaths cannot be found in the dialogues, even when the speakers belong to the lower ranks of society. The severest term of abuse is either a son or a daughter of a slave These ancient Aryans were clearly a clean-minded people who never used foul language. But there is a sharp distinction between an Arya and an Anarya (non-Aryan). When a woman is addressed in indecorous language she flashes out the retort, 'you speak like an Anarya!' Contempt is concentrated in that one word. An Arya must be incapable of anything unworthy, undignified or unbecoming. He must be true to the teachings and traditions of his race. One who is not an Arya may be different. But it is only rarely that we come across such remarks and only in some dramas; there is no insistence on the superiority of the Aryan race no obsession of greatness, no universal contempt for other races. The great poets and dramatists were full of their own high art and seldom treated of trivial things or feelings.

Ancient Greek literature is also free from any insistence on the superiority of the Greek race. The great epics treat of war and adventure, the famous tragedies of Aeschylus, Euripides, Sophocles and Seneca mostly treated of the mythologies of the different parts of Greece, while the comedies of Aristophanes lashed the vices of the age with the hand of a master. Literature was not used as a medium for the assertion of national superiority, and even the Helots, who were slaves, were let alone. The Romans were the proudest among the ancient nations, but their best literature is not tainted by expressions of contempt for other peoples.

The bar sinister of colour was first introduced in literature by Shakespeare but without the slightest reflection upon the man of colour. If Othello was a Moor he belonged to a race which had left its stamp of sovereignty upon parts of Europe. In the beginning of the eighth century the Moors invaded Spain and they overran the whole country except the Asturias and it was not till the end of the fifteenth century that they were expelled finally from the country. The remnants of their splendid architecture are still to be seen in the south of Spain. A whole nation of Europe was conquered by a Negroid race and the white people had to live under the rule of a black race. It is not ancient history even now and it was quite fresh in the time of Shakespeare. The

tradition of the Moors as a nation of warriors and conquerors appealed to the imagination of the dramatist who knew no distinction between black and white, but who knew that human nature was the same everywhere, whatever the colour of the skin. Othello is a noble and chivalrous character, but there is a weak joint in every armour and the green-eyed monster of jealousy blinded Othello and led him to the crime of wife-murder. His Ancient, Iago, who warned him against jealousy while feeding that passion with diabolical cunning, was a Greek, a 'Spartan dog' as Lodovico calls him in passionate anger at the end of the double tragedy of the deaths of Desdemona and Othello. We feel pity for Othello's weakness and sympathy for the wreck of his newly-wedded happiness, but no contempt for his essentially lofty character. He was descended from a royal line as he said, 'I fetch my life and being from men of royal siege' and some of the noblest words in the drama are put into his mouth. When accused of having won Desdemona's love by witchcraft he made a straightforward, soldierly statement showing how he had unconsciously wooed his wife by recounting to her his deeds of valour and how her admiration had mellowed into love:—

She lov'd me for the dangers I had pass'd,
And I lov'd her that she did pity them.
This only is the witchcraft I have us'd.

Tortured by the venom of jealousy injected into his veins in ever-increasing doses by the arch-poisoner, Iago, Othello exclaims in the ascending intensity of a dramatic passion that his martial occupation is gone:—

Farewell the tranquil mind: farewell content!
Farewell the plumed troop and the big wars
That make ambition virtue! O, farewell!
* * *
The Royal banner, and all quality,
Pride, pomp, and circumstance of glorious war!
* * *
Farewell! Othello's occupation's gone!

And when the fair Desdomena lay before him, the breath of her life stifled by his own hands, and Othello was convinced of her innocence by the whiplash of Emilia's tongue, how magnificent and despairing is the outburst of his grief!

O! cursed, cursed slave. Whip me, ye devils,
From the possession of this heavenly sight!
Blow me about in winds! roast me in sulphur!
Wash me in steep-down gulfs of liquid fire!
O Desdemona! Desdemona! dead!
Oh! Oh! Oh

Finally, there are the great words uttered just before the self-inflicted blow that laid him by the side of Desdemona in death:—

I pray you
* * *
Speak of me as I am; nothing extenuate
Nor set down aught in malice.

Iago had a white skin but the blackest of hearts. He calls Othello 'an old black ram' behind his back but admits to Roderigo the nobility of Othello's nature:—

The Moor, howbeit I endure him not,
Is of a constant, loving, noble nature,

So great a poet as Shakespoare cannot be swayed by considerations of race or colour, for his genius is a mirror in which the whole range of human nature is impartially reflected. The highest creative art is invariably impersonal. Moreover, England never dreamed of an Empire in the lifetime of Shakespeare. He died in 1616; in 1614 Sir Thomas Roe was sent as an ambassador to the court of the Great Moghul and the dazzling magnificence of the Moghul Empire must have convinced him of the insignificance of the little island kingdom in north Europe. Shakespeare was merely universal; the young imperial idea was taught to shoot much later.

In a Victorian poet like Tennyson the pride of race finds full vent in a poem like "The Defence of Lucknow" and the heroic character of the British defenders is extolled to the skies. To this no exception can be taken, as it is natural for a poet to feel pride in the gallantry of his countrymen. In the heroic defence of the Residency at Lucknow the Indian soldiers took an important part and this has been gracefully and gratefully chronicled by the English poet:—

Praise to our Indian brothers, and let the dark face have his due!
Thanks to the kindly dark faces who fought with us, faithful and few,
Fought with the bravest among us, and drove them, and smote them, and slew,
That ever upon the topmost roof our banner in India blew.

The power of the East India Company was founded by men who were as unscrupulous as they were able, and as a servant of this Company Macaulay indited his wholesale and unfounded calumny against the Bengalis as a people. Inebriated with his own rhetoric, which sounds hollow and untrue in every one of his laboured periods, this writer wantonly defamed a people whose salt he had eaten

without a single thought that the worst among the Bengalis who had dealings with English servants of the East India Company were angels of purity compared with many who condemned them. Robert Louis Stevenson, himself one of the finest and truest stylists in the English language, has unreservedly denounced the meretricious artificiality and the false ring of Macaulay's style. Truth was to him of no consequence so long as an effect could be achieved by heaping up simile and antithesis. This disregard for the truth and contempt for other races were the early symptoms of the disease which has now appeared in epidemic form in literature. Who with any respect for the truth could have described the battles of Chilianwala and Sobraon in the Sikh War as drawn when the British rout in both battles was complete? One ceases to wonder that Indian history is so carefully Bowdlerized before being put in the hands of Indian students.

This attitude of the superiority of race became more and more noticeable in western literature until it found triumphant expression in Rudyard Kipling, who was hailed as one of the immortals and was promptly awarded the Nobel Prize for Literature. As a young man he served as an assistant on the editorial staff of the *Civil and Military Gazette* and the *Pioneer*, at Lahore and Allahabad. He had never anything to do with Bengal or the Bengalis and yet his most envenomed writings were directed against people belonging to that race. He has been rightly dubbed the Poet of the Empire, for the imperialist is an insufferable egoist whose head strikes the stars and who looks down upon the world as peopled by pigmy races, he alone and his countrymen towering over the rest as giants. No imperialist can ever be a true poet or a great dramatist, for real humanism cannot be bounded by race or colour, and it is the privilege of supreme genius to obliterate all narrow limitations. The designation of the Poet of the Empire carries its own condemnation for such a poet can never be a world-poet. It is only an imperialist that can outrage human nature by such a sentiment as 'the East is East and the West is West, and the twain shall never meet', or the apparently sanctimonious but really blasphemous doctrine about the White Man's Burden. If the lawless possession of another man's liberty and his property can be called a burden, why does the white man squeal out in terror when his liberty and property are in jeopardy? The memory of the four years ending in 1918 is not yet so far distant that there is any difficulty in recalling it. The only fine note that Rudyard Kipling has struck is in "Recessional."

The perpetual amusement that is found in the manufacture of 'Baboo English' made in England or Anglo-India shows a woeful lack of the sense of humour in literature. If specimens of Anglo-Indian Bengali or Hindustani could be collected the laugh would be on the other side; for Englishmen spend thirty or forty years in India without ever learning to speak any Indian language decently, and as to writing, they never learn anything at all. As linguists the purveyors of Baboo English are nowhere.

Overwhelming evidence of a boundless racial vanity is to be found in the literature and periodicals of the West, particularly among the English-speaking races. If you wish to see the double of a reigning sovereign in Europe, one who can pass for the king himself, unrecognised by his ministers and subjects, you have only to look out for a likely Englishman. The fact that these conceits are to be found in works of fiction makes no difference in the habit of the mind, the viewpoint of the writers. If an Egyptian or Turkish beauty living in the seclusion of the purdah happens to fall in love, who is the fortunate individual favoured by her? Why a European, of course. If there is a damsel in distress, captured by a Sheik, or abducted by savages, the knight who rushes to her rescue is invariably an Englishman braver than Bayard or the knights of King Arthur's Round Table. If one wishes to see a single man scattering a whole crowd as chaff before the wind, he has merely to read a story in an English monthly magazine. And this perpetual self-exaltation goes hand in hand with the most withering contempt for other nations mingled with wholesale and sweeping calumny. If the hero is invariably a European, the villain is either an Asiatic, an African or a Mexican. A frequent foil to a noble and heroic Englishman is a Chinaman. To judge by the pictures presented in the shilling shockers and accounts of sensational adventures in the magazines, a Chinaman would appear to be the last word in crime and low cunning. One of Rudyard Kipling's books is devoted to grossly maligning a Bengali. The law is being amended to

penalise newspaper attacks on prophets and saints, but there is no law to prevent or punish the calumniation of whole nations in books and stories. There has been a recent instance of such a book being made part of a propaganda for political purposes, but the deliberate and conscious offender may not be a victim of a malady of the mind. A book like "Mother India" may be a cold, calculated thing, perpetrated with delibertion and defended with brazen effrontery, the vinegary output of a shrewish mind combined with sterility of all notions of justice and appreciation.

Much of this literature of beating the big drum on one's own door step is fugitive. Most of it is turned out by the printing press to be thrown into the bottomless wastepaper-basket of oblivion, but the mind at the back of it persists. So irresistible has become the obsession of race and colour that the phrase 'a white man' has become a synonym for every virtue under the sun. You may read in any trashy story in a periodical that Dick, Tom or Harry proved to be a white man; in other words, he had not only a white skin, but he was truthful, honourable, chivalrous and possessed of all the virtues. It might just as well be said that he had descended straight from heaven, nimbus and wings and all! It is megalomania, stark and unashamed, finding outrageous expression in language. The coiners of this phrase never paused to think, because they had lost the power of discrimination, that if a white man possessed all the virtues the converse also must have been true, namely, that the brown, black or yellow man had no virtues. No man in the possession of his senses would dare to make such a preposterous statement, and the assertion about a white man is proof positive of literary megalomania.

As a student and admirer of all that is best in English literature I wish to make it clear that I have dealt with a certain class of writers only, who have brought the noble aim and purpose of literature into disrepute. The pride of race and skin and the intoxication of imperialism have unhinged the mind and upset the balance of judgment and the catholicity of sympathy inseparable from high class literature. So far have this obliqueness of vision and the warping of the intellect advanced that they have encroached upon legitimate literature. I have recently an occasion to see a book entitled 'Rabindranath Tagore, Dramatist Poet', by E. J. Thompson. It is a thesis which has won for the writer a Doctorate in Philology from the University of London as well as a chair in the Oxford university as a Lecturer in Bengali. It is outside my purpose to attempt a review of this book or to examine the writer's knowledge of the Bengali language. He has read the Bengali poet in the original and translated several of his poems. He has attempted an elaborate and detailed criticism of several works of the poet, whom he ranks among the world poets. Since he owes both his degree and his appointment to his criticism—whatever may be its value—of the writings of the Indian poet, it would be absurd for him to assume an attitude of superiority towards the poet. In the main, his attitude is generally correct, but there are lapses which can only be explained by a mental pose of superiority. I do not say it is conscious or deliberate, but there is unmistakeable evidence that the English critic, who spent several years in India as the Principal of a missionary college, thinks that he can teach the Indian poet a thing or two. It may be that Mr. Thompson is somewhat handicapped by the habit of teaching in the class-room, for habit has an awkward tendency to become second nature, but in several passages of the book the schoolmaster seems to be very much abroad and to have lost his bearings. As an illustration I shall quote a single passage from Mr. Thompson's book :—

> If he (Rabindranath Tagore) had been able to study such work as (say) Dr. Bradley's discussion of the reasons for the failure of the long poem in Wordsworth's age, or Dr. Bridges's careful appraisement of Keats's odes relative among themselves, I think he might have been an even greater poet and avoided faults which flow and crack his beauty far more deeply than mere repetition does, annoying though that fault is.

I shall not insult Mr. Thompson by asking him whether he has read a certain effusion called 'English Bards and Scotch Reviewers' written by Lord Byron when that poet was a very young man and his critics were seasoned veterans of the *Edinburgh Review*. Here the case is reversed, as the poet happens to be an older man than his critic, and, being a mild Hindu, is not accustomed to reply to his critics. But the phrase Indian Bards and Anglo-Indian Reviewers would be aptly suggestive of the English precedent. It may be even conceded that the critic in this case means well and that he is innocent

of any intention of belittling the greatness of the poet. But I have grave doubts whether Mr. Thompson ever realised the full significance of the sentence quoted above. If the poet had not been an Indian would an advice of this kind have been tendered to him? The implication is clear that if the Indian poet had gone to school to two obscure English critics, whose names are unknown outsides a small circle of English readers, he would have become a greater poet and avoided some faults. Can the impudence of presumption go beyond this cool suggestion? Who are the two famous critics, anyway, who can make great poets? We at this distance have scarcely heard of Dr. Bradley, and if Dr. Bridges is the King's canary who refused to chirp in America, he does not seem to have succeeded in making himself a great poet for all his careful appraisement of Keats. No one can claim perfection for all the works of any poet, for even Homer was seen to nod, but critics can no more make or unmake poets than a peasant can have sunshine or a shower of rain at will.

It did not occur to Mr. Thompson that some of the works of Rabindranath Tagore have been translated into other languages besides English, and French, German, Italian and Scandinavian critics may offer the poet the same sort of advice as that given by Mr. Thompson. A French critic may recommend the poet to study some distinguished French critics, a German may urge the claims of German poet-makers, and so on. All this advice would be thrown away for the simple reason that the Indian poet is not familiar with all European or Asiatic languages. With a naive complacence Mr. Thompson has in most instances tried to discover the source of the Indian poet's inspiration in the writings of some English poets and, from this point of view, it seems natural that he should advise the Indian poet to turn to English critics for guidance. The influence of earlier poets must necessarily be found in later poets. All the books written by Kalidasa, with the exception of the *Meghduta*, are based upon incidents in the *Ramayana* and *Mahabharata*, but that takes away nothing from the greatness of Kalidasa. Rabindranath's debt to English poets is very small compared to what he owes to Vaishnava and Sanskrit poetry, but that does not affect his own position as a poet at all. Poets make critics; critics do not make poets or help them in any way. A poet follows his own light and serves his own genius as best he may. What does it matter to Wordsworth or Keats what Dr. Bradley or Dr. Bridges may write about them, and how is their reputation as poets likely to be affected by any criticism of to-day? The world has judged Rabindranath by his work, and his critics have followed the path blazed by his fame. His triumphs are his own, so are his weaknesses, but his work has been treated as a whole, and the world ranks him as a poet whose achievement is not bounded by race or country. Any critic is welcome to follow his own judgment, as a poet must be free to pursue the bent of his own genius, but in Mr. Thompson's book there is a distinct trace of that obsession of superiority which has degenerated into megalomania in less reputable writings.

STUPAS OR CHAITYAS

By R. D. BANERJI

THE word stupa, which means a mound has now come to denote a Buddhist temple or shrine of a particular type. Originally the term and its equivalent both signified a tomb, from the word Chita, a funeral pyre. The word stupa was applied to a mound in which the ashes of a Arya or a Asura have been buried.[1] They were either round or square. The word was in common use in the 6th century B. C. when Gautama Buddha had begun to preach Hindu religion. When asked by a disciple

[1] *Memoirs of the Archaeological Survey No. 31, p. 13.*

he had answered that a stupa should be of the shape of a inverted alms-bowl. The earliest examples of Buddhist and Jain stupas are really hemispheres. Such is the shape of the great stupas at Sanchi and that at Manikyala near Rowalpindi. The Barhut stupa has not survived up to our time but the specimens we find on its bas-reliefs are hemispheres placed on a round pedestal or a drum[2], the north-western frontier of India abounds with ruins of stupas of all sorts beginning from the 2nd century B. C., to the 5th century A. D., when Buddhism was practically destroyed by the repeated invasions of the Huns and the Gurjaras. The evolution of the stupa or the Chaityas can be studied at best in the north-western frontier or Gandhara and at Bodh Gaya, where numerous Votive stupas were erected from the 3rd century B.C., to the end of the 12th century A. D.

In Buddhism stupas and Chaityas came very early to be divided into two different classes, the solid Chaitya built as a monument to commemorate a certain event and the hollow Chaitya, which contained some relic. The nature of the Jain Chaitya or stupa is less familiar to us. One such stupa of the first century B. C., or A. D., was excavated by Dr. Fuhrer at Kankali Tila in Mathura and the remaining specimens are known to us only from bas-reliefs. Buddhist Chaitys and stupas of all ages are far more numerous. The earlier stupas at Sanchi, Sonari and Satdhara (near Sanchi) and Manikyala were hollow or Garbha-Chaityas. The Sanchi Satdhara and Sonari stupas were the tombs of great Buddhist missionaries. The second stupa at Satdhara contained the relics of the saint Sariputra, the contemporary and the favourite of Gautama Buddha and that of his companion Mahamaudgalyayana.[3] The second stupa at Sonari contained the relics of the celebrated saint Majjhima and of Kaundinputra the missionary to the Himlayan regions.[4] The relic box found in the stupa at Manikyala contained a number of relics.[5] Many later stupas, such as the great Dhamek stupa at Sarnath were solid monuments built to mark the position of a particular site. Yuan Chwang has mentioned many stupas that were erected by pious Buddhists to mark special spots connected with the life of Gautama Buddha.

The small votive stupas in the courtyard of great temple at Bodh Gaya and the larger stupas of the North-Western Frontier Province afford us sufficient examples for the historical treatment of the architecture of the stupa. The stupa whether hollow or solid was always a structure with a circular base. The super-structure differed at different times, the earliest specimens being hemispheres on a low rectangular platform. In many cases the outline and appearance of the oldest stupas was changed by the addition of other layers of masonry over the old one such as stupa No. 1 at Sanchi. This became a much-larger hemisphere built on a higher pedestal with the passage of time. Another typical example is the Dhamek stupas, the lower part of which is built of stone but the upper part of bricks. The lower part, which remained unfinished, is an irregular hemisphere built on a large round pedestal. It was most probably built in the 5th century A. D, the brick structure was added to it in the 7th century when the entire structure lost its original character and became ovoid in shape. The Dhamek stupa, when the facing of the brick portion was intact, resembled the stupa of the goose at Giriyek, 10 miles from ancient Rajgir in the Patna district.

The gradual evolution of the stupa from the primitive hemispherical burial mound to the stately stone or brick structure of Buddhists is a process of five different stages;—(1) the primitive stupa placed on a pedestal, (2) the addition of a circular drum above the pedestal, under the hemisphere, (3) the increase in the height of the drum making the structure a thick round pillar with a curved top, (4) the addition of different tiers in the pedestal and the drum e. g. the stupa at Paharpur in the Rajshahi district of Bengal and 5 the sloping of the side walls below the drum but above the pedestal which we find in the Burmese and Siamese stupas.

In three earlier classes the evolution is gradual and the stupa does not deviate from its original character. For example in the case of stupa No. 1 at Sanchi or the stupa at Manikyala we see that the pedestal is round instead of being square and the lower portion of the hemisphere rests on a round

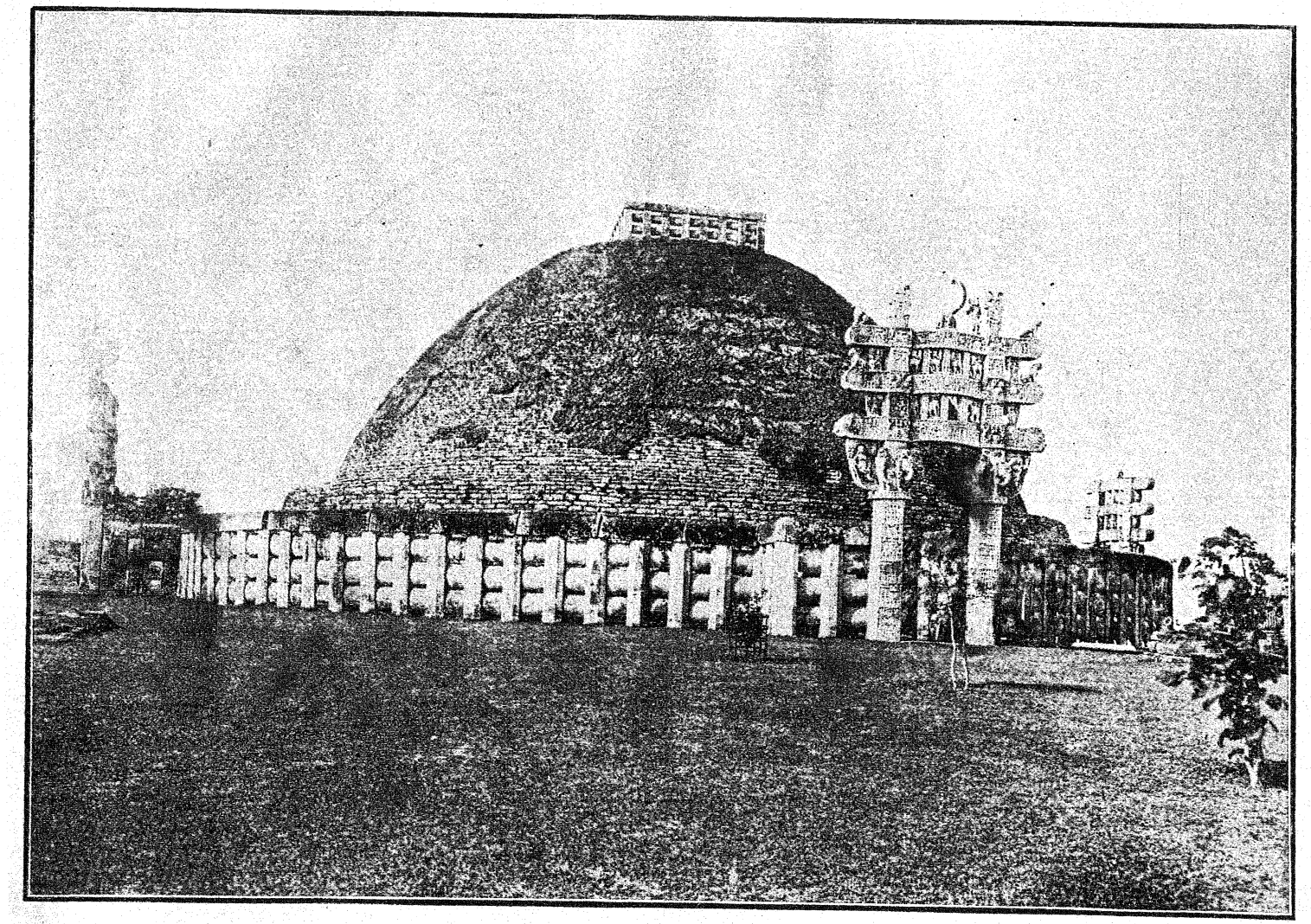
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[2] *Foucher, L' Art Greco Buddhique du Gandhar p. 53 fig. 8.*

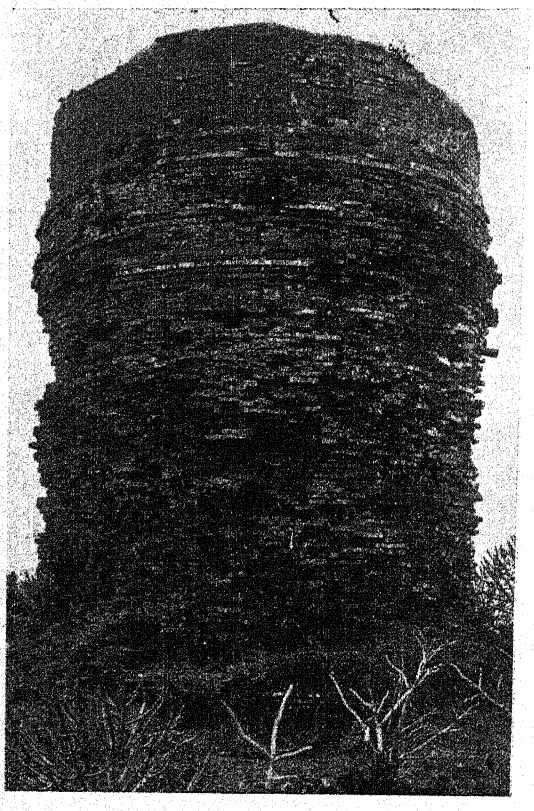
[3] *Epigraphia Indica, Vol. X, App. p. 25, No. 152-3.*

[4] *Ibid. No. 157.*

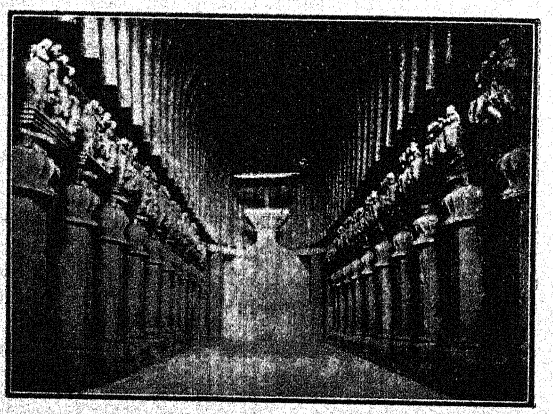
[5] *Journal of the Royal Asiatic Society, 1909, pp. 646-7.*



Stupa No. I, Sanchi, Bhopal State
(2nd. Century B. C.)



Stupa of the Goose at Giriyek,
Patna Dist.



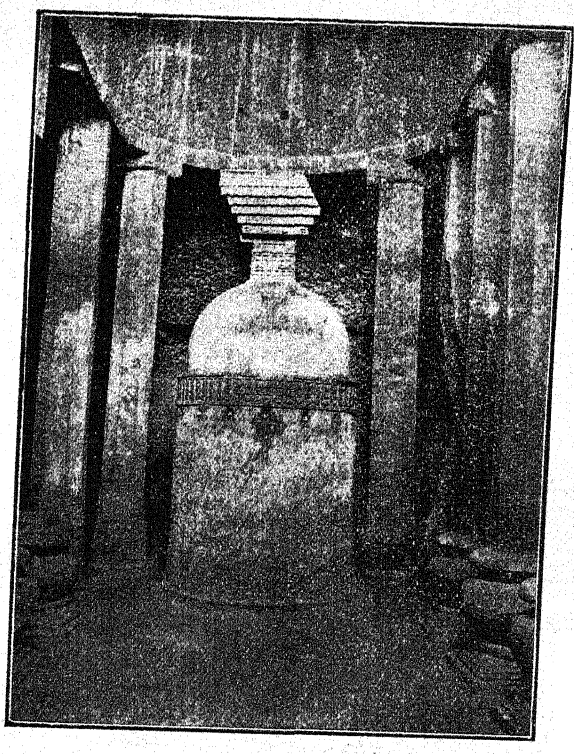
Interior of the Chaitya-hall
at Karla, Poona Dist.



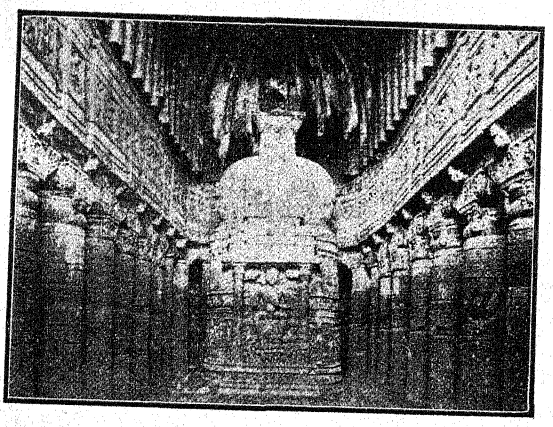
Later Mediæval Miniature Stupa
From Bodh-Gaya, Gaya Dist.



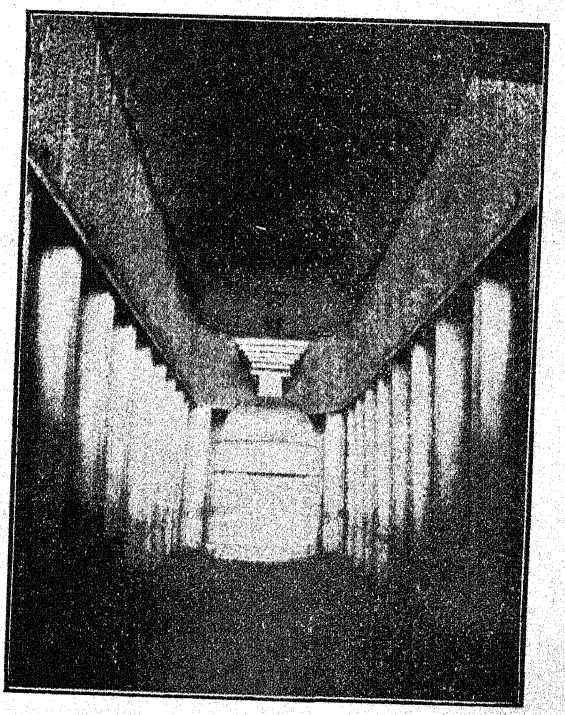
Miniature Stupa from Bihar,
(I. M. No. Br. 14)



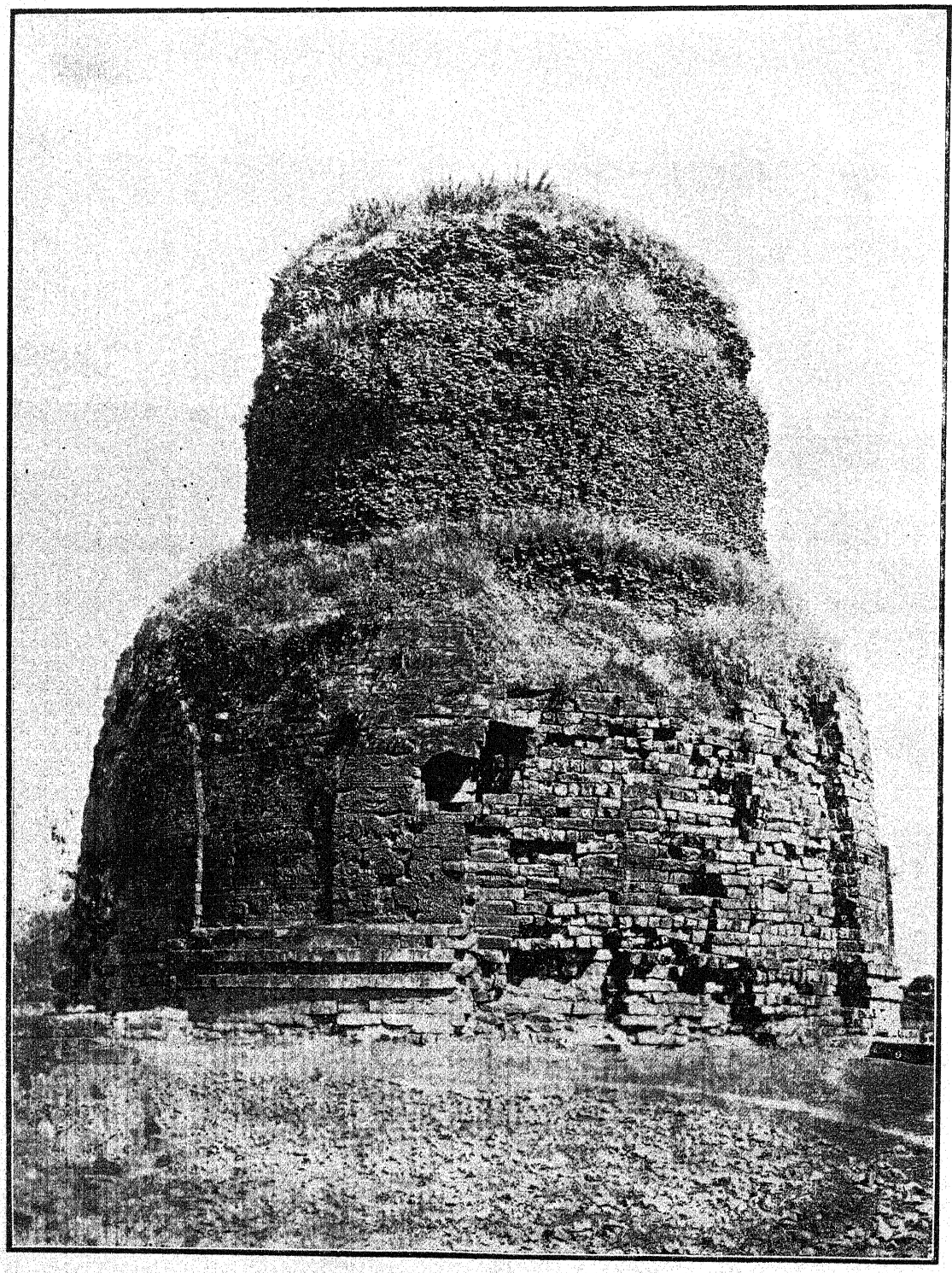
The Stupa in the Chaitya-hall
Cave No. X, Pandre Lena group, Nasik Dist.



The Stupa inside the Chaitya-hall
at Ajanta (Cave No. XXVI)



The Stupa in the Chaitya-hall
at Bedsa, Poona District



Dhamek Stupa, Sarnath near Benares
(5th and 7th Century A. D.)

base. The real stupa of the first class which does not rest on any drum is therefore to be found among votive stupas only e.g. the big stone hemispheres in the courtyard of the great temple at Bodh Gaya and in isolated instances in the North-Western Frontier Province e.g. in the stupa at Chakpat in the Swat valley.[6] These older stupas can be recognised at a glance as they are totally different in form from later specimens, for example, the stupas at Ishpola, Bhallar, Bariket or Topdarra. The earliest reliquaries were modelled after the stupa. The best example is that discovered by General Gerard in a stupa at Burj-i-yakdereh to the east of Kabul.[7] In this specimen the pedestal forms the base, the drum and the hemisphere, the lid and the five umbrellas one over another the handle of this peculiar reliquary.

In the second class of stupas we see the following divisions; (1) the pedestal surrounded by a railing, (2) the circular base and drum surrounded by another railing, (3) the hemisphere and (4) the square base above the hemisphere for the reception of the umbrellas. The number of umbrellas were never fixed and thus we find one only on the stupa in the great Chaitya hall at Karla but two in the bas-relief on the Barhut stupa.

The third stage can be better studied in the rock-cut Chaitya-halls of western India. The Chaitya in the great Buddhist cathedral at Karla is placed on a round but low pedestal over which is the drum, the height of which is a little less than half of that of the pedestal. But the abacus and the square receptacle for the umbrella are abnormally large and disproportionate to the hemisphere. If we compare the stupa in the Chaitya-hall in cave No. 10 of the Pandulena group near Nasik with that in the Karla Chaitya-hall then we shall find that the pedestal has become a thick dwarf column near the top of which is carved a Buddhist railing separating the hemisphere from the pedestal. In fact, in this case there is no drum unless we take the railing to be one. In the great Chaitya-hall at Kanheri the stupa or Chaitya bears almost the same proportion to the pedestal as the Karla specimen. The increase in the height of the drum first of all seen in the Pandulena Chaitya-hall is evident in many later stupas the dates of which can be approximately fixed. Thus we find that in the majority of stupas depicted on tablets of homage discovered at Mathura, the drum of the stupa, wherever there is one, is proportionately as high as that in the Pandulena Chaitya-hall, e.g., the Jain stupa on the tablet dedicated by the courtesan Vasu, the daughter of the courtesan Lonasobhika at Mathura.[8] A similar development can be



The Chaitya in the Chaitya-hall (Cave no. III) Kanheri, Powna Dist.

seen in Amaravati sculptures where the height of the drum above the pedestal is only too apparent. To return once more to the Gandhara country we find that the increase in the height of the drum was gradual. Such is the case with the Ishpola stupa where the height is still moderate.[9] In the case of the stupa at the mouth of the passes of Cherat and Gunivar it has increased to a certain extent[10] but in later cases it suddenly increased disproportionately. The stupas at Barikot[11] and Topdarrah[12] in the Swat valley show the imposition of three separate drums over the pedestal for the reception of the hemisphere. Such is the case of the stupa in the 6th century Chaitya-hall at Ajanta, cave No. XXVI. This evolution in the form of the stupa can be seen in sites excavated at Taxila by Sir John Marshall. The great Dharmarajika stupa is one of the best examples of the earliest forms of the stupa.

[6] *L'Art Greco Buddhique pp. 56-59 figs. 10-12.*
[7] *Ibid p. 79 fig. 21.*
[8] *Mathura Museum Catalogue pp. 184-86; Q. 2; A History of Fine Art in India and Ceylon, pl. XXXII (Cambridge History of India, Vol. I, pl. XXIV-65.*
[9] *L' Art Greco Buddhique p. 63 fig. 14.*
[10] *Ibid p. 65 fig. 15.*
[11] *Ibid p. 67. fig. 16.*
[12] *Ibid. p. 170, fig. 17.*

The dilapidated condition in which it was discovered was extremely favourable for a study of its method of construction. It became apparent to the discoverer that the vast mass was retained in position by dividing the circumference into a number of sectors each separated from the next by a radial wall connecting the periphery with the centre. The name probably indicates that it was a stupa built by Asoka but subsequent additions left it untouched in form. In the courtyard of the Dharmarajika stupa as well as the different sites such as Sirkap, Jandial, Mohramoradu, Sirsukh and Jaulian one can see the gradual increase in the height of the drum in Gandhara stupas also. This can also be seen in the little stupa discovered in the interior of the supposed stupa of Kunala where the pedestal is square, the drum almost as high as the hemisphere and the latter irregular in shape.[13]

Connected with the increase in the height of the drum of the stupa is the beginning of a very important development in Indian plastic art, e. g., the decoration of the stupa and its component parts with basreliefs representing the Jatakas and the story of the life of Gautama Buddha. These decorations of stupas or Chaityas originated with the creation of the Buddha image by artists of the Gandhara school, and consisted of two classes ;—(1) a series of images of Buddhas or Bodhisatvas inside Chaitya-windows or horse-shoe-shaped arches and (ii) bas-reliefs on drums or their square pedestals representing scenes from the life of Buddha. Therefore among Gandhara sculptures we find two classes of basreliefs ;—(a) basreliefs on curved slabs and (b) those on straight slabs. Among the former may be mentioned the famous bas-reliefs from the drum of the stupa discovered at Sikri[14] but now in the Lahore Museum and the small stupa from Loriyan Tangai represents the second class.[15] Another development in stupa architecture was the additions of a shrine in the form of a niche or still on one side of the drum of the stupa. Numerous examples have been discovered in the Gandhara stupas[16] and later on a niche or shrine was placed on the four cardinal points of each stupa.[17] The single niche or shrine against the drum of the stupa can be seen in stupas from Sindh, e.g. the stupa at Mirpur Khas[18] in the Thar and Parkar districts discovered by Mr. H. Cousens and that discovered by me on the highest mound at Mohenjodaro in 1922-23.[19] The addition of four niches or shrines on the cardinal points can be seen in stupa No. 1 Sanchi and among the remains still lying at Bahrut in the Nagod district between the stations of Uncherra and Satna on the Itarsi—Allahabad section of the G. I. P. Railway.

The addition of Buddha and Bodhisatva figures to the basements, pedestals and drums of Gandhara stupas concerns the history of the Indian plastic arts much more than that of Indian architecture. But the addition of the shrines on one side and later on the four cardinal points led to a transformation of the form of the stupa in mediaeval times. The earliest example of such niches as four sides is a specimen from Mathura of the Kushana period (N. 1).[20] In this specimen the drum is round but on four sides of it are four little niches each containing a little figure of Buddha seated cross-legged in the same attitude. The round part of this stupa is larger than a hemisphere and its base is shorter than the circumference of the drum. This is the earliest example of this type of the stupa which, from the fourth century A. D., till the final extinction of Buddhism in India, was the common form of the stupa of Chaitya in Northern India. In the Kushan period bas-reliefs depicting stories from the life of Buddha continued to adorn the drum of the stupas carved by the artists of the Mathura school of sculpture ; *cf.* the stupa-drum from Dhruva tila in the Mathura Museum.[21] With the example of the earliest stupa of his type we must proceed to consider the evolution of the stupa in later period. Sir John Marshall's excavations at Sarnath have proved that in later times, i. e., from the 4th to the 12th century A. D., this form

[13] *Annual Report of the Archaeological Survey of India.*
[14] *Journal Asiatique X me Serie, Tome II, 1903, p. 323.*
[15] *L' Art Greco Buddhique, p. 313 fig. 160.*
[16] *Ibid. pp. 184-85. figs. 71-72.*
[17] *Ibid. p. 183 fig. 70.*
[18] *Annual Report of the Archaeological Survey of India.*
[19] *Illustrated London News, September 20, 1924.*
[20] *Catalogue of the Mathura Museum, p. 168, pl. IV.*
[21] *Ibid. pp 166-68 ; N. 2 ; Journal Asiatique X me Serie, Tome pl. 1903, p. 323.*

of the stupa became stereotyped. The stupa now becomes a monument placed on a square or rectangular pedestal, the angles of which very often consisted of a number of recessed corners, over which was placed a cylindrical drum on four sides of which were four niches or shrines containing figures of Buddhas or Bodhisatvas over which, again, was the drum, which is still retained the form of a hemisphere slightly flattened at the top. Over the hemisphere was placed a square a abacus or *harmika* for the reception of the pennon of the umbrellas. The square pedestal was called the *medhi* and in larger specimens it was approached on four sides by four flights of steps, the drum and the dome were known as the *Anda* or the egg and the abacus, *harmika* The seven umbrellas were often called *Chhatravali*. In almost all cases of larger stupas the umbrella was placed on a metal rod which ran through the centres of all of them.

The niches on the sides of the stupa were in the majority of cases occupied by images of Buddha in the same posture: but gradually the poses changed and four Buddhas had their hands placed in the four conventional postures of Buddhism ;—(1) *Bhumisparsa* or "the attitude of touching the earth", indicating that Gautama Buddha was in the act of touching earth in order to call the earth-goddess to witness his attainment of perfect enlightenment, (2) *Dharma-chakra* or the attitude of "turning the wheel of law," a technical expression used in Buddhism to denote the first sermon preached by Buddha at Benares, (3) *Abhava*, the grant of assurance to the mad elephant or the robbers employed by Buddha's cousin and rival Devadatta to murder him in the narrow streets of Rajgriha, the capital of Magadha in the 6th century B C. (4) *Varada*, or the posture of blessing used by Buddha to bless the people after his return from heaven where he went to preach his own religion to his mother.

With the change in Northern Buddhism came a great change in the Buddhist pantheon. The seven past Buddhas and the future Buddha Maitreya gave place to a regular pentarchy of five celestial Buddhas, five terrestrial Buddhas and five Bodhisatvas. The stupas were then decorated with the figures of four out of the five celestial Buddhas ;—(1) Akshobhya, (2) Amitabha, (3) Amoghasiddhi (4) Ratnasambhava and (5) Vairochana. It is in these later phases of Buddhism that we find a variety of deities occupying the niches. In certain cases at Bodh Gaya, the niches of the votive stupas are occupied by Bodhisatvas and their divine female energies, in another case they are occupied by four principle incidents of Gautama Buddha's life. This particular specimen belongs to the eleventh century A D. and was discovered amidst the ruins of Ban Raja's Garh in the Dinajpur district. [22] Late in the 12th century the stupa or the Chaitya developed into a four-faced image or an elongated temple like mediaeval Indian temple with spires. In a specimen discovered at Bodh Gaya we find four figures of Buddha occupying four sides of a pillar with a Chaitya at the feet of each of these figures. This type resembles a modern Chaumuha or the *Pratima-sarvatobhadrika* of the Jains. In another specimen discovered at Bodh Gaya we find four niches on four sides occupying the entire area near the bottom and over them on each face a row of four miniature stupas, the top only being fashioned like a stupa It was the Magadhan type of the stupa which was borrowed by the Mahayanists of Arakan and Pegu as we see in the stupas of Pagan.[23] The early Buddhists of Arakan, Pegu and Upper Burma were Tantric Buddhists who are called "Ari" in Burmese sacred literature and the present-day Buddhism of Burma and Siam[24] was introduced into these countries from Ceylon. But with the change in the form of the religion the sacred architecture of these countries did not change and the bell-shaped drum and the hemisphere of the Burmese Pagoda is a direct devolopement of the old Prome stupas[25] in which the sides of the drum became sloping instead of being perpendicular in order to enable them to bear the additional thrust of the brick in mud masonry of the later dagabas.

The form of the Tibetan Chorten as well as the name is derived from Magadhan or Bengali prototypes. Buddhism was intoduced into Tibet from Bengal in the 11th century A.D. when Atisa or Dipankara Sri-jnana went to Tibet. Tibetan alphabet has preserved

[22] It is now kept in the Maharaja's palace at Dinajpur. See *Journal of the Asiatic Society of Bengal. Vol. LXIV, Part I. 1875, pl. X.*

[23] *Annual Report of the Archaeological Survey of India 1906-07. p. 128. fig. 1.*

[24] *For a Siamese Cambodian stupa see Foucher L'Art Greco Buddhique, p 91 fig 26*

[25] *Annual Report of the Archaeological Survey of India 1909-10 pl. XLV-1-4.*

the 11th century form of the north-eastern alphabet of India with great correctness. All Tibetan Chortens retain the form of the stupa of Bengal and Magadha in the 12th century[26] and the later modifications is stupa architecture of the 12 th century in these country did not affect Tibetan sacred architecture.

Of the larger stupas in Bengal and Bihar the temple at Paharpur, is the only example now known to us. In this temple we find prototype of the Ananda temple at Pagan[27] but it is slightly different in plan from the great Borobuder temple in Java. It is a Garbha-Chaitya or a hollow stupa as indicated by the long narrow window in its drum. It was built in three different tiers, the lowermost of which was cruciform in plan. One arm of the cross was occupied by a long staircase, the other three being represented by small projections. In the second tier there was a broad open walk for circumambulation around the shrine. Above this open path a Cruciform peristyle hall went round the entire temple. In the arms of the second cross there were four halls on four sides which were the outcome of the evolution of a niche or shrine on one side only of the great stupas of Sindh, e. g., those of Mirpurkhas and Mohenjodaro. The contents of these halls have been destroyed. On the northern side at least there was a ledge or small platform above the height of the reef of the peristyle hall. The unexcavated roof of the main structure indicates that it was of the shape of a Chaitya.[28] Most probably it was one of the chaitayas in Pundravardnana the pictures of which have been discovered by M. Foucher in the illuminated Buddhist Sanskrit manuscripts found in Nepal.[29]

Along with large stupas and medium stupas miniature stupas were used in large numbers in all Buddhist shrines. Numbers of them made of stone and metal have been discovered at Nalanda, a few at Bodh Gaya and quite a number in the ruins of the Uddandapura monastery (Modern Bihar Sharif in the Patna district). One of these Bihar miniature stupas shows the beginning of the modern Buddhism of Napal. It possesses five Buddha figures instead of four ordinarily represented around stupas and on four sides of the abacus are represented the three eyes of the Gods. In the Svayambhu Chaitya in Nepal four celestial Buddhas are represented around the drum and the presence of the fifth, Vairochana, is indicated by three eyes on the abacus.

[26] *See the miniature stupa from Bihar.*
[27] *Annual Report of the Archaeological Survey of India, 1903-04, pl. XXIX.*

[28] *A short account of the first year's excavations (1925-26) was written by Sir John Marshall in the Illustrated London News, July 1926.*
[29] In Ms. Add. No. 1644 of the Cambridge University *Library*: Foucher: *Etude Sur L'Iconographie Buddhique de L'Inde 1 er partie p.199 No. 52.*

INDUSTRY AND POLITICS*

By K. N. CHATTERJI, B.SC. (*London*), A.R.C.S. (*London*)

SIR Alfred Mond's unique position, both as a politician and as a captain of industry, carries promise enough that a book by him, on subjects such as are dealt with in the present work, would repay careful perusal. And we find the promise amply fulfilled, although we may differ—and differ we do, most strongly, with him on certain propositions of his, such as an Imperial Union of Industries—and in many other matters, both with regard to the soundness of his premises and the rigidity of his deductions.

This book may be regarded as a sort annotated history of the problems of industry and labour in Britain dating from the Post-Napoleonic period to the present day, with appendices on such matters as Socialism, Empire policy, Taxation, etc.

It must be remembered that this book is

* *Industry and Politics.* By the Rt. Hon. Sir Alfred Mond Bart. LL.D. M.P. MacMillan & Co. Ltd. Lond. Price 12s. 6d. net.

written from the viewpoint of one who was born, so to say, with the reins of an immense group of industrial enterprises in his hands. This would explain the apparent astigmatism in certain matters—as in his presentation of cartels, trusts or combines as unqualified blessings, coupled with the immense depth and clarity of vision as displayed in other subjects, especially in the matters of organising and efficiently conducting industrial enterprises.

Most of the sections and subjects dealt with in this book are of peculiar interest to Indian industrialists and practical economists, as they go very deeply into the following questions:

(i) The factors essential for the efficient conduction of an industrial enterprise.

(ii) Why is the foreign competition so formidable and successful (in the case of India, foreign means British, too).

(iii) How to market goods in the face of foreign competition.

(iv) What is meant by an efficient industrial organisation, taken individually and in groups as in Cartels.

Besides the above, the problems of labour unrest and the policy of the state with regard to industry are discussed in a highly interesting manner. The conditions that obtained in Britain during the post-Napoleonic period together with the efforts made by the state to combat the troubles, with all their failures and successes, and the final coming of stabilization, are presented in order to draw a parallel to the present depression.

Indian conditions are nowhere discussed, even in connection with the Empire. Indeed, India is only twice mentioned in a cursory way—which means that it does not count; but the problems discussed are also the problems of present-day commercial and industrial India. Only here they attain a magnitude undreamt of in any Western country. And the picture drawn of what is being done—let alone what is proposed in the way of improvement—in the way of industrial progress in Britain and elsewhere, in all its staggering reality should act as an eye-opener to those complacent arm-chair economists and industrialists who consider that India is well on the way towards industrial and economic development and dream of complete "modernization."

The following extracts, express as they do the considered opinion of a successful and experienced industrialist, should show what is meant by the above.

"The demands which are made on technicians for new processes to improve the efficiency of existing plants in cost reduction, are little realised by those not in contact with the daily working of a great enterprise."

Here the very idea is unthought of.

It can no longer be stated that "necessity is the mother of invention", but I think it may truly be said that the steady methodical investigation of natural phenomena is the father of industrial progress.

And this from Dr. Ludwig Mond (Sir Alfred's father) in 1889! No wonder England progressed. Then follows a whole host of examples of the successful application of Science to Industry, through the prolonged and painstaking efforts of scientists who ventured to apply laboratory methods to the factory.

"Theories become the tools of industry."

"The General Electric Company of America giving £200,000 a year to American Universities for the promotion of electrical research, quite apart from the research department of their own works.....Messrs Brunner Mond and Company decided some time ago to set aside £100,000 for such purposes."

How much have the great industries of this country, with the sole exception of the Burma Oil Co., given to the Indian Universities? How much for instance, have the jute, tea, coal and oil industries given to the Calcutta University, how much have iron and steel to Patna, how much has cotton to Bombay and how much has manganese given to the Nagpur University? *Nil*, we believe, is the sum total of all these donations!

"It is a curious and sad fact that when industry is depressed, many of those directing industry have only one idea of economy and that is to cut down research. This is based on a profound fallacy. Research and better scientific methods of production can do more than any other factors to help industry out of difficulties."

"The history of some of our great industries has been a history of a long, discouraging but eventually triumphant struggle to make the original laboratory discovery applicable."

Here in this country, a dividend of at least 12 per cent. being expected from the very first year, such attempts would be regarded as sheer lunacy by the directorate and summarily put a stop to. In any case, we have not heard of any such attempt, with the exception of those done in the Forest Research Department.

"There is a popular but erroneous idea that great discoveries are the results of brilliant but haphazard guess work.....On the contrary they are usually the well-earned reward of a series of

long, careful and often tedious and monotonous experiments."

"Research is not the royal road, it is the ordinary, daily hard working road—almost the only road—to final prosperity."

"As a result of technical research the Germans have reduced the consumption of coal in Iron and Steel Industry by 15 per cent," (as compared with 1919), "How little is the economic advantage of learning understood."

These statements are amply borne out by the facts cited.

"Contented workers may balance to the employer the competition of cheap labour."

"The relationships of those engaged in industry must be rendered of a stable and permanent character."

"There must be a just and broader recognition of the worker in industry. He must be made a co-partner.

"The terms 'employer' and 'employed,' 'master' and 'man' are inapplicable to our modern industrial conditions."

We draw the attention of the Burra Sahibs and Burra Huzurs, both Indian and European, of our Mills, Factories and Railways to the above statements of a very Burra Sahib. We mention Indian Burra Sahibs, too, because we remember the case of an Indian director of a Company who got up from his chair in high dudgeon because a "servant" of the Company was sitting at the same (directorial) table! The servant in question was not an ordinary labourer, but a technical man, of good family, trained in America, and in every way—excepting in the weight of his purse—the superior of the idiot who refused to sit at the same table with him. And, of course, even an ordinary labourer should be treated with courtesy.

"Higher wages must carry with them a greater degree of production and efficiency."

"Industry to-day is over-burdened by excessive overhead charges.....direct and specific subsidies granted by the Treasury would increase these burdens and make our position in the competitive markets still worse."

The above remarks might have been specifically directed against the Iron and Steel, and other Indian industrial companies that are enjoying or want to enjoy such subsidies. Has the efficiency of those who constitute the "overhead" in such concerns been ever thoroughly examined? Sir Alfred advocates profit sharing and not "production bonus." What would happen if such a system were adopted, in place of the present arrangements, at concerns like the Tata Iron and Steel Co., Ltd.?

As previously noted, International cartels, mergers, etc., are strongly advocated in this book and the bright side of such things well-painted. The question of the weak, individually and collectively, going to the wall, and that of all the iniquities of such combines, that led to the Anti-trust legislation in U. S. A., are not discussed.

Still the sections on these subjects are of great interest to us, as they show what these things mean and how their power and capacity, already extremely formidable, are increasing steadily. Indian industries must face this menace with eyes open and that immediately, as mere abstract theories, like nationalisation, or sentimental jeremiads, as those uttered in connection with "cottage industries," would not save us from being industrially—ruthlessly and utterly—wiped out, leaving only hewers of wood and drawers of water in this country.

Similarly the plea for a closer economic bond, contained in the section on "The British Empire as an economic unit", should be carefully studied. Under the present circumstances such a bond would spell bondage for India.

The views expressed on other subjects, such as state control, socialism, etc., should be examined by others who are better versed in such matters than the present reviewer. All we can say, after reading Sir Alfred's statements, is that a thorough examination of these exotics is desirable before they are planted here.

In short, this book would help to answer many questions regarding industry, such as, "why do they succeed and why do we fail", and as such we recommend it to all who are interested in the economical, technical and political problems of industry. We dare not recommend it to our politicians, as they, with very few exceptions, have a sublime disregard for such problems. Heaven only knows whether such things are really beneath their notice or are only beyond their brains. For instance, the coal-mining industry is slowly dying in Bengal; the Match Industry in India is being crushed out of existence in its infancy in the coils of a foreign owned and directed trust; cement, paint and varnish, and lastly, cotton is being similarly menaced; but no one seems to be losing any sleep over these matters, either in the Councils or in the Assembly or even in the various 'National' Congress Committees.

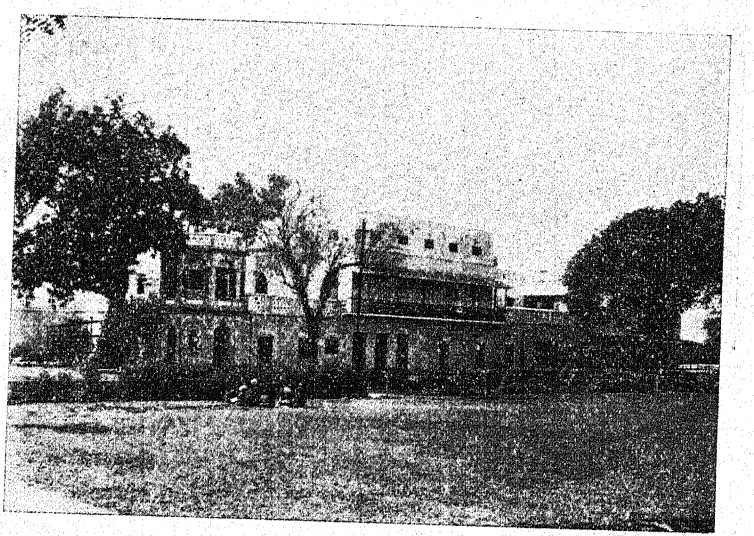
A PLEA FOR EDUCATIONAL REFORM IN INDIA

By MISS KAMALA BOSE

THE urgent need of India today is not *more* of education, but also of *better* education. The improvement of educational methods must keep pace with the extension of its domain if the best results are to be obtained. This aspect of the problem should be recognised without further delay. In fact, it has been too long delayed already, and the country is suffering from its ill-effects. If the education imparted to the people has been seriously lacking in quantity, it has been still more sadly wanting in quality. This fact impresses one more and more as one gets a closer acquaintance with our educational system. It is specially true about the early stages of education from the primary to the high school standard. The sooner the remedy is found, the better will grow the prospect before the nation.

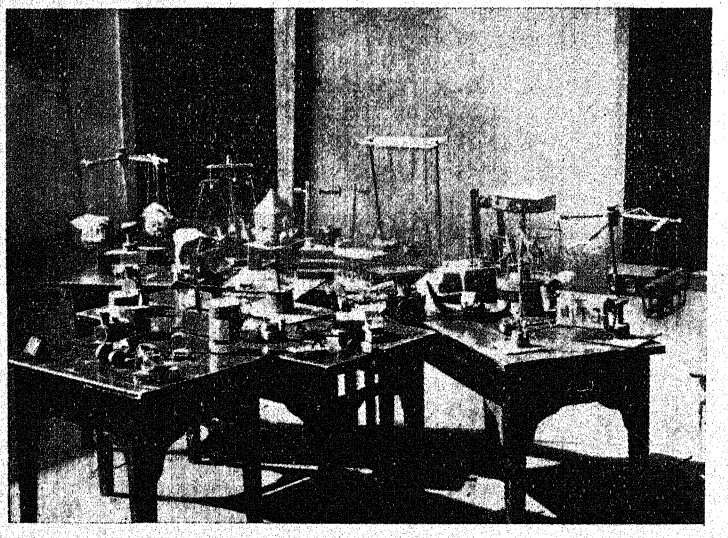
I have been in educational work in different parts of the country during the last 15 years, and my experience extends to such diverse places as Calcutta, Eastern Bengal, United Provinces and the Punjab. I have been in charge of the Modern High School at Delhi, which is conducted on new methods, since its inception seven years ago. I have taken part in the education of boys, girls and purdanashin women through their school and college courses. So I have had ample occasions for studying and observing the methods and results of our educational system at close quarters, and may fairly claim to have an intimate knowledge of our educational problems. I have also recently had a unique opportunity of studying the educational systems in vogue in Europe, and of seeing the improvements which have been brought about in different places by changes in the school methods. After attending the World Conference on New Education which was held at Locarno in August last, I was able to visit quite a number of schools in Italy, Switzerland, Germany, Holland, Belgium, England and Scotland, including some of the most up-to-date and improved types. It was, therefore, possible to compare the newer methods with the older ones, and to find out the difference in the results obtained. These visits have helped me also to compare the educational methods followed in India with those in Europe, and to realise more vividly the deficiences under which we labor here.

The most prominent fact which stands out from a comparison between the progress of education in India and Europe is the utter illiteracy of the masses here. It hangs as a millstone on the neck of India's progress, and must be removed as soon as practicable. As the distances of time and space disappear with improvements in the means of communication, the economic competition between the peoples of the world grows keener every day. India has to enter this arena with a serious handicap. She bears a solid block of 300 million people, i. e., over 90 per cent of her population in a state of absolute



The main building of the Modern School, Delhi

ignorance. They do not even possess the rudiments of knowledge, and are, therefore, bereft of any means of self-improvement. Her place in the struggle is almost a hopeless one. Unless a radical and rapid change is brought about, there is great danger that her people will be left far behind in the race. Already the lowliest forms of manual work with the scantiest remuneration fall to the average lot of her industrious workmen. The people might in the end become a nation of hewers of wood and drawers of water—held in the grip of an economic slavery under the advanced nations of the world. In fact, outside India they are already regarded as such by the capitalists in the different parts of the Empire. And with the rapid industrialisation of India by foreign capitalists, the process is going apace within the borders of India herself. Thus the illiteracy of India has proved a real menace unto herself. The situation is a tragic one, but its intensity is further heightened by the fact that in spite of their illiteracy, the intellectual capacity of the masses is of a high order. Even the peasants and the backward classes have given repeated proofs that they are capable of receiving the highest education that can be given them, and of showing splendid results. The same can also be said about the women, who have, with very few exceptions, been almost entirely left in the darkness of ignorance. The University results have shown that their intellectual powers, when given proper scope, are in no way inferior to those of the men.



Specimens of handiwork produced in the Montessoril Department of the Modern School, Delhi

Universal primary education is the one thing needful for the uplift of India. In order to ensure its rapid progress, it should be made both free and compulsory at first. As a serious matter which concerns the continuance of the Indian people within the civilised circle of the world, the cost of such education should be made the first charge on the revenues of the country. But this education must be something quite different from what is imparted at present. Education, to beeffective, must help in creating an alertness of all the senses. This can only come through a very careful development of both the body and the mind of the child. Under our present system in India, a child of tender age is daily confined in a badly constructed and ill-ventilated *pathsala* for long hours without any arrangement for tiffin. He is cramped into a little space and made to acquire a smattering of the Three R's under the shadow of the teacher's birch. He finds no real interest or pleasure in his studies, and simply goes through them as a result of cruel intimidation, which almost shatters his nerves and damps his lively juvenile spirit. There is hardly any effort made to draw out and develop the natural intelligence of the child. No scope is given him for self-expression. Most of his lessons he has to learn by rote, and has to repeat them to his teacher in a state of nervous fear. No attempt is made to encourage or develop his aesthetic ideas. The curriculum takes no notice of that side of his life. His moral and religious training is left out altogether. Little or no encouragement is given to sports, as being detrimental to study. Physical culture receives no attention. A training in practical co-operation among the boys is never attempted. No real esprit de corps is created. Instead of teaching the dignity of labour, a spirit of contempt for manual work is often fostered. Weak in body and depressed in mind the

child passes through the different stages of his school life, without finding in them much difference as regards method or scope. The higher grade schools are as backward in all these essential matters as the primary ones. On the other hand, as the medium of instruction is changed from the vernacular to a foreign language, the difficulties are further accentuated. When at last the boy comes out of the high school grindmill, there is little of initiative or zest for work left in him. It is no wonder that the Indians have been charged with a lack of originality and initiative. These faults, if true, must be laid at the door of their system of education, which is eminently suited to crush out such qualities. The result of such education has been far from helpful in really building up the nation and has even proved a hindrance in some respects. A good percentage of the primary scholars, finding no incentive to self-culture, gradually forget their lessons, and drift back into illiteracy. The trouble taken to educate them means so much labour lost and money wasted. Others who are able to continue their studies in high schools come out of them merely crammed with some book knowledge, fitted to become petty clerks in offices and shops. They often find their life a failure because their education has not been a preparation for life as all true education should be. While their memories have been sharpened, no serious endeavour has been made to develop the creative faculties of their mind. Such students, even when they get into the college cannot fully recover their powers, which are stunted during their childhood the most sensitive period of their life. Thus the miserable apology for a school which has been put up in this country, in contrast to the well-planned and fully equipped institution as one finds it in England and elsewhere has retarded the vigorous mental growth of the people. The deficiencies of our system become at once manifest to us as one visits the splendid schools of the West, specially the modern ones, and comes across the healthy alert and active students there.

If we desire to see our people reach a status equal to that attained by the people of Western countries, we should reform our schools on modern improved lines. In order to do so the following considerations should be specially kept in view:—

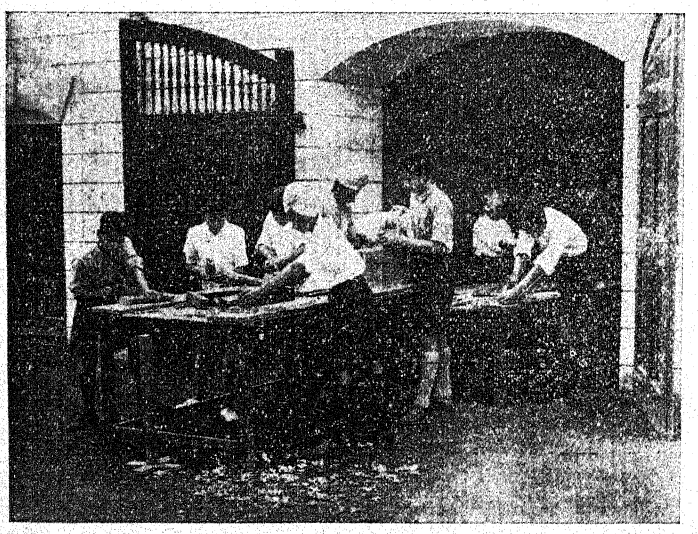
(1) A school, in order to be an efficient nursery for the physical and mental growth of its pupils, must be located on ample grounds. The study of dead records called books, unless accompanied by a simultaneous study of Nature around us, fails to sharpen the faculties of the mind. It leads to a tendency for cramming without a real understanding of the contents. The school grounds, when thoughtfully laid out, provide the children with a suitable field for such nature study. These also create a sense of freedom in the child mind which cannot be found in mere school-rooms. The growing self-consciousness of the child finds scope for development in a little world of its own. Here Nature supplements the education of the child with many valuable lessons which cannot be provided by any human agency, and which bring real joy to the youthful heart. The sceneries, the birds and small animals, the plants and trees, the leaves and flowers, the music provided by some rivulet or the songs of birds—all these make valuable contributions to the intellectual and emotional culture of the child. The child is led gradually to modes of self-expression through arts, such as music and painting. An



Nature Study Class of the Modern School, Delhi

interest in creative activities is fostered through gradening etc.

Besides, extensive school grounds are absolutely necessary for maintaining the health and developing the physique of the children. Open air life and outdoor games are essential if a healthy mind is to be preserved in a healthy body. It is only the open fields which can give birth to the spirit of 'sportsmanship'—a term which includes many moral qualities. In Italy, Germany, England and other countries of Europe the utility of extensive school grounds has been fully realised. All good modern schools have large areas of land attached to them. I have there come across schools with less than a hundred pupils which possess a hundred to two hundred acres of land. Much emphasis is placed on this matter, and it is held that the first heavy outlay on it is fully repaid by the improvement in the health and the proper mental growth of a succession of students.



A Class in Manual Training Modern School, Delhi

In India there is as much need for school grounds as in Europe, specially in the towns and cities. In rural areas, however, where natural sceneries abound, a smaller quantity of land will generally suffice.

(2) The study of Nature should be further encouraged by means of well-arranged excursions to places of natural or historical interest. Such outings form a regular feature of school life in Europe. These are very helpful in quickening the minds of the pupils. Visits to the seaside, hills and lakes etc., prove useful for the study of elementary geology and geography, while a vivid interest in history is created by seeing places of historical importance. The benefit to the health of the students is also seen in a greater activity and buoyancy among them.

(3) The knowledge of a still wider world should be conveyed to the children through carefully selected magic lantern and cinema exhibitions. These tend to expand their minds very quickly, and enable them to realise the facts regarding other lands more easily than through the medium of books. In Europe such means are widely adopted for the spread of mass education, and for developing the minds of children. The importance of such methods has hardly yet been realised in this country. Here we have a potent instrument for the rapid extension of education among the masses.

(4) A school should pay proper attention to the health and physique of the pupils. They should undergo medical examination at regular intervals, and be treated for their defects and diseases. The physical exercise of the students should be considered a subject of prime importance in every school, and not a matter of indifference as at present. This should be a regular part of the school curriculum. Gymnastics athletic, sports, swimming, boating and other healthy games, both indoor and outdoor, should be encouraged. The spirit of sportsmanship should be carefully developed. Due care should also be taken that the food given to the children be suitable and sufficient. It would be desirable to make provision for tiffin for all pupils. It is idle to expect proper mental work on an empty stomach. A school should at least supply free tiffin to all poor students who cannot afford it.

(5) The spirit of co-operation and social service should be inculcated among the pupils from their early childhood. It is wonderful to see how quickly they pick up this training and genuinely fall in with such

ideas. Once learnt, the spirit grows with the life of the students, and permeates the whole school. It engenders toleration, and creates a bond of fellowship among them. The school life affords many opportunities for undertaking co-operative and social work among the students themselves.

(6) The students should, apart from their studies, daily engage in some creative activities, viz, gardening, carpentry, smithy, printing, drawing, painting, pottery, photography, weaving, etc. Such work develops the powers of initiative and thought. It also reveals the direction in which the taste of a pupil lies. The scope for manual work which it gives is a healthy corrective against a sedentary education. It further establishes the connection of education with the practical side of life, and makes education more complete than it would otherwise be.

(7) Every effort should be made to develop the æsthetic sense of the pupil, which often lies dormant in him. The realisation of a sense of the beautiful, whether in music, painting, or natural scenery, is essential, and should always be kept in view. Subjects which encourage this process should form a regular part of the curriculum. Thus only can the full mental growth of a child be assured.

(8) As much of the early education as possible should be imparted through object lessons. This will not only make it more interesting, but will keep it from growing purely abstract and from encouraging cramming.

(9) To obtain the best results it is necessary to connect the home of the pupil with the school in the matter of his education. Therefore, the gurdians should be properly interested in the education of their wards. Their active co-operation should be secured to see that the child's study at home is a real continuation of the work done in the school.

(10) Suitable text-books must be provided. This is a matter of the utmost importance. A good deal of the primary education in our country has been spoilt by the use of bad text-books requiring the use of wrong methods of instruction.

(11) There should be a proper correlation of the subjects taught. A great deal of harm is done by teaching the subjects as if these formed seperate watertight compartments. It seems that even very few of our teachers really appreciate this point. Special efforts should be made to convince them of its importance.

(12) As character is the foundation of life, character building must have a prominent place in the scheme of education. The influence of the teacher should be the chief factor in moulding the character of the student. Therefore, personality and character in a teacher should be as much sought for and valued as his intellectual qualification. A course of moral and religious instruction should certainly be included in the school curriculum.

If the above points are consistently kept in view, it should be possible to build up a school system which will meet with the needs of our country. Following the example of some European countries, it would be



Miss Kamala Bose, Principal, Modern School

an advantage to have separate schools for children of 6 to 10, 10 to 14, and 14 to 18 years. But perhaps this is not quite feasible in a poor country like ours, and it will be better to have only two sets of schools for children up to 10 and 18. In that case co-education of both boys and girls could be carried on in the elementary schools, and the wide employment of women teachers to conduct them would not only result in some economy, but would also open out to educated women a large avenue of useful and congenial work.

It will be a glorious day for India when universal primary education of the proper type will prevail in the land. Broadbased

on this, it will then be possible to rear a sound system of secondary education, culminating in university education of a very high type. It should be so arranged that students who do not wish to go up for university education might be released at the age of 14 or 15 with sufficient general education to undergo special commercial or technical training.

At present with over 90 p.c. of the people locked up in eternal ignorance, many an unknown Hampden or inglorious Milton is altogether condemned to blush unseen. Who shall dare to estimate the moral and material advance of India when once the masses are educated, and the best intellects among her vast population are churned up to the top to lead, guide and serve their motherland? The task is no doubt the mightiest in the world, but its reward will also be the greatest. Then, and not till then, will the full significance of Indian culture and civilization be manifest to the world and its influence felt by the human race. The nation, should, therefore, bent fts utmost energies and resources to accomplish this glorious task.

THE MILWAUKEE JOURNAL: A NEWSPAPER FOR SERVICE

By Dr. SUDHINDRA BOSE

Lecturer, State University of Iowa

IT was a lovely autumn afternoon at Milwaukee on the western shore of the lake Michigan. The shopping crowd was surging through the business sections of the city: but nowhere was life beating faster than in the office of The Milwaukee Journal.

Blocks away one can see the tall and magnificent Journal building, which has been erected at a cost of six million rupees. On a nearer view, he appreciates the beauty of this five-story structure better. It is faced with large, smooth-surfaced pieces of pink limestone with narrow mortar joints of a neutral color. The great arches, which form ornamental windows for the second floor, present an impressive appearance. Up near the roof, there is a frieze which illustrates the growth and development of newspaper. Extending entirely around the two front sides of the building just below the top coping of the walls, is a curved frieze of life-size figures which artistically depict the evolution of news and its dissemination, from the earliest ages of man to the present time.

The passer-by can also see from the street the huge press room where the Journal presses print, cut, fold 135,000 forty-two page paper an hour. The press room floor is so constructed that the entire press operation is visible from the street. No other large newspaper plant in America has this feature.

Stepping into the main lobby through one of the imposing entrances, I realized that it was press time. Reporters and messenger boys were rushing in and out. Late advertisers were bringing in their last-minute ado. There was din and bustle.

Presently I was shot through the lift to the fourth floor, where the editorial department offices as well as the busy news room are located. I saw the editors, reporters, re-write men, and copy readers working at break-neck speed. Work and more work. Hurry and more hurry. Telephones were ringing, telegraph keys were buzzing, and a phalanx of fifty typewriters were clanking away. Electricity was in the air. The scene was busy, exciting, even thrilling. I was almost stunned and carried away by the noise and the movement. Soon there would be in the street an extra edition of the paper—paper which is "the Voice of Now—the incarnate spirit of the Times—monarch of things that Are."

The Milwaukee Journal, which is reckoned as one of the seven or eight foremost dailies of America, has many unique features. I am not now thinking particularly of its most up-to-date machinery, its many excellent devices and improvements in operating

methods, nor of its elaborate newsgathering agencies. What impressed me most about The Journal was its public service. It is of a quality which is perhaps unexcelled by any other newspaper plant in the United States.

A few years back, when I was in England I went to the office of the London *Times* and asked to see one of its editors. I was then connected with one of the most important American dailies. An attache showed me through the *Times* building, and informed me that editors were not accessible. May be that, after all, was excusable in England. Native editors with their walrus mustaches I suspect, are inaccessible because they are English and because they consider themselves above common courtesy to a visitor. They are the prize snobs of Christendom. How very different are English journalists from their fellow-tradesmen in America!

In order to better acquaint myself with *The Milwaukee Journal* and to get intimate glimpses behind the scenes, I called at the sanctum of the Vice-President, Mr. H. J. Grant. He is a Harvard man, and a capable Journalist He was at the moment busy ; but I never found a man more cordial. He seemed to have all the time in the world to talk to me about *The Journal* and its forty-five years of progress. Here is a characteristic story of his paper, which is worth repeating.

"Shortly after the signing of the Armistice in 1918," remarked Mr. Grant as he lighted his cigar and handed me another, "*The Journal* decided that the interests of education in our State of Wisconsin would be greatly furthered if a number of representative teachers in Wisconsin were to tour the European battlefields, observe conditions growing out of the war and inform the public regarding them."

"How did you select the teachers," he was asked.

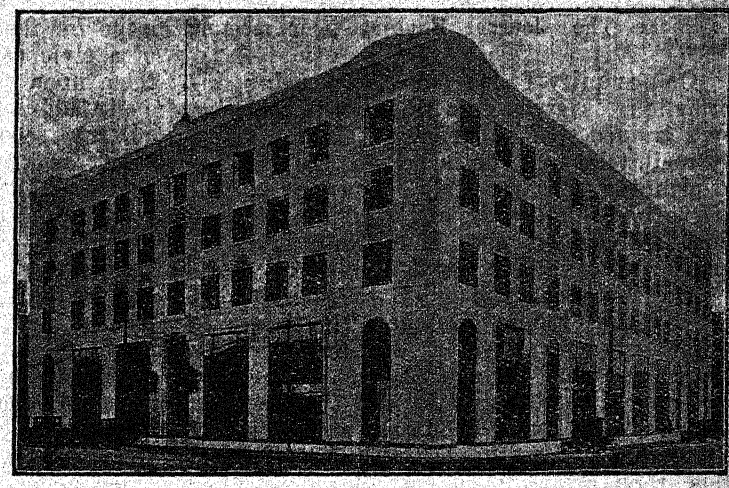
"Teachers were chosen by popular vote. No condition looking to increase in circulation or other material advantage was imposed. In all about a million and a half votes were cast, and the eleven teachers thus chosen and a special representative of the paper constituted a touring party. The entire expenses of the trip were met by *The Journal*."

"How long did the trip last ?"

"The party sailed the early part of July, 1920, toured England, France, Belgium, Scotland and Switzerland, and returned in the middle of August. They enjoyed exceptional opportunities for study, and received official attention and courtesies."

"All that is very interesting ; but in what way did these tourists benefit America ?" I inquired, anxious to get at practical results.

"The Journal furnished each member of the party with a set of stereoptican slides,



Home of The Milwaukee Journal, Wisconsin

showing ninety of the most interesting views photographed during the tour. All of the teachers have delivered illustrated lectures on what they saw and learned, some of them having spoken in public as many as a hundred times. So far as is known, it is the first enterprise of its kind conducted by any American newspaper,"

Mr. Grant was cheerily conversational, but he talked facts. He also invited me to go along with him and make a tour of the Journal building for a few hours. Needless to say that I accepted the invitation gladly because I always prefer exact data to glittering generalizations, accurate appraisal to highfalutin tosh.

The building is a veritable hive of activities ; but there are ample facilities for serving the public. Exclusive of the space

occupied by the press room, practically the entire remainder of the first floor in this model plant is given to the convenience of the general public. Here is located the lobby, The Journal Public Service Bureau, The Journal Tour Club, rest rooms for men and women, information desk, a public library branch, a telegraph office, telephone booths, and a branch Post Office.

I was wondering what the Tour Club was meant to do. Just then one of the girl clerks at the Public Service Bureau handed me a neat little folder which read :

"Take full advantage of the many helpful services of The Milwaukee Journal Tour Club in planning your trip for the coming season. Get the habit of phoning, wiring, or calling at Tour Club head quarters before you start a trip for last minute reports on road conditions. It's your club. *Use it*: Make The Journal Building your meeting place."

On enquiry I learned that touring information is given free throughout the year by a trained staff of experts to all who apply by mail, telephone, or in person. In addition to planning trips, the Club dispenses authoritative hunting, fishing, and vacation information. Altogether, the Tour Club serves a quarter of a million people annually.

On the second floor of the building, I entered the Public Lounge. This room is attractively furnished in the manner of a luxurious club lounge Large chairs and davenports, pretty carpets and hangings in pleasing soft tones, lend an atmosphere of hospitality and restfulness. The comforts of this room are enjoyed not only by visitors but also employees of The Journal, who of course, have a separate lounge of their own. The Public Lounge is an ideal place, especially for out-of-town (mofussil) visitors to rest, meet friends, or write letters.

While on the second floor, I was attracted by the Journal's Gallery of Wisconsin Art. The purpose of the Gallery is to open to artists of the State of Wisconsin an all-year exhibition room for the display and sale of their pictures. The exhibition space consists of four rooms, although only the largest is regularly used.

So far, sculpture has been excluded. Exhibitions are limited to paintings, etchings, and drawings. Exhibits are completely changed every three months. The Gallery opens to Wisconsin artists an exhibition room for their current work. Moreover, it combines the advantages of a sales room with the publicity resources of a constructive newspaper. It is estimated that about 25,000 persons viewed the pictures in two of its recent exhibits. These persons were attracted to the showing, without a doubt, largely by the dignified publicity which The Journal gives the pictures.

During the week I was in Milwaukee, there was a flower show in the Public Lounge. I was told that flower shows and food exhibitions are common and regular occurrences.

Close to the Public Lounge are two Lecture Rooms for the use of the public. Neither of these rooms can accommodate more than an audience of 200; but both Lecture Rooms are furnished to provide comfort and convenience to speakers and audiences. The Journal has set these rooms aside for the use of clubs and organizations of a civic nature. They are welcome to use them upon request.

In addition to these two meeting rooms on the second floor, there is, on the fifth floor, an Auditorium. It seats about 500 people. The stage is of ample size, and acoustics are good. The Journal also provides a piano for the room. There is no charge for the use of the Auditorium, or any of the other rooms. They are absolutely free to the people.

In the list of its public services, mention should be made of The Journal's new high powered radio station. From this great station one can easily get America's finest broadcasts in any weather and without interference. The Journal also augments these outstanding broadcasts with its own high class programs from its own studio. The radio has been the means of widening the range of popular education and raising the cultural level of the masses of the population. The Journal is in living contact with the people it serves. Its radio programs include, beside music and entertainment, subjects which are vital to public welfare and of immediate concern to all.

As I was being piloted from one floor to another, I saw the many interesting processes followed in making a modern metropolitan newspaper, from gathering the news from all parts of the world to the actual printing of the finished product. Now and again my thoughtful guide, Vice-President Grant, stopped to introduce me to editors, reporters, and other employees of The Journal.

It was interesting to find that the welfare of men and women who work for this paper

has not been neglected by the management. A comlpetely equipped first-aid hospital on the fourth floor stands ready, in case of emergency, for service. Every new employee is given a free medical examination at this hospital. There is also on the same floor an employee's cafeteria where good wholesome food can be had at a slightly less than the cost price.

The Milwaukee Journal earns sixteen million rupees a year. Of this vast revenue, fully one-third comes from advertisements. Isn't that enough to pop the eye of an Indian publisher? The Journal is frankly proud of its prosperity; but it is no less proud of its achievements as a civic institution. Beneficent public services, which space has permitted recounting but a fraction here, almost cover whatever sins one might lay to the charge of the Journal. It is a paper of quality and for service.

THE INTERNATIONAL SOIL SCIENCE CONGRESS

By P. G. KRISHNA

THE First International Soil Science Congress was held at Washington D.C. from June 13 to 22, 1927, under the Chairmanship of Dr. J. G. Lipman, Dean and Director of New Jersey College of Agriculture and Experiment Stations.

The first international gathering was held at Budapest, Hungary, in 1909 under the patronage of the Royal Minister of Agriculture. This was followed by a second conference held at Stockholm, Sweden, a year later. It was decided at Stockholm to hold the next conference at St. Petersburg, Russia; but this was not possible. The third conference was called together at Prague, Czechoslovokia, in 1922. In 1924 the fourth conference was convened at Rome under the patronage of the King of Italy and under the auspices of the International Institute of Agriculture. It was at this meeting that it was decided to hold a worldwide conference at Washington D.C. in 1927 to be known as the First International Soil Science Congress and Dr. J. G. Lipman was elected the President. Soon after the Rome conference, preparations were undertaken to organize the congress under the auspices of the American Society of Agronomy, and worked through an American Organizing Committee which consisted of at least one prominent soil scientist from each state in the U.S.A., and each province in Canada. The co-operation of the United States Government was secured through the United States Department of Agriculture, and through an act of Congress the President of the United States was authorized to extend invitations to the nations of the world to send official delegates. So, this congress was made possible through the co-operation of the International Soil Science Society, the American Society of Agronomy and the United States department of Agriculture.

Thirty nations responded to the invitation sent by the President of the United States. Some countries like Russia, Germany and England sent quite large delegations; Russia sent twenty, Germany ten and England eight. Most of the European countries were well-represented. Only a few Latin-American countries were represented. Of the oriental countries only Japan was officially represented by three delegates. It fell to my lot to represent India, being the only representative and was delegated by the Andhra Jatheeya Kalasala of Masulipatam. There was no official delegate (Govt. appointee) either at this Congress or at the International Botanical Congress held at Ithaca N.Y. in September 1926. There were about six hundred delegates in all of whom about one hundred and forty were foreigners.

President Coolidge welcomed the delegates and pointed out that international goodwill and understanding could be attained only through such gatherings and that the problems of soil science are international in that the whole of the human race is directly dependent on the soil for food and clothing.

During the ten days of the congress the

various problems of soil science were discussed and papers were presented by the delegates before the following commissions: Soil Biology and Biochemistry, Soil Mechanics and Physics, Soil Fertility, Soil Classification and application of soil science to land cultivation.

Besides the technical discussions, there was arranged a rather elaborate program for the entertainment of the delegates, including receptions, banquets, dances and sight-seeing tours in and around the vicinity of Washington.

After the adjournment of the congress, all of the foreign delegates and some Americans started out on an extensive tour of the United States and Canada. This transcontinental tour was given complimentary to the foreign delegates. This was made possible by the contributions of private individuals and corporations. The credit is mostly due to Dr. J. G. Lipman who first conceived the idea and later worked to secure the financial backing necessary for such an undertaking, and also to the American Organizing Committee for so efficiently conducting the tour and for arranging the receptions and entertainments offered to the delegates throughout the itinerary.

The purpose of the tour was to give to the foreign delegates an opportunity to study the great soil regions of the North-American continent, the crop zones and some of the agricultural Industries. The study of the soil types under the able guidence of Dr. C. F. Marbut, head of the Soil Survey Department of the United States Department of Agriculture, was in itself a contribution to the international soil science for no other country affords such a varied and interesting soil types. As many delegates had expressed, such an opportunity should not be had again. For it is inconceivable if this could be made possible again.

A fair idea of the extent of the tour could be had only if one realizes that about 10,000 miles were covered by train and some 2000 miles more by automobiles, and that 23 of the 48 states in the United States and the four great prairie provinces of Canada were visited. The cotton belt, the corn belt, the wheat belt, the dry, the aerid, the desert and the mountainous regions of the United States were visited. In brief, the United States were completely covered and the various aspects and interests of the North-American continent were impressed on the foreign minds. The delegates had the best opportunities to observe the conditions in the farming districts. Among the agricultural industries the following were visited: The Fertilizer Industries at various centres; the Agricultural Printing Establishments at Des Moines, Iowa; the Plough Works at Moline, Illinois; the International Harvester Company's manufacturing plants of agricultural machinery at Chicago; and the Meat Packing Industries in Chicago.

The agricultural colleges and experiment stations along the route were visited and the delegates were informed about the problems which were under investigation and were profusely entertained everywhere.

The delegates were enthusiastically received in all the localities and over a hundred automobiles were furnished for the whole party for visiting the various points of interest in each of the places visited.

All along the trip I received very many enquiries, and most of them were regarding Mahatma Gandhi and hardly any regarding the agricultural conditions in India. The dramatic incident which I am to narrate occured at Joplin, Missouri. The delegates were entertained at luncheon by a millionaire Mr. Charles D. Orr. While we were lunching, I was surprised by an elderly gentleman of about seventy, who came rushing towards me and bowed ceremoniously to the amazement of all around me and to my own embarassment. This was our host. The ceremonious bow, as he later explained, was to honour the Mahatma, whom he admires very much and whom he expects to meet some day. This and many other incidents during this trip convinced me that Mahatma Gandhi can do a very great service by visiting this country.

This trip also enabled me to come in contact with many of our countrymen residing in the various parts of this country and in Canada. Most of these men who have m de this continent their permanent abode are located on the pacific coast, mostly in California and British Columbia. Smaller groups are present in the Chicago, Detroit and New York City. The students are scattered all over the northern part of the country. However, they seem to be concentrated in the following universities: California in the west; Illinois, Wisconsin, Michigan, Chicago and Iowa in the middlewest; New.

York, Massachusetts and Pennsylvania in the East.

In California there does not seem to be much of a co-operation between the various elements that make up the Indian community. The Sikhs and the Mohamadans seem to be at loggerheads all the time. It is an unfortunate thing that there should be such dissensions among these groups in a country so hostile to their very presence. Then there is a further split into the student group and the non-student group. While I was at Berkeley I heard that a unity meeting to bring all these factions together, was arranged at Sacramento and that Mr. Syed Hussain was to be one of the main speakers. There are just a handful in Dregan and Washington states. In Portland, where there are only six of them, the turbanwalas (Sikhs) and the non-turbanwalas do not seem to be getting along well with each other.

There seem to be more than 2,000 in Vancouver, mostly Sikhs. They do not have any religious factions as there are just a few besides the Sikhs. Most of these are engaged in lumber business and seem to be prospering well. Some of them employ as many as three and four hundred men in their lumber camps. As in other places the whole group is engaged in about the same business pursuits. I spent a whole morning trying to get as much information of them as I could but I could not learn very much because of their suspicion and distrust. It seems to me that there is a lack of intelligent leadership among this group. With an efficient organization and proper leadership they could do much to improve their lot. Some of the men with whom I was talking were anxious to know about Dr. Hardikar. It is my impression that Dr. Hardikar was one of those few workers who had won the confidence of these men in British Columbia.

OPIUM *

Habit-forming Drugs—An International Menace

By TARAKNATH DAS, Ph. D.

THE so-called opium problem of today is not what it was during the last century or even two decades ago, when western philanthropists and missionaries used to think about saving the people of the Orient from the curse of opium, which was a source of tremendous profit for governments as well as traders. Morphine, herein and other derivatives of opium and cocaine, codine and other habit-forming drugs, manufactured mostly in the laboratories of the West, are far more dangerous than "raw opium or prepared opium" used for smoking purposes. The fast spread of the consumption of these deadly habit-forming drugs, among the people of all countries of the East and West forms a serious international menace.

According to the estimate of the League of Nations Opium Advisory Committee, about 400 tons of opium will be sufficient to meet the medicinal need of the whole world. But to-day the lowest estimate of the world production of opium is more than 4000 tons and some experts held it to be 8000 tons. Thus it is beyond dispute that the surplus is produced for revenue, profit and illicit trade.

Mr. John Gavit, former Managing Editor of *New York Evening Post* and Chief of the Washington Bureau of the Associated Press, feels that "It is not enough that the world should realise, as it does not yet, that narcotics—however, invaluable under proper medical control—have got entirely out of hand; that the fire indispensable on the hearth has become a conflagration. In order even to that preliminary realization, and still more to effectively unified action, there must be information." (P. 235). To impart information pull together the main threads of the problem as a whole for the benefit of the ordinary reader, has been the prime motive of the author of the volume entitled "*Opium.*" However, the book covers (a) the fundamental and basic factors of the Opium problem—the history and the sordid motive of profit at the expense of human lives; (b) Opium problem in India and China, the largest opium producing countries of the world; (c) an excellent summary of the Geneva Opium Conferences, which are logical developments of the International Opium Conference of 1909 held at Shanghai and the Hague Opium Conference of 1912-1913; (d) valuable appendices containing the texts of the Hague Opium Convention of 1912-13, the First Opium Convention of 1925 and the Second Opium Con-

* *Opium: By John Palmer Gavit: Published by Brentano's. New York (1927). Price $3. 50.*

vention of 1925, held under the auspices of the League of Nations; and (e) an index. The book is not a compendium of dry statistics, but it contains indispensable and accurate information on the subject, the author's frank, bold and unbiased criticism and suggestions which may not be agreeable to and acceptable by all. To unprejudiced inquirers who wish to be familiar with all phases of the intricate problem of the narcotic menace, it may well serve as a reference book, not burdened with too many foot-notes.

II

Unlike others, Mr. Gavit suggests that "on no theory can drug addiction, in any of its forms, be regarded as a thing of domestic concern...It is more than probable that even in the primitive fashion of addiction of the Far East Opium plays a sinister part in making these regions—India for example—hot-beds of infectious diseases which at times spread out all over the world." (P. 4).

A barbaric ethical standard governs the opium policy of some of the great Christian powers which held hundreds of millions of orientals in subjection. This policy, according to Mr. Gavit, is the assumption of racial superiority by the white men who think that "the main excuse for living on the part of the Oriental is to contribute to the welfare, financial and otherwise, of the said European." (P. 55)

There is an evident double standard of international morality regarding the opium policy of great Christian nations. Mr. Gavit writes :— There is nothing inadvertent in the absurdity that the Chinese who attempts to smoke opium in London puts himself in peril of the law, while in the Far East the same British Government not only will permit him to do it, but will itself furnish—at a comfortable profit—the opium with which to do it; will salt away that profit for Government revenue (in the Straits Settlements some 45 per cent of the whole) and in official documents stoutly maintain that it does not hurt him—that he cannot get along without it. One man, concerned in the enforcement in Great Britain of the British Dangerous Drugs Act, said to me quite frankly of this inconsistency :—

"Of course, it is illogical. But you must understand that it is not so much that we do not want opium-smoking in London; it is that we do not want the Chinaman in London. We do want him—we must have him—in Straits Settlements and North Borneo" (P. 59)

The attitude that governs the Opium policy of many western people has been expressed in the following extract of a letter from an Englishman written in all seriousness :—

"It is only inferior and degenerate people who resort and succumb to this drug vice; therefore, it would be a good thing not to interfere with but encourage the commerce in narcotics deliberately, in order to kill off the riff-raff of the populations and generally to thin out the inferior races." (P. 62)

The discussion of the Opium problem in India is probably the most important part of the book, as it gives the correct view, which is diametrically opposed to the views, spread by the British officials and such propaganda literature as 'Facts About Opium in India" widely circulated during the two Geneva Opium Conferences. According to the most competent medical authorities "opium eating", which is practised in India is much more injurious than "opium-smoking". In the light of modern medical researches, "it is a superistition that opium is in any proper sense either a remedy or a prophylactic; anything except anodyne against pain" (p. 117). Use of opium is not a preventive for Malaria, Cholera, Yellow Fever, as it is claimed by the British officials of India, but on the contrary its use destroys the power of resistance of a person suffereing from any disease of infection. (p. 118). So Mr. Gavit indignantly writes:—

"No intelligent person honestly believes, however much he may pretend to believe, that the effect of any of the narcotics is in any important respect different or in the long run less injurious upon an Oriental than upon a Knight Commander of Bath, a Chevalier of the Legion of Honour or a son of American Revolution. Indeed, I can produce responsible testimony from authorities familiar with medical practice in the Far East to the effect that the white person shows, if anything, the greater tolerance" (p. 63).

Owing to the pressure of American and world criticism, the British Government has suddenly changed its position regarding the export of opium and has pledged itself "to diminish the export of opium by ten per cent a year until in 1936 it shall have discontinued it altogether". This is certainly very hopeful But the British Government in India is unwilling to restrict the production of opium only for medicinal needs of the people of the land. The following account from the *British Medical Journal* for July 16, 1927, proves that the production of opium and opium revenue in India are increasing :—

"The latest figures available from India show that while the area under cultivation has been reduced from 133,500 acres in 1923-24 to 114,198 acres in 1924-25, the amount of opium produced increased from 2, 122,000lbs in the former year to 2,340,000lbs in the latter, while the revenue of the Government of India from Opium, which was 1,66,02,095 rupees in 1923-1924, amounted to Rs. 2,93,52,437 in 1925-1926."

Although Indian religous and political leaders such as Gandhi, Rabindranath Tagore, Ramananda Chatterjee and members of the All-India National Congress are persistently demanding the limitation of production of opium only for medicinal and scientific purposes, the British Government is reluctant to pursue this plicy.

Since 1729 China has been fighting the opium policy of the Western Nations. Great Britain in particular. But whenever the question of suppression of opium traffic is brought for discussion in the recent international opium conferences, British officials invariably try to shift the whole blame on China as the greatest sinner. During the recent years of civil war, some of the Chinese provinces have begun to cultivate poppy for the production of opium, in defiance of the existing national legislation which prohibits it. The amount of opium produced in China is probably not more than the quantity produced in India, which is mostly consumed in China. However, the most menacing fact is that tons of narcotics—Morphia, Cocaine etc.,—are annually being smuggled into China by the nationals of Powers who enjoy extra-territorial jurisdiction and the Chinese authorities

cannot punish them according to Chinese laws. In this connection it must be noted that "it is unjust however to lay all or most of the blame for the smuggling into China or elsewhere upon the shoulders of Japan or the Japanese" (p. 159). In some cases the Japanese may act as middlemen to distribute narcotics, but the most of the narcotics are being produced by factories in countries other than Japan. If one compares the Japanese policy of dealing with the narcotic traffic and the addicts in Formosa, it becomes evident that the Japanese Government has adopted far more efficient methods and making more sincere efforts for the eradication of the menace than the European colonial Powers of the Far East.

III

America's withdrawal from the League of Nations Opium Conference is a genuine calamity to the cause of international co-operation. One cannot agree with Mr. Gavit that this was largely due to tactless and out-spoken attitude of Hon. Stephen G. Porter and Bishop Brent against the policy of Great Britain and the British Indian Government represented by Sir John Simon Campbell. The real fact is that the British and American policies on the opium question differed for more than a century. Great Britain fought Opium Wars and America enacted laws forbidding American citizens from engaging in any form of opium traffic in China. American policy has been to restrict the production of narcotics to "legitimate medical and scientific purposes." In the Shanghai Opium Conference, British representative Sir Cecil Clementi Smith opposed American representative Dr. Hamilton Wright's resolution and said :

"To put it perfectly plainly, and to be entirely frank the British delegation is not able to accept the view that opium should be confined simply and solely to medical uses."

In Geneva Conferences the Powers forming the "Opium block" adopted the tactics of even weakening the results achieved in the past and thus the United States and Chinese delegates left the conference. It can be safely asserted that although the United States may not participate in the League of Nations, yet she will be willing to do her share to promote the cause of suppression of narcotic traffic through international action.

The Geneva Opium Conferences have not accomplished much. "The net gain, whatever its theoretical value, as yet is and probably for a long time will continue to be only in paper.···Nothing has been set in motion. Something very important has been lost" p. 219. The following extract from the statement of Sir John Campbell, made in the ninth session of the Opium Advisory Committee of the League of Nations, throws some light on the situation :—

"There are at most fifty—perhaps not more than forty - drug factories in the world. By the Hague Convention the individual Governments assumed definite obligation to limit the manufacture, sale and use of these narcotic drugs to legitimate purposes, and to co-operate in the fulfilment of these obligations. The Governments have not done this. The solemn international obligations have not been fulfilled."

The remedy for the narcotic menace lies in restricting the production of raw materials (Opium, coca leaves, hashish etc.) as well as manufactured drugs, and perhaps in Government monopoly of production, storage, distribution, in every phase of the traffic, from the beginning to the delivery of the finished drug to the patients under strict medical control, and particularly in the elimination of the element of private profit, so far as possible (p. 248). Mr. Gavit thinks that to create, clarify and focus international public opinion on the manace of habit-forming drugs, it is necessary that a private international organization, outside and independent of the official machinery of the League of Nations be perfected.

"Such an organization would bring together in common purpose and endeavour and with a view of economy of expenditure in money and effort, the existing organizations such as International Anti-Opium Association, the Chinese National Anti-Opium Association, the White Cross Association of America, the English Society for the Suppression of the Traffic in Opium, etc, and should encourage the organization of similar societies in other countries" (p. 249).

It seems that the time is ripe for bringing about the suggested type of international organization into existence, to promote an effective and united international action towards the suppression of the manace of habit-forming drugs.

New York City
Nov. 27, 1927.

A REVIEW OF THE INDIAN PROBLEM IN SOUTH AFRICA

By P. S. AIYAR

Editor "African Chronicle"

THE civilised world at large looked forward to the Indo-Union Agreement for a settlement of the longstanding controversy between India and South Africa in respect of the status of Indian Nationals in the Union and since it came into operation in last February, there has been a tendency on the part of the public to look upon the question as a closed chapter, because the seriousness of the position is officially stated to have been eased by this Agreement. In order to enable the public to form an accurate judgment of their true position I propose to make a survey of the Indian question since the introduction of Duncan's Class Areas Bill in 1924 terminating in the India-Union Agreement and leave the readers to form their own conclusions as to the effect of the present Settlement on the future of the Indian Race in South Africa, if not in all other parts of the British Empire. Although the Asiatic Question was, as it were a festering sore, when the great war was raging, yet it really assumed the dimensions that it took since the termination of hostilities between the Great Powers in Europe. Therefore, the seriousness of the Asiatic Question, could well be stated to commence from the time when England emerged from the Great War a Victorious Nation and South Africa reached a higher status akin to that of a Sovereign Independent State, and it is from 1924 that the Asiatic Question in the Dominions has become a subject of deeply absorbing interest.

I believe the first alarmist note against Indian invasion was sounded by Natal in 1896; since then a persistent anti-Asiatic Agitation has been continuously kept up culminating in the introduction of the first Class Areas Bill during General Smut's Ministry. Mr. Patrick Duncan, the then Minister of the Interior, in moving the second reading of the Bill said in part:—

"We intend, sir, in regard to this Bill to deal with what is sometimes called the Asiatic or the Indian Question in South Africa. We intend to deal with it in accordance with the peculiar requirements and conditions of South Africa. We have here a state of things which I do not think exist in any other parts of the world, where the European race and the Asiatic Race have come into conflict or come into relation with each other. We have here a state of things which is far more complicated than exists either in the state of California, where a similar conflict is taking place or in the province of British Columbia, Canada, where the same thing is obtaining. Our condition in South Africa is different from all of these, because we have here a European Population who have brought Civilisation of this Country, on whom the maintenance of the Civilisation of this Country depends, and who are surrounded by a much more numerous native Population—not imported—who have to be educated and directed from barbarism into Civilisation by that European Civilisation..... We intend to legislate on this matter and to deal with it with every consideration for the alien people who are being affected by this Legislation.

"...At the same time we do not intend to be deterred by any threats of resistance in South Africa or by any threat of political action outside South Africa or by any retaliation which may take place outside South Africa.....When the Immigration Act of 1913 was passed, it was generally understood, and the representatives of the Indian Community at that time accepted that position, that the Immigration of Asiatics into South Africa should cease. It was understood when that Law was passed they should not be discriminated against by name; that there should be no bar put up against them by name but that by Administrative Action under the powers conferred by that Statute an end should be put to the Immigration from Asiatic Countries and particularly from India into South Africa...Every one knows the circumstances which have given rise to the introduction of this Bill, I may say solely by the pressure, the friction—racial, social and commercial—of the Indian Population which is felt here, in Natal and the Transvaal.

"I want to be perfectly frank and say that this Bill has been brought into this House because of the pressure of the Indian inhabitants on European Population.....Many people in this country talk about the "Menace" with which the European People is faced by the competition, by the pressure of the Indian Population in South Africa, I want first to ask the House to look calmly and sanely on this so-colled Menace." What is it? What is it in its effect now, and in its effect in the future? In a matter of this kind we are not justified in thinking only of what is happening to-day; we have to think of these problems not as they are

to-day, but as they are going to be, as far as one can see in the future.....I regard this so-called menace as arising not from the increasing number of Indians or Asiatics in South Africa, and which form the most part, *has been brought here by South Africans for their own purposes, is now arriving at a state of civilisation and education when it is coming to make itself felt in competition, not with the unskilled labourers of the land, but with the skilled trades and with commerce and professions generally.*

Then followed Col. Cresswell, the Leader of the Labour Party, now Minister of Defence, and propounded the principles of his Party on which the Asiatic Question was expected to be solved and which he laid down in the following language :

"We all agree up to the hilt with the principle which the Hon. Minister expressed when he laid it down that it was our duty, not only our right but our duty in this country to maintain the European Civilisation with which we in a measure, though not completely, have redeemed, and which we have stamped upon this country. We all agree that we must do our utmost to provide an expanding opportunity for European life in this country,.....Public opinion will never be satisfied until you have got rid by force or some other way, irrespective of any humanity ; until you have got rid of every Asiatic in the country, and that you have a clean bill of health.....The first line of attack should be by means of Municipal Regulations and rigorous enforcement of the Public Health Laws. Let us also insist on Standards of Civilisation, on economic standards compatible with life according to European Standards, standards such as we look upon as civilised. Let us begin at the bottom and insist upon making an economic living standard compatible with our civilisation. When you have done that, I verily believe that it would diminish the difficulties and the competition and the troubles of the European Trader. By so doing, there will be many men who will find that serious hardship will be inflicted upon them. I say that you must make the most liberal financial provision to help them to repatriate to their racial homes who find that these regulations place upon them difficulties which are hard, almost impossible for them to surmount."

General Smuts, the Prime-Minister, dealing with the Asiatic Question made the following declaration of policy :

"I have nothing against the Indians or against any other good people of this earth, but a great task has been committed to us, a great banner is being carried forward by the White People of South Africa, a great torch has been put in our hands by providence. Let us carry it forward, let us stabilise the basis of a White Civilisation in this country."

Although the principle underlying the Class Areas Bill was acceptable to all parties in the country, yet as it did not go far enough to solve the problem, Smut's Ministry apprehending a defeat in the House, advised the Governor-General to dissolve Parliament. In the general election, a combination of labour Nationalist Ministry, under the leadership of General Hertzog came into power.

The first Question that the Pact Ministry attacked was the Asiatic Bill. Dr. Malan, the New Minister of the interior, introduced his Bill in a revised form which is a compound mixture of the subtle principles of Smut's Ministry, while socialistic doctrines of Creswell and Boydell and the unrelenting Anti-Asianism of the Boer Nationalists. In essence, the Bill contained all the important ingredients, in order to make South Africa a White Man's Country and to make life intolerable for an Asiatic to live in the country. In introducing the Bill, Dr. Malan tbe Minister in Charge said :—

"The Bill frankly starts from the general supposition that the Indian as a Race in this country, is an alien element in the Population and that no solution of the question will be acceptable to this country unless it results in a very considerable reduction of the Indian Population.... and the methods of dealing with this question will not be by any forcible means but by the application of pressure (economic) to supplement the inducement which is held out to Indians to leave the country."

There seemed to be a consensus of opinion in the House to pass the Bill in the form presented by Dr. Malan, but owing to strong pressure from Simla, it was suspended pending negotiations for an amicable settlement of the problem through diplomatic channel. Thereupon the Paddison Deputation visited this country and in accordance with the Formula agreed upon between the Indian and Union Governments, the subject matter was referred to the Round Table Conference, which was enjoined to effect a Settlement on the following basis :—

"The Government of the Union have impressed on the Government of India that public opinion in South Africa will not view with favour any Settlement which does not hold out a reasonable prospect of safeguarding the maintenance of Western Standard of Life by just and legitimate means. The Government of India are prepared to assist in exploring all possible methods of settling the Asiatic Question and have offered to enter into a conference with the Union Government for the purpose."

It would indeed be obvious that without reference either to the people of India or Indians in South Africa, the basic principle of the settlement of the Asiatic Question having been conceded to by a mutual agreement of the two White Governments, the Round

Table Conference formally met at Cape Town at a subsequent period and simply sealed the details already chalked out for them. In effect the Union of South Africa attracted from India all that she required under the Class Areas Bill in order to fulfil her ambition to make this a White Man's Country and to find an "expanding outlet for European Settlement," while India not only lost her title to be recognized as a civilised Nation, but also those of her resident Nationals have lost all hope of ever being recognised as a civilised free person, under the terms of this settlement as will be noted hereafter.

In effect, this Agreement is a tentative arrangement just to feel how far it would work to get rid of the domiciled Indian population, and if it does not have the desired effect in reducing the Indian Population to a "Manageable Compass," then the Minister has freedom of action to take further drastic steps which has been foreshadowed thus by Dr. Malan when speaking on this subject in the House Assembly:—

"It will be obvious that the Agreement which has been reached is more in the nature of an honourable and friendly understanding than of a rigid and binding treaty. By this decision not to proceed with the particular legislation which was contemplated last year, the Union Government has not in any respect or to any extent surrendered their freedom to deal legislatively with the Indian Problem whenever and in whatever way they may deem necessary and just."

The Government of India was cognizant of the innumerable hardships and difficulties to which domociled Indians have been subjected by Laws that have no reason behind them, and yet, for them, to become a consenting party to the "Western Standards of Living" one cannot help but being amazed at their incomprehensible attitude.! However, let us consider the formula agreed upon by both Governments and examine whether any advantage has been gained for us? Nothing. The policy now enunciated, which wrought untold harm to Indian interests has been in existence for a considerable length of time. And by putting the seal of approval to the self-same policy, through this "Gentleman's Agreement" the Government of India have given an irrevocable general power of attorney to the Union Government to pursue their traditional policy of oppression and economic strangling of the Asiatic population in the Union. Let me quote a few concrete instances.

Ever since the promulgation of the Immigration Act of 1913, all Asiatics throughout the whole world, irrespective of race or country, have been declared unsuited to the Union of South Africa and styled "Prohibited Immigrants" on account of their "Standard of Living" and "economic habits"—a decision which has been upheld by the highest courts in the land, and as such, not a single newcomer is allowed to put his foot on the sacred soil of South Africa. Even domiciled Indians are being weeded out of the country —a process which has gained great impetus by recent supplementary legislation under the "Gentleman's Agreement". No Indians are allowed to enter from one province to another without a permit, and recently, Dr. Malan, the Minister of the Interior, announced in Parliament that "The exit for the Indian is across the Ocean and not towards the hinter-land". In so far as fresh arrivals are concerned and in so far as migration from one Province to the other is concerned, it is all closed to the Indians. Segregation in their respective provinces has been the order of the day without giving them an opportunity for development in any sphere of activity; still the Union Government imposes a formula for "Safeguarding the Maintenance of Western Standard of Life", which the Indian Government have naively accepted as if it is a trifling matter that concerns nobody.

It is an accepted theory by all those conversant with contemporary politics that the "Maintenance of Western Standard of Life" is conditioned on material wealth. If an individual or a community was denied economic rights and opportunity to acquire wealth, they could not possibly develop on the lines of European Civilisation and they certainly could not maintain "Western Standards of Life", however, ardently they may wish to do so. In other words, it is the opportunity that people get through commerce and industry and the amount of wealth that they acquire thereby that would enable a community to maintain "Western Standard of Life". This is a truism that the Indian Government should know as much as any common citizen.

Let us see how the Indians are situated and how they fare in this country under the present "Agreement". Traders' Licensing Laws in the various provinces have been operated so harshly that it is impossible for an Indian to carry on even long established businesses,

not to speak of opening up new businesses. Although Sect. 4 of the Indo-Union Agreement provides for a revision of the existing licensing Laws yet, it seems to be now inoperative in view of the fact that it is only last week additional power has been given to the licensing Boards even to refuse renewal of existing licenses on receipt of opposition from any quarter. Again, though Section 3 provides for Indian workers to take their places on the basis of "equal pay for equal work", it will in practice be found to be more illusory than real. In order to grasp the real nature of this clause, one has to closely study the operation of the Industrial Legislation in this country. When this suggestion was first made before the Asiatic Commission, after a searching inquiry into the whole scheme, the commissioners rejected it and placed on record their considered opinion in the following language :—

"The Object of a Minimum Wage is to ensure that wage-earners are paid sufficient to enable them to live in decency and reasonable comfort and in circumstances that will make them good citizens. It is not infrequently advocated with a view to preserving certain occupations for Europeans. To fix a Minimum Wage with the European Standard of living only in view is in effect to exclude from employment other classes with a lower state of efficiency and earning capacity. Minimum Wage scales to be just to all classes and to give effect to their primary object, should therefore be adjusted with due regard to the economic requirements of each of these classes and to their earning capacity. A Minimum Wage based on the needs of the highest types employed must either lead to unemployment or to the extravagant pay of people not approaching that standard. These considerations run counter to the idea underlying the proposal put forward by the European Traders, and sufficiently explain why we refrain from making any recommendation on a subject which has ramifications far beyond the Asiatic Question.

It would indeed, be obvious that, even the Asiatic Commission was gracious and high-minded enough to see through the game of a uniform wage for all and although they made no recommendations, General Smuts took the clue, and in 1921, the Industrial Conciliation Act was passed on the principle suggested by the Anti-Asiatics. Then Hertzog's Ministry followed ; the Colour Bar Act and the Minimum Wages Act were supplemented in order to complete the legislative programme for the consummation of an "all white labour policy."

In reality the motto of "equal pay for equal work" means, in the absence of racial equality and equal economic opportunity, clearing the way for a considerable reduction of the Indian population by means of giving a stimulus to throwing out of work a very large number of Indians through a strict enforcement of the Regulations governing "White Labour policy." It would thus be seen that the operation of the Industrial Legislation is an extremely slim method of forcing out of the country the mass of the Indian Community coerced by a prospect of starvation or repatriation.

Let us see how and in what manner the Law operates. Our readers should bear in mind that with the exception of a comparatively small number of Indian store-keepers who depend for their subsistence on the poor Indian labourer and farmer, the rest of the Indian population in Natal, belong to the working class. Since the enforcement of Industrial Legislation based on "White policy," a studied and elaborate campaign is being carried on with the avowed object of establishing Trade Unions for the respective branches of trade, of course, taking particular care to exclude Indian workers from the benefit of Trade Unions.

Owing to prevailing colour and race prejudice the Indian is not in practice eligible to become members of the General Trade Union Organisations ; neither the Statute allows non-Europeans forming their own parallel Trade Unions. While the Law and custom thus restraining them in their legitimate avocations, it enjoins them to conform to Industrial conditions formulated by Trade Unions which are not intended for their benefit but to cripple them and legally incapacitate them from leading an industrious life. In a word, the Trade Unions formed by the whites, intended for the whites, but to the detriment of the Non-Whites, wield such power, that any decision emanating from them is legally binding on all, whether the worker and master is black or white ! The Trade Unions thus formed enter into an Agreement with their masters, which is ratified by the Minister and proclaimed to be binding on all irrespective of the fact whether a particular class of tradesmen has been a party to it or not. The effect of this procedure being that hundreds of Indians have lost their means of livelihood and are too anxious to get out of the country to escape starvation !

Not long ago the Minister of labour fixed minimum wages in several other industries with the result that the small employer and employee could not comply with the Law

and both will have to take the "Voluntary Repatriation Boat."

While such is the scheme made for throwing out of work present-day employees the stratagem the Minister has made through the Apprenticeship Act for preventing Indian youths from learning any skilled and semi-skilled trades is very ingeneous indeed, and according to this order, it would be impossible for the rising generation to attempt to learn any trade ! It would be obvious from the foregoing statement of facts, that the Union Government, in their effort to give effect to their "White Policy," is neither sparing in money nor pains. They go about their business in a methodical manner and the latest move on the part of the Labour Minister is likely to revolutionise the outlook in so far as the Indian is concerned.

Not long ago the Labour Minister issued a circular letter to all employers to assist the Government in employing Europeans and he submitted certain proposals to Municipalities for replacing coloured and Native Labour with European Workers, through the inauguration of a committee consisting of representatives of Labour Department, Provincial Administration and the Municipality the object of the committee being the following :—

"To scrutinise the various unskilled and semi-skilled occupations in the normal activities of their respective bodies with a view to replacing more and more Europeans in their respective ordinary service ; and to assist in giving effect to the policy of extending legitimate avenues of employment on an efficient organised basis for suitable unskilled and semi-skilled Europeans."

The inauguration of White Labour Policy and its rigorous application having brought about disastrous consequences to the working class Indians, the agricultural section of the community and labourers in sugar industry have not been left alone. It is in the farms and sugar estates that a great majority of Indians depend for their means of subsistence. Originally when the Indians were introduced specially for these sugar plantations, it was understood that after the completion of their indenture, they should settle down on small patches of land where they served their indenture ; subsequently they became small agriculturists, their descendants working in sugar mills in various capacities. Although from time to time efforts were made to turn these Indians out and substitute White Labour, it was found impracticable because the local sugar industry could not compete with the world market, especially with the neighbouring Mozambique sugar industry where coloured cheap labour is a predominant economic factor.

General Hertzog and his labour Colleagues, soon after they came into office, promptly took steps to erect a tariff wall against outside competition in order to protect and foster the primary industries of the Union with the ultimate object of manning them by European Labour alone. The Board of Trade has been paying its attention to engaging more and more White Labour not only in industries, but also in farms, and a circular letter was addressed to all the planters and millers inviting their opinion as to the feasibility of imposing a protective tariff and also employing European Labour. Thereupon the Board of Trade made certain recommendations ; subsequently through the initiative of the Board of Trade a Conference of the millers and planters was held at Durban and after a protracted discussion, the conference reached an Agreement acceptable to both parties in addition to complying with Government's White Labour Policy.

The Most important feature of this Sugar Agreement is the centralisation of the Sugar Industry under Government control and also extraordinary power given to the majority of European planters to carry out this white Sugar Industry and white labour Scheme. The Sugar Agreement is on all fours with the Industrial and Conciliation Act and will in all probability prove disastrous to the entire body of Indian planters and workers in process of time the former having invested considerable sums of money in lease-hold and free-hold sugar farms. Under the Sugar Agreement, the millers have absolute power to decline to crush canes grown by Indians, the latter having been altogether excluded from the scope of the Sugar Agreement ; and the Indian workers altogether prohibited from employment in Sugar factories so soon as White workers are trained and made available to take the place of Indians.

While such is the plight of the farmers and workers, let us see how the Indian Settlers fare under the upliftment clause. This clause provides for better housing and sanitation, but the Municipalities now endeavour to avail themselves of the opportunity to segregate the Indians under the guise of "Housing Scheme", The Durban Municipal

Corporation have purchased 200 acres of land in order to establish an Indian village about 4 miles from Durban.

In regard to better sanitation, the Indians living in suburbs, though they pay excessive rates and taxes to the Health Boards, they have been repeatedly agitating for better sanitation and for reforms in Health Boards. A representative deputation that waited on the Natal Administrator recently described their woes, and requested relief, but the Administrator politely told them to pay up the taxes and not to question the right of the White man as to the manner in which their money is being spent !

It would thus be seen that the complaints against the Indian on sanitary grounds is frivolous, and if the taxes received from them were spent in the direction in which it was intended, there would be no grounds of complaint at all against the Indians ; but instead, they utilise the revenue for giving doles to poor Whites in unproductive line, while doing nothing for the Indian tax-payers.

Notwithstanding the advent of the Paddison Deputation and the signing of the Indo-Union Agreement, there seems to be no finality on the part of the Union in their policy of oppressive legislation against Indians. After signing of the tentative Agreement by Sir George Paddison and his colleagues, the Colour Bar Act was passed which has prohibited Asiatics from being employed in any Industry run by mechanical power.

The Liquor Act is now on the Legislative anvil, which, if it becomes Law, would incapacitate Indians from being employed in the Liquor Trade as well as in the capacity of cooks, waiters, and hotel-servants. However, under clause 1 of the Indo-Union Agreement the Government of the Union have undertaken to "adhere to the principle that it is the duty of every civilised Government to devise ways and means and to take all possible steps for the uplifting of every section of their permanent population to the fullest extent of their capacity and opportunities and accept the view that in the provision of educational and other facilities a considerable number of Indians who remain part of the permanent population should not be allowed to lag behind other sections of the people." After putting their signature to this solemn covenant, the Union Parliament passed the South African Nationality Act, which has been gazetted on the 15th. November, 1927. Section 1. of the Act defining a South African National as follows :—

"A person born in any part of South Africa included in the Union who is not an alien or a prohibited Immigrant under any Law relating to Immigration."

Although the definition apparently looks simple and inoffensive, one should dive a little deeper and ascertain who is a "Prohibited Immigrant"? And an "alien" ? The following ruling given by the Appelate Division of the Supreme Court of South Africa in E. M. Seedat vs. Appeal Board proves in unmistakable language the intents and purposes of the Immigration Law which should be read in conjunction with the South African Nationality Act of 1927. His Lordship the Judge-President of the Appelate Court in an elaborate interpretation of the Law said thus :—

"The Regulation is no doubt an act of administration of a nature on a scale which can seldom, if ever before have been entrusted by a Legislature to the discretion of an individual. As was said in the case of Dava Ratanjee 1913 N. L. R. 467: 'The Minister without distinction of Nationality, class or circumstances, has simply declared the whole Asiatic population of the world.....to be unsuited on economic grounds to the requirements of the Union and therefore restricted.' But while that is so, we are unable to say that in so doing he has gone beyond the enormous powers conferred upon him by paragraph (a) of sub-section (1) of Section 4 of the Act. The words of that enactment taken in their ordinary and grammatical sense are wide enough to cover the Regulations and we find nothing elsewhere in the language or scope of the Act to render such an interpretation repugnant or to force us to a more limited one.

"What are economic grounds and who are to be deemed unsuited on such grounds are matters, which, in plain terms, are committed entirely to the discretion of the Minister ; and whether he exercises that discretion by prohibiting each Asiatic person separately and individually who attempts to enter the Union as it was conceded he might do—or by prohibiting 'Every Asiatic person' as a class, by declaring them unsuited on economic grounds, make no difference. He is left to classify as he pleases."

The ruling given by the Appelate Court as to the status of an Asiatic abundantly demonstrates that there is not even a remote possibility for him to be recognised as a South African National unless, the Immigration Act of 1913, is amended removing the ban on the Asiatic race as a whole. Therefore, it necessarily follows that those who are not legally recognised as South African

Nationals are by implication "aliens" and as such "Prohibited Immigrants."

However, there remains only the question of declaration of the rights and status of those of the Indians, who were brought to this country under indenture at the express invitation of the White Settlers for the development of the country and their industry. This Section and their descendants form the bulk of the Indian population; out of a population of 150,000, about 140, 000 come under the category of the indenture system. About a year or so ago, the Provincial Division of the Supreme Court of Natal, in the course of an exhaustive judgment, made the following interpretation in reference to the position of the Indentured Indians and their descendants in this country. When delivering judgment in the case of Jussodia, Justice Tatham said :—

Law 12 of 1872 erected a Department of State called the "Protector of Immigrants", whose duties are defined by the law, and are *designed to safeguard the welfare of the Immigrants in a manner compatible with the theory that their residence in Natal was of a temporary character and their welfare was the concern of the Government of India, whose subjects they continued to be.* The Law provided for the registration of Indian Marriages by the Protector and made Registration *Prima Facie* proof of a Marriage.....

Section 65, of Law 25, 1891, and Law 7, 1896, though passed at dates later than 1883, read with Sections 13 and 14 of Law 12, 1872, all of which validate, in Natal, Marriages which by the common law of Natal were invalid, lend weight to the view that it was the intention of the Legislature all through to apply to Indians who came to Natal as labourers their own marriage system, *on the theory that they are birds of passage whose real domicile was India.*

The trend of all the legislation was to keep Indian Immigrants introduced to Natal as were the plaintiff and her husband as far as possible *under the system of law to which they were accustomed as inhabitants of India upon the theory that their residence in Natal was of a temporary character.*"

While such is the interpretation of the status of that section of Indian Immigrants who came to this country under Acts from 1857 to 1891, subsequent legislation by the Natal Parliament has been expressly made on the theory that "*Indians were required as labourers but not as settlers.*" Act 17 of 1895, enacted that any Indian brought under indenture, should, after the expiry of his or her five year's indenture either perpetually re-indenture or return back to India failing which they should pay an annual Poll-Tax of £3 per head for the privilege of prolonging his stay in this country, which penalty the Act of 1914 waived. And the Immigration Regulation Act provides that "a person shall not be deemed to have a domicle within the Union or any other province for the purpose of this Act unless he has resided therein for at least three years, otherwise than under terms of conditional or temporary residence permitted by this Act or any other Law."

Section 8 (1) of the same act provides further that "No prohibited Immigrant shall be entitled to obtain a liscence to carry on any trade or calling in the Union or (as the case may be) in any province wherein his residence is unlawful or to acquire therein any interest in land, whether household or freehold or any other immovable property. (2) Any such license if obtained by a prohibited immigrant or any contract, deed or other document by which any such interest is acquired in contravention of this section shall as from the date that the holder of the liscense or interest is dealt with as a prohibited immigrant under this act be null and void."

From a brief survey of the situation in this country as interpreted by the highest authorities on the status of both indentured and free immigrants, it must be transparent that their prospects under this Indo-Union Agreement, is anything but re-assuring and that in all probability it may lead hereafter to an interminable wrangling in interpretation of this "Settlement" leading perhaps to a Hague Tribunal or to another London Convention.

Indeed, nothing has created a more profound ill-feeling in the mind of the South African Indian Community than section 2 of the upliftment chapter of the Indo-Union Agreement, which provides for Higher Education at the South African Native College at Fort Hare. From the very commencement, the local Indian community has been objecting to this clause not only on racial but also on ethical and political grounds. Now, in the face of this universal disapproval of the clause, it is difficult to understand the motives actuating the Government of India in endeavouring to give effect to the terms of this clause, since, the Indian Agent has proceeded to Fort Hare to make the necessary arrangements with the college authorities. If it is an astute political move on the part of the authorities at Simla to bring down the Indians to the level of the untutored aboriginal tribes of Africa, and classify all-

non-European races under the category of "Blacks," it could have been announced in a more straight-forward manner than the circuitous methods now adopted. At all events, the Fort Hare Scheme for providing Higher Education for Indians is not commanding public approval and in practice it is not likely to prove of any value to the Indian Community.

In order to demonstrate the intensity of Indian public feeling on this matter, let me quote the following from the communication dated the 19th November 1927, addressed to the Rt. Hon. V. S. Sastri, the Agent-General by Mr. Habib Motan, the Hon. Secretary of the Government Indian School Committee, on behalf of the Transvaal, and the rest of the Union Indian Community :—

"At that time we never had an idea that the deputation would try to herd us together with the natives at the Native College at Fort Hare. After the publication of the Cape Town Agreement, my Committee thought that we would go into this matter thoroughly upon the arrival of the Agent-General from India. However, much of your time was spent in Natal, and as your stay in the Transvaal was very short, my Committee could not make arrangements to meet you in deputation and bring all these matters.....to your notice.

"It has been a condition with the Government from 1913 and the Government has accepted the principle, that the Indian children would be given separate facilities as from Natives and Coloured. Instead of showing better progress, however, after a period of 12 years, it is humiliating to the Indian sentiment, and to the Indian National Honour and Civilisation to think that our Agent-General is trying to bring us down to such a low level.

It was in about 1918 that Mr. Andrews tried to persuade the Indian Committee in the Transvaal to take advantage of the facilities for education at the Fort Hare College. The Indian Community then strongly resented such assimilation and said that the Indian Community would only take advantage of the Education facilities quite separately or in any European College.

"My Committee therefore herewith records its emphatic protest against any arrangements for Indian students at the Fort Hare Native College, and if. in spite of our protest, you make arrangements, and if even one student, not only from the Transvaal, but even from any part of the Union of South Africa attends the said College, the Indian Community will be greatly upest, and it would then be the duty of my Committee to come out openly and record our protest against such degradation at your hands.

"Personally, I look to you with respect and honour, but when the question of national honour arises, I feel that you should duly consult the Indian Educational Leaders, and responsible members of the Indian Community in South Africa, before any arrangements are made in this connection.

"It is true that we have been voteless and voiceless in the Union of South Africa, but we would be able to record our voices with the Government through you, and be able to ameliorate our Status in the Union of South Africa.

"I feel that the days of Czarism and total autocracy are gone, and as the world is progressing on Democratic lines, I feel that it is essential to hold an Educational Conference in the Union of South Africa immediately."

In regard to Primary Education, it is true that it is provided for under section 1 (*a*) to "Advise Provincial Administration to appoint a Provincial Commission of inquiry" into the question of primary Education, but according to the Natal Provincial Gazette dated the 17th November, 1927, we find that it is not a Provincial "Commission" that has been appointed, but a "Committee" consisting of the Provincial Council Executive together with two other Anti-Asiatics has been appointed in order to ascertain "the financial basis of Indian Education, having regard to the resources of the Province, the various demands upon them and the adequacy or otherwise of the existing Union Government subsidies in so far as they affect Indian Education." Such being the terms of reference of this "Committee" not "Commission", it is not unnatural for the South African Indians to be dubious of beneficial results from this "Committee." Moreover, it is understood that Dr. Malan, the Minister of Education is not prepared to sanction any money on Indian Education in Natal, in terms of the "Settlement" until sufficiently qualified teachers are available. The condition now imposed by the Minister is quite a novel one. If the professions of acknowledging a "considerable part of the Indian population as part of the permanent settlers" in the country be true, then obviously it is the duty of the Union Government to find the teachers as well as to provide education for the Indians directly. Should the teachers be inadequate to meet the present demands, then why not import teachers from India ? If there was any legal difficulty in the importation of qualified teachers from India, is it not possible for the Union Government to get over the difficulty ? Will the importation of a handful of educationalists upset the equilibrium of the white race ?

Now, Dr. Malan contends that Indian Education should wait until a training College for Indians be established, and Indian teachers trained. It will take several years

before the local product would be ready for imparting Education, in terms of the Agreement, but by that time, in view of the economic and other pressure brought to bear on the Indians, a very large portion, if not the whole lot would have looked for pastures new, and repatriated themselves! In a word, when the teachers would be ready, there might possibly be no children left for inparting education in Natal! Under these circumstances, one may with justification question the sincerity of the Ministers in their interpretation of this "upliftment clause!"

In conclusion, when one calmly studies and considers the implications of the "Western Standard Formula", which has gained the approval of the Indian Government, he cannot help but being driven to the conclusion that the Indian authorities have in explicit terms agreed to a "squeezing out policy" in order to make this a White Man's Country and that the Indian Government are facilitating that process.

1. In accordance with the original demand of Dr. Malan for a considerable reduction of the Indian population, the Indian Government have accepted the Repatriation of Indians (Voluntary) and through their Agent-General in this country, they are expediting the exodus of Indians.

2. In compliance with the original request of Mr. Patric Duncan, Dr. Malan, and Col. Cresswell, for putting economic pressure on the Indian, to Repatriate himself, and also to safeguard the "Maintenance of Western Standards of Life," the Government of India have placed their seal of approval on the Industrial and Conciliation Act, Wages Act, and Colour Bar Act, and all Regulations thereunder, which are all based on the principle of an "All White Labour Policy."

3. As for segregation of the remnant Indian population, which was laid down in the Class Areas Bills of both Mr. Patrick Duncan and Dr. Malan, it is now an admitted fact that it is in the process of inauguration in Natal in terms of the Indo-Union Agreement, which provides that Indians "shall accept the limitation of the sale of Municipal land to restrictive condition" under the guise of "Housing Scheme."

That much for the debit side. When we consider the credit side, it would be obvious that the clause relating to the upliftment and education of the Indian Community is a mere smoke-screen just to hoodwink the credulous and simple-minded folks, because it is a patent fact that the bulk of the Indian population will have to repatriate themselves under extraordinary circumstances arising out of economic pressure and prevailing race antagonism. Indeed, it is difficult to imagine whom this upliftment and education clause is intended to serve. Therefore, it is manifest that this clause is more a snare than a valuable portion in so far as the Indians are concerned.

It has been maintained that the mere fact of the Union Government having undertaken to adhere to the principle of upliftment of the Indian permanent population is a Magna Charta. In so far as the averment goes, it is very good, but the point is, having regard to the definition given by the South African Nationality Act and having in view the judgment of the Appelate Division of the Supreme Court in respect of the status of Asiatics as a race and in respect of the position of Indians and their descendants who were brought under indenture, whether the law recognises any Indian as part of the permanent population of this country; whether the Indo-Union Agreement affords scope to consider that the Legislature and white people of this country have changed their angle of vision and rectified their opinions, amended their repeated pronouncements in respect of upholding their ideals of White Civilisation and White Labour Policy so as to make room for assimilating the Indian Population of South Africa in their organic whole. These are moot points which should engage the thoughtful attention of the people and leaders of India.

From the presentment of the foregoing facts, readers of the *Modern Review* may now be in a fair position to judge whether the present "GENTLEMEN'S AGREEMENT" is an honourable compromise or whether it is a moral victory for India or both! In whichever direction the public opinion of the cultured mind of India may bend, the fact remains that the present oppressive legislation is grinding down its victims slowly but surely, and that there is not a glimmering of hope for a better future, despite this or any other agreement which the bureaucracy may make. Therefore, it is imperative on the part of the people of India to endeavour to obtain similar rights if not more than the Union of South Africa to safeguard the rights of the Indian race and

their civilisation. Therein lies the salvation of India and her children across the sea. But so long as India is a dependency to England, she is necessarily a dependency to other White Dominions also being partners in the British Empire; therefore, in the present status of India, it is inconceivable to expect a status for our Nationals in the Empire and foreign lands. better than those of serfs in economic, political, and social spheres of activity.

In conclusion, I venture to submit that Leaders of all parties in India, at least out of regard for the future of our race and our common civilisation, should combine, call a National Convention just as the Boers and Britons did in this country in 1910, draft out a constitution that would enable India to guard against wanton encroachment on the rights of Indians and their civilisation and insist on the British Parliament ratifying it—a constitution that the exigencies of our race and country demand.

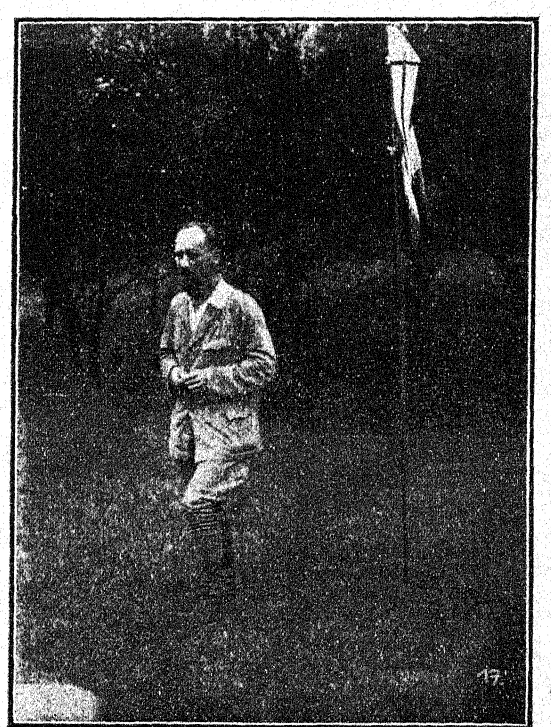
THE GERMAN WANDERVOGELS

By DURGA PRASANNO RAYCHAUDHURI, P.H D. (Goettingen)

A group of young travellers from Germany has just arrived in India. They belong to the famous Wandervogel movement in that country. In the following lines an attempt will be made to give a short history of the genesis and wonderful development of this very interesting and significant movement in modern Germany.

The Wandervogel is a youth movement that lives in clear conflict with the generation of elders and seeks its life and strength in wandering in natural surroundings. In order to understand this movement properly, we must trace it back directly to the social conditions that helped to bring it into being. During the latter years of the nineteenth century, when the relations between man and man in society had become very stiff, narrow and exclusive, the class distinctions were sharp, and the aristocracy of wealth and intellect generally held aloof from their less fortunate fellowmen. Not that they always lived this sort of life. But being born and brought up in such exclusive traditions, they often found it hard, if not absolutely impossible, to break away from them. It was a sign of "good breeding" to go to the church, whether you believed in its dogmas or not. And there was plenty of snobbery and hypocrisy all around.

Now the children of the age could hardly be expected to feel themselves in their element in such society. But where, then, should they seek refuge? At school? It was but a counterpart of the home. And there was no relief for them, from that



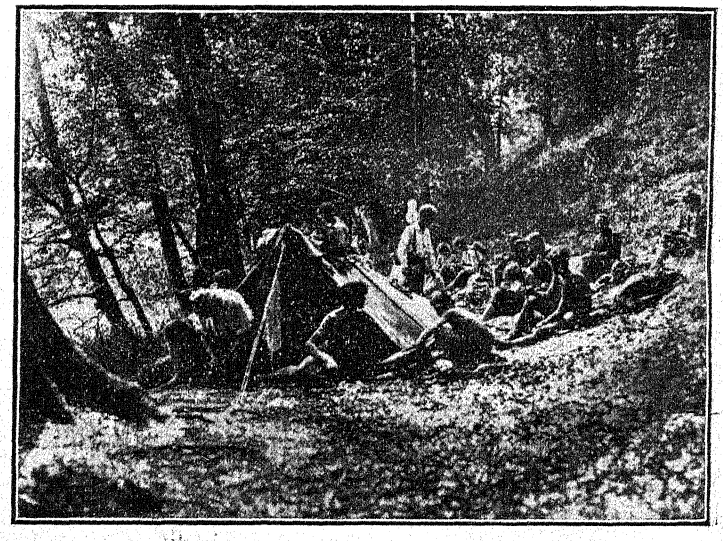
Karl Fischer, the Founder of the Wandervogel Movement

quarter either. The child that is growing must needs have many questions suggested to him by the life outside of school, to each of which he wants to find an answer. But this answer was denied to him at home. Nor could he get it from his stern schoolmaster, who was determined to mould him according to the classical type. The pedantic schoolmaster was there to teach and of course he taught. Goethe and the ancients were the order of the day. And the child certainly learnt, but there was no community of feeling between him and his teachers.



The Wandervogel

So the time was ripe for a movement that should change the old order of things. About this time there lived in the neighbourhood of Berlin a number of teachers who had a broad vision and who had already raised their voices against the attitude most schoolmasters used to adopt with regard to their pupils and the way they brought them up. To this small group of sympathetic teachers belonged one, named Hermann Hoffmann who gave private lessons in Shorthand. He loved to make long excursions on foot with his pupils in the neighbouring hills and woods. During the year 1898 he undertook a long journey extending over four weeks, in the course of which he wandered mostly amongst the beautiful mountains of Bohemia. Among those who accompanied him on this occasion was Karl Fischer, a grammar school student, afterwards destined to be the founder of the great Wandervogel movement. It was in the course of these travels that Karl Fischer first got into his head the idea of forming a brotherhood of select students who would be prepared to wander during holidays and vacations over hills and dales for the simple pleasure of it. The idea was well-received And he lost no time in starting week-end excursions with his fellow-students. Sometimes they would seek out an old ruin, and, as night approached, would make a fire and lie down on the bare ground. If the night was clear, they would look on the stars and slowly fall asleep. But the moisture and the cold, and not unoften the insects, would soon wake them up. And then they would begin to recite verses and speak to each other of their little joys and sorrows till morn. Getting up with the lark they would make a small fire and prepare the morning coffee. Bread and butter they used to carry always in their Knap-sack. A dip in the brook hard by and, if possible, a swim followed; and after drying themselves in the sun, the necessary preparations would be taken in hand for a modest lunch. The lunch over, they would start on their return journey home.



A Rest in the Tent after Bathing

It often happened that the food in the

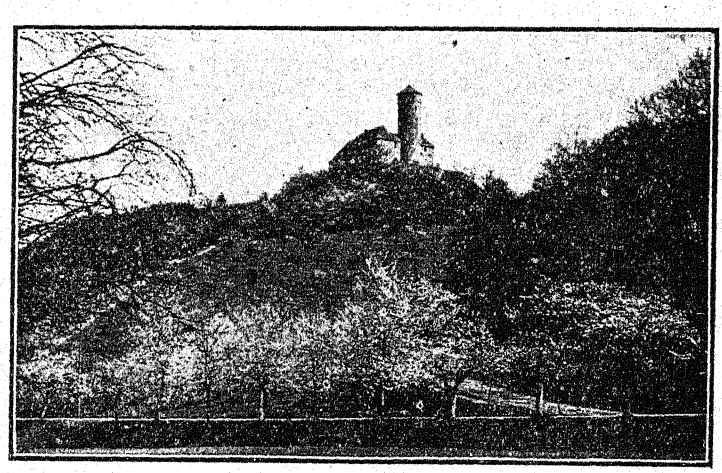
pot got burnt near the bottom, was fairly well-cooked in the middle, while at the top it remained something like half-boiled. But they minded not such trifles, for they were at least under "the blue sky, wide and free", away from the tyranny of home and school. If they returned home tired and breathless, or even if they "dozed" at school on Monday morning, still they had the satisfaction of having learnt a good many new things which they could never forget.



Wandervogel Youths at Cooking

For some time Karl Fischer and his companions kept wandering about the hills and dales dressed in shirts, soft-felt hat or school cap, with a Knap-sack containing the cooking-pot and other necessary kit on the back, in high boots and with a heavy knotty stick in hand. They were a sort of Bohemian lot and were often rather coarse and rustic in their manners. This was but a natural reaction against the heartless "discipline" of the time. As a matter of fact the conditions of society at the period resembled to a large extent the social conditions prevailing in Germany in the seventies of the eighteenth century, and produced almost similar results. During the earlier period the abuse of authority at home, in the school, Church and State led to a reaction which manifested itself principally through literature, in the form of the so-called "Storm and stress Movement." This movement was started in Munich and drew its chief inspiration from Rousseau's famous doctrine of "Back to Nature". The same abuse of authority throughout the latter years of the nineteenth century, however, directly gave rise to the youth movement as a protest, while the literature of the period also did not fail to give signal of the coming storm (comp., e.g., "Before the Sunrise", a drama by G. Hauptmann, 1889.)

Be that as it may, Karl Fischer and his youthful friends shouted lustily whenever a new idea crossed their minds and sang songs like "O old glorious College days" and "Filia hospitals." But they talked gently or even kept quiet when the romantic spell of a moon-lit night worked upon them. At last on the 4th of November 1901, Karl Fischer formally inaugurated the Wandervogel movement. The name, which literally means a wandering bird, was suggested to him by one of his school-mates. Some elderly people who were in sympathy with their ideals, kept them supplied with money, and what is more, took them under their protection against any persecution by society, home or school. The Wandervogel is not a *touring* organisation, as some people might think. It is, as its very name implies, a *wandering* brotherhood of young men, who are, as it were, so many children of nature. Those who stood at the head of affairs were



A Favourite Haunt of the Wandervogels

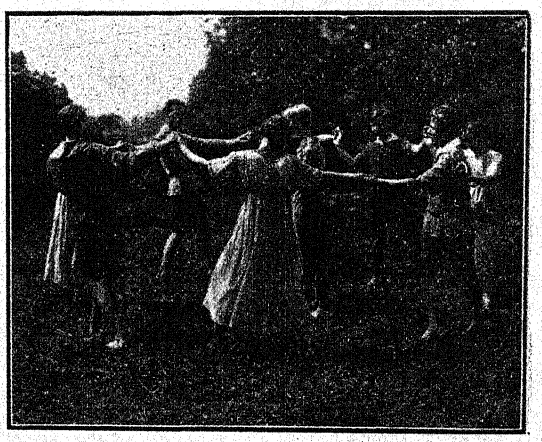
called the Oberbacchanten (Latin, Vagans—a rambler.) Then followed the Burschen or youngsters. And the new recruits were styled Fuechse or Foxes. The whole thing was advertised by means of public lectures and pamphlets.



An old Wandervogel tells his story

Everything was perfectly unconventional about them. An air of freedom prevailed among the youths, who would at times look even wild. They deliberately imitated the life of the vagrant scholars of the Middle Ages, and even took up their vocabulary and mode of speaking. The Wandervogels did not care much about aesthetic observances, their chief passion being freedom in the lap of nature. And what they wanted above everything else was to be rid of the artificial rules of society life. They used to sing many songs, especially the old simple folk-songs of their country. And every song was sung to the accompaniment of the guitar, of which almost each one of the Wandervogels possessed one. These were mostly love-songs, songs based on some old legend perhaps, sometimes a ballad, a martial air, or commonplace folk-songs to be heard in the street, or even psalms from the Bible. Occasionally songs were sung of which nobody could possibly make any sense. And it also happened sometimes that at the sight of some beautiful piece of German landscape their hearts would be touched with feelings of exalted patriotism and then they would sing in chorus—"O fatherland, how beautiful thou art with thy cornfields."

When the Wandervogels make an outing, their motto is to see as much of the country as possible and to travel as little by train as is practicable. When they start from a big town, they generally cover a short distance by rail early in the morning, just to avoid being held up too long in the city. During the small hours of a morning when most people are still asleep, you could sometimes hear individual Wandervogels with their customary tri-coloured band and in heavy boots stamp through the lonely streets towards the station. With a rough stick in hand and two flashing eyes in the head, their mutual salutation are neither "Good Morning" nor "Good Day", but always "Good Luck." They travel fourth class and sometimes start singing even in the waiting rooms



The Wandervogel Folk-dance

of the stations. Alighting from the train, once more they talk briefly over the day's programme, look at the map of the country they are going to explore, and fall to singing as they begin their march. After having wandered for three or four hours they set

themselves to rest a while on the hill-side or by a brook. Some are tired and go to sleep; others probably begin a sham fight; while the rest tell tales. Sometimes you could hear one of them say: "I can hardly get on with my father." When refreshed, they continue their march through fields and meadows till some rivulet or lake is reached and they plunge into it in a body. As the hour of lunch draws near, a small fire is made either in the wood or on a clean spot in the field for preparing the food. There must be water hard by. Some go to look for fuel, others fetch water, and some others unpack the bundles. The Wandervogels are pledged to the utmost simplicity of life. Ordinarily they prepare a kind of *KHITCHURI* from rice, sausage and wild fruits, which remains, as often as not, half-boiled, because they have not the patience to spend too much time on cooking. For desert they try to make a kind of pudding from some powder, etc., which generally remains quite watery. Afterwards some of them eat bread and butter. Lunch over, the pots and the plates are scraped and washed and they resume their journey in high spirits. Normally they cover about 25 miles a day. And when the night falls, they sleep either out in the open or in the hay-stacks of some farmer or in some tents improvised for the occasion. Of late Wandervogel nests have also been set up in different parts of the country, where the wanderers may spend the night free of all charges. If they sleep out in the open, they make a fire, sit round it under the star-lit sky and tell ghost-stories and recollect old legends. Sometimes they sing individually to the accompaniment of the guitar or together in chorus till one by one they fall asleep. So they wander for days and weeks together over hills and dales, through woods and meadows, and by lakes and streams; and when they return home after such an excursion, they often look quite wild and savage, but the spirit of youth and the love of nature shine forth from their eyes. It is not true that the Wandervogels never visit any towns. During holidays and vacations, it is a common sight to come across groups of Wandervogel youths in their characteristic costumes promenading the streets of such



Washing the Plates after a Meal



A Wandervogel Folk-dance

historic towns as Hildesheim, Weimar, Munich, etc., visiting objects of interest and singing old folk-songs.

By the year 1903 the Wandervogel movement had spread over Germany and Switzerland, and local organizations were set up in most of the important centres. But this was also a year of crisis in the history of the movement. The membership increased by leaps and bounds, and a Wandervogel periodical was started. Among the new members were many who did not possess the wandering spirit of Karl Fischer and his followers, but were rather ease-loving and given to travelling mostly by rail in higher classes and putting up in rich hotels. Karl Fischer and his followers, therefore, seceded from these rich dilettante Wandervogels and eventually came to be known as the Old Wandervogels. And they have maintained



A Band of Wandervogels on the March

their tradition of simplicity of life up to this day. Some other offshoots have since sprung up from the parent stock with a distinct political complexion in certain cases. These latter have officers and soldiers as members who are even allowed to make political speeches on appropriate occasions. The Old Wandervogels have all to take the vow of purity and brotherhood and to shun smoking and drinking. They have no women members. But they encourage the latter to travel by themselves and offer them every facility in their power. But there are some branches of the Wandervogel movement that have both men and women members. And the women members belonging to these branches have also their characteristic costumes like the young men and grow their hair in long tresses.

Historically the Wandervogel is the oldest of any youth movement in Germany. The others youth movements are but its offshoots in one form or another. The Wandervogel has been called "the purest and at the same time the wildest protest" against the artificial social customs and the sharp class distinctions of the late nineteenth century. Be that as it may, its influence on German life and society has been phenomenal. We have seen that in the beginning the movement signified only "a return to nature." Still it is not easy to indicate what this influence of nature in the life of the Wandervogel exactly was or where it directly came in. It was not certainly in the cooking of food or in the open air dance or even in the hardening of the body by means of free sallies. Probably it was, as a German writer observes, like a certain indistinct melody which remains unheard but which nevertheless pervades the whole being and rejuvenates it. Anyway, there is no gainsaying the fact that this new movement brought about a tremendous renaissance in the whole life of the German youth, as will be evidenced by the following two songs which the Wandervogels are never tired of singing during their week-end outings.

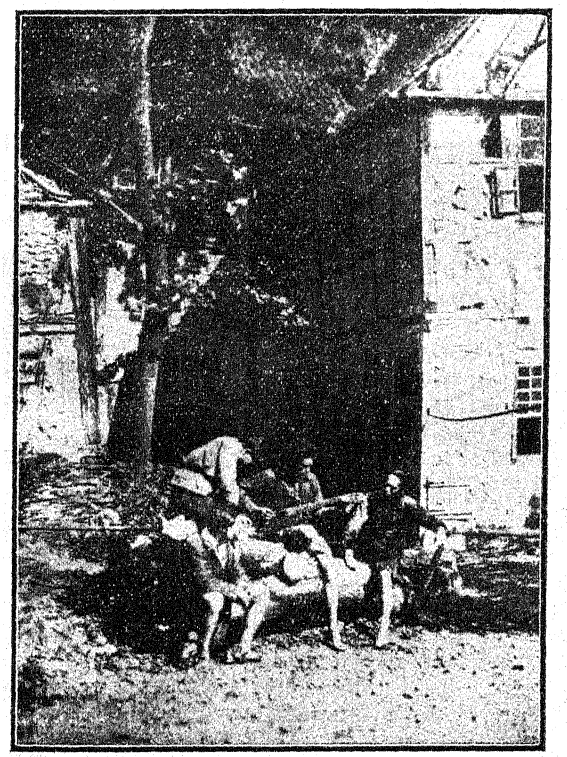
I.

When we stride along side by side,
Singing the old songs,
Until the woods reecho,
Then we feel, the dawn has come,
And a new epoch marches with us.

One week of hammer-beating,
One week of stone-cutting
Leave us still with trembling veins;
But none dares to complain,
For Sunday smiles on us so gloriously.

See the birchwoods and the green fields,
Which in an offering mood
Old mother earth holds up before us,
Giving them from her full hands,
That man may be her own.

Word and song and look and step,
As in the good old days of yore,
They will all go hand in hand,
Carrying with mirthsome frolic
Our own souls in their strong arms.



Wandervogel Youths Playing on the Guitar

II.

When the working-time is over
On Saturday all busy hands
Fit out after youthful fashion
For the gay wandering excursion.
Singing we go out of the small town,
The heart is free and the mind is light,
Boys on the left and girls on the right,
And I myself in the middle.

Ah! this is a delightful ramble,
Meadows and fields pass swiftly by,
One says gladly to the other:
Today, brother, we are free.
The little town lies already behind us,
And we wander with a light heart on and on.
Boys on the left and girls on the right,
And I myself in the middle.

We sing and we play in groups,
And rest in the cool shades of the woods,
And in the bright moon light
We wander back to our homes.
Singing we come back to the small town,
Our heart is free and our mind is light,
Boys on the left and girls on the right,
And I myself in the middle.

It may be asserted without any fear of contradiction that the Wandervogels have restored to their proper place the old folk-songs which were all but forgotten. Of course, a few of them used to be sung always by primary school children and possibly on that account the general public thought it beneath its dignity to take any notice of them. It must be said to the credit of the Wandervogels, however, that they have popularised these folk-songs among all classes of the people to an extent unknown before. And the result is seen in these popular folk-songs forming a part of the University curriculum on German literature to-day.

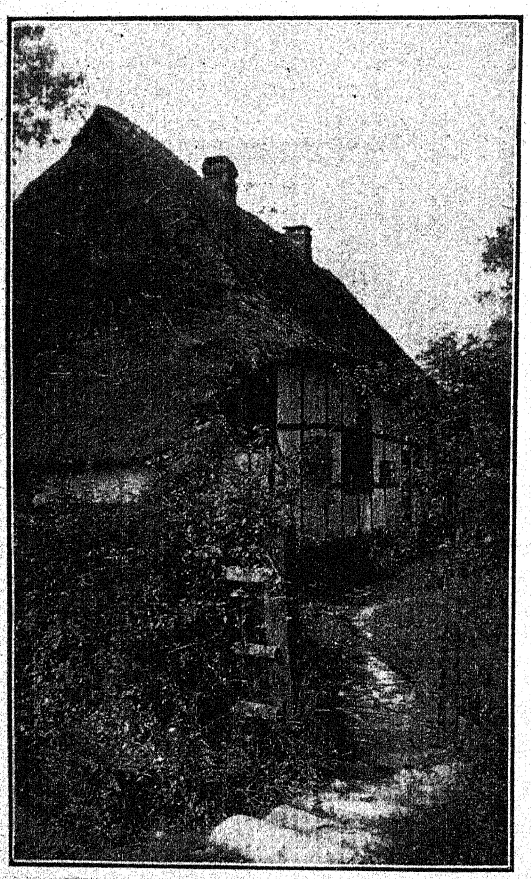


Wandervogel Girls Engaged in Cooking

The profound love of simplicity and of natural beauty which is such a marked feature of the Wandervogel movement has led to important results in other directions as well. In collaboration with the members

of other contemporary youth movements the Wandervogels began to "stage" in their own way upon the public places the mystery plays of the Middle Ages and the carnival plays of Hans Sachs. Their success was immediate. The massess flocked enthusiastically to such performances. Not only did it mean a revival of the old religious plays but the modern theatre also had to adopt itself to some extent to its requirements in order to be able to meet halfway the newly-created tastes of the theatre-going public.

There are now several Wandervogel periodicals and it is quite safe to say that a considerable literature has grown up round



A Typical Wandervogel Nest

this movement by now. The various Youth movements in Germany have given rise to a distinct school of poetry of which the mouthpieces are Hermann Loens, Waldemar Bonsels, Stefan George and Frank Werfel.



Retiring to rest in a Hay-loft

The first of these is known chiefly as a Wandervogel poet.

Exception has been taken to the circumstance that the Wandervogels are not always properly dressed ; that they often bathe naked and are by no means better clothed when after a bath they bask in the sunshine on the hill-side or on the brink of a stream. Gustav Wyneken, one of the modern Wandervogel leaders, has given a decisive reply to these objections. Referring to the ancient Greeks, he quotes from Gerhart Hauptmann the well-known words :—"From the grounds of the stadium sprouted forth quite naked the athletic stocks of a godly and intellectual race." Then he goes on to say :

"Nothing protects the ugliness of the race so effectively and makes for hiding this ugliness so well as the way in which the European now completely covers his body. But nothing can lead to the physical growth of the race so quickly as habitually keeping the body naked. In the education of children this nakedness must be made to play quite an important part. Youth

must ... each other's body and compare notes; and they must in this way develop a new organ to appreciate the beauty as well as the defects of the ... They must learn to take pride in their ... health. This will be the safest guarantee against ... and will insure self-respect. We no longer know any nakedness except undressing and this again is strongly associated with sexual ideas. This must be done away with. To fight shy of the naked body is the great bane of our civilisation. It is not the eyes but the souls of our youths that we have got to protect."

AN INDIAN PAINTER-ENGRAVER

By PROF. SUNITI KUMAR CHATTERJI
(*Calcutta University*).

JUST a few weeks ago has returned home to India after eight years of sojourn in Europe a young Indian artist whose work and achievement are as remarkable as they are significant of a real renaissance of art among Indians. Mukul Chandra Dey, born in 1895, is just thirty-two, but he has had quite a notable career. He was trained at the Santiniketan School of Rabindranath Tagore, and there he developed his artistic powers, and working both at Santiniketan, and at Calcutta under Abanindra Nath Tagore, the inaugurator of the new Indian School of Painting, he found himself as an artist, and early gave great promise. His water-colours in the new revived style of Indian art showed a force and a tenderness which are entirely his own in the treatment of Indian subjects,—romantic themes from Sanskrit and Bengali poetry as well as scenes from the everyday life of the people—episodes from the Krishna legend and from the mystic poetry as well as the love poems of Rabindranath Tagore, and *genre* pictures from Hindu domestic life and from the life of the primitive Santal people of West Bengal, colonies of whom are to be found round about the school of Santiniketan where he spent his boyhood and early youth. At several annual exhibitions of the Indian Society of Oriental Art where the work of the artists of the New Indian School is shown from year to year, Mukul Dey's pictures were easily among the more virile and powerful and sincere of the exhibits, and he acquired quite a distinction in the rather restricted circle of artists we have in this part of India, and lovers of Indian Art interested in the progress of the new school came to know him. The present writer remembers vividly at least three of his miniature water-colours—one of Radha and Krishna, another of an early morning bathing scene on the Ganges depicting some Indian girls and an old Indian lady, and a third one of a girl in ancient Indian dress waiting for her lover illustrating the lines of Rabindranath from the *Gitanjali*—"Light, Oh where is the light? Kindle it with the burning fire of desire!" Quite a number of his pictures have found appreciative buyers, and several have been reproduced in the Bengali *Prabasi*, in the *Modern Review* and in other journals from 1911 onwards. Then there were his charming sketches of Santal life.

Mukul Dey was fortunate in accompanying the poet to Japan during the latter's visit to that country in the year 1916. This visit was of very great importance in his artistic life. Trained in the ideas and methods of the revived Indian School, he could come face to face with the artistic life of Japan, which through the endeavours of the Nippon Bijitsuin Society had emerged from a period of cold neglect into one of renewed and vigorous life and activity. Japan like India had neglected her own ancient art. The intoxication of Western civilisation which seized the heart and the brain of Japan when the thought and the culture world of the West poured into the country as an overwhelming flood as soon as Japan was opened up to the world, in a way clouded Japan's vision for some decades and prevented her from realising the true greatness of her national art based as it was on that of China and largely also (although in a rather distant way) on that of India. As it has happened in India, it was the curiosity and the better trained artistic sense of

Europe and America that discovered the abiding worth of Japanese and Chinese art as a great heritage of man, and the famous American art critic and collector Fenellosa began to collect in Japan specimens of Japanese and Chinese art, some of the choicest examples of which could thus be easily secured for the Boston and other Museums of America, at a time when Japan was treating them with contempt as useless lumber, not having learned as yet their supreme value. It was at this time, in the nineties, that a Japanese art lover and writer, Kakuzo Okakura, a name to be ever remembered with honour in the history of the cultural revival of Asia, was Fenellosa's friend and collaborator in the study and rescue from neglect of Japanese and Chinese art. He sought to rouse the national consciousness of his people to an understanding of their art, and in 1897 founded the Nippon Bijistuin which by training artists along the traditional Japanese lines and by holding exhibitions sought to preserve for Japan her soul in this matter. This society has been instrumental in doing a great service to the people of Japan, and incidentally also to the people of other Asiatic countries. Kakuzo Okakura and the Nippon Bijitsuin had something to do with the artistic revival of India by giving the latter country a direct object lesson, and Okakura was a friend of and an honoured guest in the Tagore family of Calcutta which became the centre of this revival. Sister Nivedita, that selfless spirit of service to the cause of India, was an enthusiastic supporter of this new movement in India of which Japan in the Nippon Bijitsuin gave an exemplar to the whole of Asia. Bijitsuin artists like Yokoyama Taikwan, K. Arai, Shunso Hishida, Shimamura Kwanzan and others came to India, after the Indian movement had been well established and was gaining in strength, and these artists studied the Ajanta frescoes and other ancient relics of Indian art, and worked in some cases with the new school inspired by Tagore,—the charm of Hindu mythology and romance very often seizing their imagination and inducing them to make experiments at painting Indian pictures, and some of their experiments in spite of their unavoidable Japanese quality which added a certain quaintness and sincerity were decidedly remarkable. The Japanese artists were thus in direct touch with the Indian movement, and this extension of the range of their artistic experience was apparently of help in broadbasing and strengthening the work of the Bijitsuin which they had taken up. It was necessary for some Indian artists to go and see what was being done in Japan, and in this way receive a sort of reflex impetus, and Mukul Dey was the first Indian artist who was privileged to see with his own eyes the new Japanese revival that was an active force in the artistic life of Japan. Several years later, another Indian artist, the greatest of the pupils of Abanindra Nath Tagore, namely, Nandalal Bose, a personality in art who, the present writer is convinced, ranks with the greatest in the history of the art of the world, had the privilege of the same experience when he too accompanied Rabindranath in his third visit to Japan in 1924. Mukul Dey worked for some time with Taikwan and Kwanzan, two of the greatest members of the Bijitsuin group. This experience was of the nature of a sustainer and a strengthener of his own powers, and it made him surer of himself as a draughtsman. Mukul Dey's work was very much appreciated in Japan. After visiting Japan he went to America, and it is here he learned the art of etching, in which he has now attained such mastery. In America his studies were quite fruitful and his talent was recognised by his being made a Member of the Chicago Society of Etchers, and he is the only Indian to receive this distinction so far. After his return to Calcutta he exhibited some of his etchings, his whole output being sold off in a short time. Some of his pictures were very fine. In addition to some portraits, notably of Rabindranath Tagore, he had a few exquisite studies of Indian womanhood and groups of Santal types, which evoked general admiration.

Mukul Dey was not content to remain in the path which was already well-beaten by the feet of too many pilgrims in the sacred land of Art in India—namely, that of romantic poetising and idealising of the life around. His sketches had showed a robust hand which chafed under the restraint of what would seem to curb it and draw it back to the finical In the midst of his experiments he soon found what his vigorous brush could do. He realised his powers in executing convincing sketches in bold strokes, and found in the execution of portraits a most characteristic expression of his genius. He sketched a number of telling portraits in pencil from single sittings, and in 1917 he published his well-known *Twelve Portraits*

of twelve of the living great men of Bengal—Rabindranath Tagore, Jagadish Chandra Bose, Praphulla Chandra Ray, Bipin Chandra Pal, Asutosh Mookerjee, Motilal Ghosh, Gooroodass Bannerjea, Brajendranath Seal, Abanindranath Tagore, Ramananda Chatterjee, Surendranath Banerjee and Lord Sinha—with an introduction from Sir John Woodroffe. This portfolio of portraits has for some time been out of print and it at once established what a dashing force and vitality as well as a telling sureness of hand and eye for character he had. Many years ago a similar album of pencil portraits of members of the Tagore family by the late Jyotirindranath Tagore, the third elder brother of Rabindranath, was published from England with an introduction by William Rothenstein the artist: and the harmony of contrast between the spirits and the styles of these two great Bengali artists we can feel at once. There is a certain nervous vigour and elegance about the lines of Jyotirindranath which seem to caress the portraits of his subjects, who are all near and dear to him and whom he seems to coax to make a self-revelation to him in the midst of the family circle—these family portraits seem never to have been intended for publication. This is quite different from the broad and strong sweep of Mukul Dey's pencil, seeking to catch the character of the man who in his own sphere had made his mark in life and stands out before the whole world. And yet the two groups of portraits are singularly successful, and are like twin groups, in their fidelity and in their convincing qualities as being the true representations of the inner being the persons.

This trait of his artistic genius Mukul Dey seems to have developed to the fullest, and judging from some of his recent etched portraits one cannot but fail to feel a sort of enthusiasm at the sure hand of a master with which he just with a few telling strokes, has given us the entire man, in his etchings of Einstein, and W.W. Pearson, for instance. One would feel confident that given the opportunity we would be sure to have in this first etcher of our country one of the eminence of an Anders Zorn in this department of art—at least in the portrait line.

After a short spell of work in Calcutta, Mr. Dey went on a long visit to the cave temples of Ajanta, Ellora, Nasik, and Bagh, studying the ancient paintings and other artistic remains there. He spent some time copying the frescoes at Ajanta and at Bagh, and to him we owe the first sketches of the unique frescoes at the latter place, which were later on copied by Nandalal Bose, Asit Kumar Haldar, Surendranath Kar, A.B. Bhonsle, B.A. Apte, M. A. Bhand and V. B. Jagtap at the instance of the Gwalior Durbar, and these copies have since been published by the India Society of London. Mukul Dey's copy of the famous group of the Mother and Child at Ajanta makes the mystery and the religious background of this great picture come home to us deeply by the inclusion of the colossal standing figure of the Buddha which forms part of the entire composition. This picture he has published is the frontispiece to his well-known book on Ajanta, *My Pilgrimage to Ajanta and Bagh* (London 1925), and Lawrence Binyon, who has written an introduction to this book, draws our attention to the value of the picture. This book of Mukul Dey's on Ajanta and Bagh forms a popular and extremely readable work on these far-famed cave temples and their paintings, and a special value of their work is the large number of reproductions of the Ajanta paintings, making it an extremely useful and convenient handbook.

January, 1920, found Mukul Dey in England, where he had been staying for the last eight years. Here he worked in the Slade School of Art and at South Kensington. In 1922 he won the diploma of the Royal College of Art, with the first prize in tempera painting and in engraving. These are distinctions won for the first time by an Indian in the person of Mukul Dey. The Royal Academy accepted his paintings in tempera for their annual exhibitions for 1922 and 1923.

Mukul Dey's period of study and work in London was not a smooth and easy one. Staying in London and working in his vocation was not exactly a bed of roses for a struggling young artist, and the greater part of these eight years were years of hard struggle for him. During this period of had work he had executed a portrait sketch of the late W. W. Pearson of hallowed memory, teacher at Santiniketan, and the relations of Mr. Pearson offered him a handsome price for it, but Mukul Dey would never hear of taking money for a picture of one who loved India and the Santiniketan School as his very own and gave his best to the country he chose for his love and

service ; and at that time Mr. Dey was far from being in easy circumstances financially. At the Wembley Exhibition he received a commision to decorate a portion of the Indian Pavilion, and he executed his decorations in a strikingly original way which greatly helped him to be accepted as an artist of repute.

For a while he set up as an artist in London with a studio in Knightsbridge, working at his etchings and his paintings, and participating in the artistic life of London, with the friendship of a number of artists of distinction in the metropolis.

In October 1927, shortly before his return home to India, he held an exhibition of his etchings and drawings at his own studio, which was a great success. The little list of his works had an appreciative foreword by Campbell Dodgson, keeper of Prints and Drawings in the British Museum, who speaks of his mastery over the technique of the drypoint with his skill in wielding pencil and brush, and says that he "reveals with what sensitive and delicate lines he has interpreted on copper romantic legends and mystical subjects from Indian poetry and religion." Mukul Dey's great picture, *The Tree of Life*, is an acknowledged masterpiece in the etcher's art, and this picture, reproduced in the present number of the *Modern Review*, is something unique in the complexity of its mystico-religious suggestions, in its reminiscences of the great art of Ajanta and of medieval Rajput India, in the subtlety of its composition, and in the supreme mastery over technique in its execution. His other work also demonstrates his power as an etcher. The British Museum has bought a complete set of his engravings available for its collection, and at the command of their Majesties the King Emperor and the Queen Empress, Mr. Dey had sent his engravings and his pictures for their inspection at the Buckingham Palace and their interest in his work has indeed been a great honour and an encouragment for him.

Mukul Dey is now back in Calcutta. He intends to introduce the art of etching and to teach it specially in India, and at a considerable expense he has brought with him the necessary outfit for an etcher's studio. He wants only the opportunity to work and to teach, and thus to stay on in his native country and to be of service to it. His qualifications and his achievement certainly deserve support from all quarters, whether from Government or from private patrons of art. He has come back with many projects, and is full of enthusiasm. Should not there be some response in his own mother-land, to take the service he proffers, and to make it possible for him to help to enable our country to achieve a unique distinction in the domain of art ?

VIRIYA

VIRIYENA DUKKHAN ACCETI

Sorrow Ceaseth By Exertion

By SILACARA

"Would I were strong as Hercules,"
A weak one weakly cried,
As, from the couch whereon he lay,
With his free and manly stride
He saw the Hero pass his way—
Such a hero ; such shoulders wide !
"Well wished !!!" said Hercules who heard,
'But 'twas not with a plaintive song
That I earned those brawny limbs and thews,
And the strengths that to them belong ;
I slew a lion, I tamed a bull ;
Struggled, so am I strong !"

—From the *British Buddhist.*

SONG

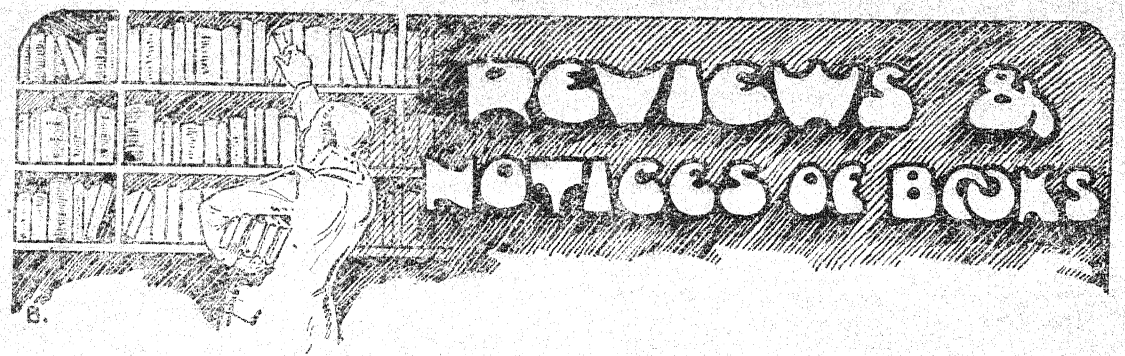
By MARIE DE L. WELCH

What shall we remember when we are old ?
What shall we remember even when we are wise ?
Softly, softly we shall remember
Love and Love's mouth and love's eyes.

What shall we remember more beautifully than wisdom ?
What shall we remember in our cold years ?
What shall remember, we shall remember
Love and love's laughter and love's tears.

What shall we remember when we are lost in quietness ?
What shall we remember ? What shall be keeping ?
We shall remember, forever, forever
Love and love's sigh and love's sleeping.

—From the *Nation.*



[*Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.*]

ENGLISH

THE VEDANTA PHILOSOPHY; *By Sridhara Majumdar, M. A. Published by Surendranath Bhattacharya Prof. of Sanskrit, B. N. College, Bankipore (with two portraits). Pp. 26+770+XXIV. Price Rs. 5.*

The book contains (i) The original Sutras of the Brahma Sutra, (ii) Meanings of the words in the Sutras in English and (iii) English explanations with quotations from Upanishads, Bhagavad Gita and other books.

The exposition is mainly based on the commentary of Nimbarkacharya, the Vaishnava theologian, who flourished about 800 years ago. He composed the Vedanta-parijata-Saurabha, in which he expounded the Brahma-Sutras from the standpoint of Dvaitadvaita द्वैताद्वैत, i.e., dualistic monism. His philosophy has thus been summarised in the 'Foreword' to the book under review by Professor Kokileswar Sastri :—

"In this school Brahman is regarded as both the efficient and material cause of the universe. Brahman is both Nirguna and Saguna, as it is not exhausted in the Creation, but also transcends it. The universe is not, according to this view, unreal or illusory but is a true manifestation or Parinama of Brahman.—The present state of its existence is not self-sufficient and—it has no separate existence from Brahman. The universe is both identical with, as well as different from Brahman, even as a wave or bubble is the same as, and at the same time different from, water. The individual souls are parts of the Supreme Being and are controlled by it. The emancipation lies in realising the true nature of the spirit and it is attainable by true devotion or Bhakti. The individuality जीवत्व of the finite self is not dissolved even in the state of Mukti" (vide also R. G. Bhandarkar's Vaisnavism, Saivism and Minor Religious Systems, pp. 62-66; and the History of the Vedanta Philosophy by Prajnanananda Sarasvati, in Bengali. Vol I., pp. 375—390).

The Vedanta Philosophy as expounded by Nimbarka is worth studying; but it has been much neglected. It is now hoped that the publication of this book will facilitate the study of the subject.

Our author's exposition is clear and at the same time brief. The book should be widely read.

There is, in English, no other book on the subject. Bengali readers are referred to Tarakisore Sarma Chowdhury's Vedanta Philosophy with the Sanskrit Text and translation of the Nimbarka Bhashya. (ব্রহ্মবিদ্যা ; তৃতীয় খণ্ড। শ্রী নিম্বাদিত্যাচার্য্য কৃত ভাষ্য ও অনুবাদ সহ বেদান্ত দর্শন)

AITAREYA-UPANISHAD : *By Swami Sharvananda. Published by the Ramakrishna Math, Mylapore, Madras. Pp. 43. Price six annas.*

It contains Sanskrit Text, paraphrase with word-for-word, literal translation, English reading and comments.

The principal part of the Upanishad is iii. 1 (pp. 37-43) but the translator has, it seems to us, failed to catch the meaning of the Rishi. According to him (কতরঃ) *Katarah* (iii.1.1) means "of what kind", whereas its literal meaning, as well as the meaning here is "which of the two?" Consequently the first two mantras have been mistranslated. His Translation is :—

"Who is this Atman whom we worship ? What is that Atman by which (man) sees form, hears sound, perceives smells, utters speech, and knows the tasteful and also the distasteful. What is the heart is the same as mind. The consciousness..... attachment,—all these are (but different) names of the consciousness".

The correct translation seems to be :—

"Who is this whom we worship as the self ? Which of the two is that self ? (Is it that) by which one sees form..... (Or is it that) which is

this heart and mind, i.e., consciousness.....desire and will ? (The answer is)—All these are, indeed, names of consciousness."

SHRIMAD BHAGAWAD GITA : A STUDY : *By S. D. Budhiraja, M.A., LL. B., Chief Judge, Kashmir. Published by Ganesh & Co., Madras. Pp. 540. Price not known.*

It is a scholarly publication ; the plan on which it is written is excellent and the introduction is masterly. In the introduction (pp. 1-69) the author discusses the following subjects : (i) The Gita and the Samkhya, (ii) The Gita and Patanjali's Yoga-Sutras, (iii) The Gita and the Early Buddhism, (iv) Are there any interpolations in the Gita ? (v) The Gita and the Upanishads, (vi) The Gita and Saivism, (vii) The Gita and Bhakti and (viii) A Bird's-eye-view of the Gita thought.

It is followed by the Text, (in Devanagri character) and a literal translation of the Gita. Throughout the book there are profuse and scholarly notes. The principal feature of the book is that the author has taken a comparative view of the whole subject. To elucidate the subject he has quoted largely from the Buddhist canonical scriptures and also from the Upanishads, Aranyakas Brahmanas and the Rigveda Samhita, as well as from the Samkhya and the Yoga Philosophy.

One may or may not accept all the conclusions of the author but no Gita-student should be without a copy of Budhiraja's edition.

The get-up of the book is excellent.

THE REALM OF ESSENCE : *By George Santayana. Pulished this year by Constable and Company (Indian Agents, Oxford University Press). Pp. XXIII+183. Price 12 shillings.*

Realism is gaining force in the philosophic world. It is represented in England principally by G. E. Moore, Russell and Whitehead ; and in the continent by Meinong and Husserl. In America it is associated with the Six and the Seven. The Six are Holt, Marvin, Montague, Perry, Pitkin and Spaulding. Their co-operative studies were published in 1912 under the name "The *New Realism*". The Seven are Drake, Lovejoy, Pratt, Rogers, Sellass, Strong, with Santayana as their guiding spirit. Their co-operative study in the problem of knowledge was embodied in a book published in 1920 under the name "*Essays in Critical Realism*". In this book Santayana has given "Three Proofs of Realism." The principal feature of critical Realism is the doctrine of essence formulated by Santayana and accepted and elaborated by others. Santayana has himself developed this theory in his "*Scepticism and Animal Faith*" (1923). It is now further developed in the book under review.

There are three types of realistic views of perception. According to one there are three elements in perception ; according to another two elements and according to the third there is only one element. Critical Realism belongs to the first type, its three elements being (i) the subject, (ii) the object and (iii) the data. The data are not the mental states of the perciever ; nor are they the physical objects or any selection from or aspect of those objects. They are character-complexes taken to be the characteristics of the existing outer objects. These character-complexes have been called "Essences" by Santayana. By these essences we know what the objects *do* as distinguished from what they *are*. 'The objects themselves do not get within our consciousness. Their existence is their own affair—private and incommunicable.' In the book under review there is a valuable preface called "Preface to Realms of Beings" in which the author has described. "The Realm of Matter," "The Realm of Essence', "The Realm of Spirit" and "The Realm of Truth." Then he elaborates and develops the theory of essence in eleven chapters. The subjects discussed in these chapters are (i) Various Approaches to Essence, (ii) The Being Proper to Essences, (iii) Adventitious Aspects of Essence (iv) Pure Being, (v) Complex Essences, (vi) Implications, (vii) The Basis of Dialectic, (viii) Essences as Terms, (ix) Instances of Essences, (x) Essences all Primary and (xi) Comparison with some Kindred Doctrines.

In the 'Postcript' the author writes—"Three recent descriptions of the realm of essence, one English, one German and one French, lie at this moment before me. Perhaps a brief report of them may serve to convince the reader that in all this I am not dreaming alone, but that on the contrary I am introducing him to an eternal background of reality, which all minds when they are truly awake, find themselves considering together" (p 169). The authors referred to are A. N. Whitehead of England, Edmund Husserl of Germany and Rene Guenon of France. He gives a short description of the views of these thinkers and finds therein corroborations of his own views.

Those who wish to know the trend of contemporary epistemology should read carefully the "Essays in Critical Realism" (1920), Santayana's "Scepticism and Animal Faith" (1923) and "The Realm of Essence" (1928).

We may not accept the conclusions arrived at in these books but we cannot ignore them. In speaking of the "New Realism" of the Six, Bosanquet once wrote, "They strike me as better informed outside philosophy than in it" (*The Distinction between Mind and its Objects* 1913,p, 11) and tried to ignore them. But a change came over him and he could then ignore neither the New Realism of the Six, which he meant to do, nor the critical Realisms of the Seven. He elaborately discussed these theories in 1921 in "The meeting of Extremes in contemporary philosophy." These realists may or may not gain adherents but they are sure to gain attention. For years to come Realism will be a central topic of discussion. Santayana is a voluminous writer and his style and treatment are charming. He is a literary artist and philosophical critic of poetry (vide his "*Interpretations of Poetry* and *Religion*, *Three Philosophical Poets* and his Essay on Shelley in his *winds of Doctrine*. He is a poet also and his poems have been much admired. He is the author of the '*Sense of Beauty, a book on Aesthetic*, "*Egotism in German Philosophy*, *The Unknownable*, "*Platonism and the Spiritual Life*" *Soliloquies in England*' and the '*Dialogues in the Limbo.*' He has written delightful books on contemporary philosophy (vide his *Winds of Doctrine* and *Character and Opinion in the U. S.*) He has popularly but philosophically described the phases of human progress in his "*Life of Reason*" (five

volumes). Whatever he writes is brilliant, delightful and worth reading.

One wonders why such a powerful writer has not exercised so much influence as he is expected to have done. In accounting for this fact Arthur Kenyon Rogers, writes :—

"George Santayana's lack of influence in proportion to the weight of his contribution to philosophical sanity and clarity, perhaps due in part to the academic distrust of literary gifts, is also not unconnected with a tone of condescension which he is apt to adopt toward competing views, as calling rather for indulgence than for serious argument. In consequence his work is more impressive as an imaginative picture of a certain outlook on the spiritual life of man, than for its explicit dialectical grounding" (English and American Philosophy Since 1800: p. 351). It may be remarked here that these remarks were written in 1923 and Santayana's latest book *The Realm of Essence* has been published this year (1928). This book is not only artistic but also rigorously dialectic.

MAHES CHANDRA GHOSH

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THE BAGH CAVES IN THE GWALIOR STATE; *Published by the India Society in co-operation with the Department of Archaeology, Gwalior, for His late Highness Maharaja Sir Madhav Rao Sindhia Alijah Bahadur, G.C.S.I., G.C.V.O., G.B.E. etc. with text by Sir John Marshall, M.B., Garde, Dr. J. Ph. Vogel, E. B Havell, Dr. James H Cousins, together with a Foreword by Laurence Binyon.*

The publication of this book has removed a long-felt want. The India Society's method of publishing a collection of short essays on each subject by eminent authorities is hardly satisfying enough either to the student of Archaeology or to the art-lover, in the way that monographs are, inasmuch as much ground is trod over and over again and other parts are hardly touched But all the same, a great deal of information is given and the subjects dealt with by Sir John Marshall, M.B., Garde and Dr. J. Ph. Vogel are of great interest. The illustrations, diagrams, and reproductions in colour are excellent and of immense value. The general printing and get-up of the book are of a high standard. In all, the India Society is to be congratulated on this publication.

K. N. C.

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A SHORT HISTORY OF MARRIAGE: *By Edward Westermarck Macimillan and Co. 1926. Price. 10s. 6d.*

This small volume is based on the fifth edition of Prof. Westermarck's famous History of Marriage but in no sense is it to be regarded as its abridged edition. It is an independent work dealing with marriage as a social institution though incorporating many of the arguments found in the larger work. To Porf. Westermarck, more than any one else, belongs the credit of bringing the study of the institution of marriage to its present scientific level. His greatest defect, namely want of a firsthand acquaintance with primitive people, he has greatly removed by his important investigations on the social and religious rites of the Moroccan people, among whom he has spent the greater part of the last decade. This newer outlook, also helped by the researches of Baldwin Spencer, Rivers and others, is responsible for the much more reasonable and correct attitude that he has taken with regard to the question of the origin of marriage, though in its main features, it remains essentially what it was in his first edition. Coming as it does from such a distinguished scholar and so admirably written, we have no doubt that the present volume will prove eminently suitable as a text-book for students of sociology and anthropology in our universities.

SOCIOLOGY: *By Ramgopal, Bar-at-law and G. R. Josyer, M.A. Bangalore. 1926. Price Rs. 2.*

This is supposed to be a sort of introduction to sociology and in the words of the authors "it throws a light on the origin, development and decay of Societies" (p. 1). Inspite however of the good opinion of the authors of their own work, as well as those they have enclosed, including those of the Vice-Chancellors of the Calcutta and Andhra Universities, we are forced to remark that the authors are not acquainted with up-to-date literature on the subject. Their knowledge of the origin and development of human society does not evidently extend beyond the writings of Herbert Spencer and Morgan, for they still believe in the original stage of promiscuity from which modern institutions are supposed to have developed by natural selection (pp. 86-87). On going through the book we are convinced that instead of attempting to write the present volume which they regard as "the book for the millions", the authors should have taken a course in the subject themselves, and they could not have done better than by beginning with Prof. Westermarck's work reviewed above.

B. G

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TEACHERS OF INDIA: *By C. A. Kincaid, C.V.O., I.C.S. Officer de L' Instruction Publique, Published by Oxford University Press. 1927.*

India has produced many teachers from the earliest times, who should have a place in the history of Indian thought. In the book under review, Mr. Kincaid treats of some of the teachers of mediaeval and modern India, "who although they led strictly religious lives, yet played, unknown to themselves, a great part in the History of India." It is strange that though Mr. Kincaid has sketched the careers of the Maratha saints, of Kabir, of the Sikh gurus and of the Gujarat poets—Mirabai and Narsinh Mehta, yet he leaves alone Bengal. Though he writes about the saints and poets of the Deccan, Northern India and Gujarat of mediaeval India, he omits Bengal and her poets like Vidyapati and Chandidas, and her saints like Chaitanya, and Rup and Sanatan. He must be a bold man who would deny the great influence exercised by Chaitanya on the religious life of India of the Middle Ages. One can safely rank him with Kabir, Nanak, Tukaram and other saints of this period. Mr. Kincaid would have done well to include a sketch of the Bengal Saint Chaitanya.

Again, though Mr. Kincaid treats of the Sikh gurus, he does not take his materials from the *original* Sikh scriptures. He takes Mr. Macauliffe's *The Sikh Religion* as his authority. He does not

seem familiar with the original Gujarati songs of Mirabai and Narsinh Mehta, but takes help from 'a most valuable work *'Milestones in Gujarati Literature'*. As for Kabir also, he does not rely on the Hindi verses of Kabir, but on Mahipati's *Bhaktavijay* and the introduction to Kabir's poems by Rabindranath Tagore. Thus in all these cases, Mr. Kincaid does not rely on original sources, but on second-hand information. As a scholar he should have read the verses and songs of these saints in their original, as in the case of *Bhaktavijaya* he says that he has "repeatedly read it in the original Marathi."

In speaking of Keshab Chandra Sen, Mr. Kincaid says that his "family claimed descent from the ancient Sen Rajas, semi-mythical monarchs, who ruled at the time of Alexander the Great." We wonder from where Mr. Kincaid got hold of this curious information. It is really news to us to learn that Keshab Chandra Sen's family claimed descent from the ancient Sen Rajas. We do not know of any Sen king ruling at the time of Alexander the Great.

Mr. Kincaid also says: "In 1870 Keshab Chandra Sen resolved to go, as Ram Mohun Ray had done, to England." But he does not mention that the idea came from Lord Lawrence, who was a great patron of Keshab Chandra Sen, and who had been greatly impressed by his lecture on, 'Jesus Christ, Europe and Asia'. So Lord Lawrence helped him while he was in England. Mr. Kincaid himself says: "Lord Lawrence was by that time in retirement in England and helped Keshab as well as he could."

The book will prove useful to those Westerners who want to know something about the teachers of India in the Middle Ages. The get-up and printing of the book is excellent.

PHANINDRANATH BOSE

BENGALI SELF-TAUGHT *by the Natural Method with Phonetic Pronunciation: By Professor Suniti Kumar Chatterji, M.A. (Calcutta), D. Lit. (London). Crown 8vo. 200 pp. Cloth, 4s net. Blue wrapper 3s net. E. Marlborough & Co. Ltd., 51 and 52, Old Bailey, London, E.C.4.*

Marlborough's "self-taught" books are meant, first, for tourists and travellers, and then also for students. The present work is also meant for the same two classes of people. Hence the author says in his preface:

"Bengali may be said to be the most important language in India after Hindustani (Hindi or Urdu). Although it is confined to the province of Bengal and certain contiguous tracts, the literary and cultural influence exerted by Bengali on the other languages of India during recent years has been quite remarkable. Apart from the ancient and mediæval literatures of India in Sanskrit, Pali, Old Tamil, and Early Hindi dialects, Bengali has the largest and most original literature of any Modern Indian language; and it counts among its votaries numerous poets, novelists, and other writers, of whom one, Rabindranath Tagore, has become a world-figure in literature.

"The commercial value of the language is increasing more and more: Bengal is the land which has monopolised the production of jute, and its foreign trade both export and import is quite extensive. As a language spoken by some 49 millions of people—nearly one-sixth of the population of India—its importance in administration can be well imagined.

"Like many other languages, both in India and outside India, Bengali has two forms, one literary, the other spoken. Most grammars and handbooks of Bengali following traditions which were current fifty years ago take notice only of the literary speech, ignoring the colloquial as spoken in everyday life by even the most cultured classes. The result of this has frequently been ridiculous—at the expense of the foreign student or learner of Bengali—who would quite unwittingly overwhelm an illiterate villager or servant with a highly Sanskritised and archaic Bengali, in a strong foreign accent, which would make the latter only stare. To learn to speak *colloquial* Bengali has as a consequence remained a difficult task, to be achieved by long years of personal observation and practice, with very little help from a printed grammar; and most foreigners have to be content with a smattering of *"bazaar* Hindustani," which, of course, generally goes a long way in any part of Aryan-speaking India. In the present work, the colloquial side has been constantly kept in view: and in the conversations, colloquial forms alone have been employed. The literary forms, however, are necessary for reading the language and for properly understanding the phonetic and other changes in the colloquial, and as such these have not been ignored, but have been given their proper place in the grammar."

Professor Chatterji is the author of the standard work on "The Origin and Development of the Bengali Language" and his present work is an excellent one. Those who want to learn Bengali may well begin by mastering this book.

GROWTH OF THE INDIAN CONSTITUTION: *By N. N. Ghosh, M.A., L.T., History Department, Ewing Christian College, Allahabad. The Hindi Press, Allahabad. Crown 8vo., pp. X+119. Cloth. Re. 1.*

In this small book the author states clearly and concisely the growth of the Indian constitution, such as it is, from the days of the East India Company to the passing of the Government of India Act, 1919, by which the Montagu-Chelmsford Reforms were given effect to. He recognises that "we have not yet a Constitutional Government in the true sense of the term." His book is meant to be purely informative, and he has not therefore, indulged in criticism. It will serve the purpose he has in view.

The printing is clear and neat.

THE FOUNDATIONS OF NATIONAL PROGRESS: *A scheme of constructive work for an Indian Province With an Introduction by the Rt Hon'ble Baron Sinha of Raipur, P.C., K.C. By J. N. Gupta, M.A., C.I.E., I.M.S. The Elm Press, 63, Beadon Street, Calcutta. Price not mentioned. Demy 8vo. Pp. 282+XVII. Cloth, gilt letters.*

So far as "high politics" is concerned, many persons, ourselves included, will not endorse all the opinions expressed in this book. But the main theme of the work is not "high politics." The author deals mainly with what ought to be done to make Bengal progressive in health and sanitation, education, agriculture, industrial development, and other kinds of activity implied in rural reconstruction. In all these matters the author speaks from

experience. For that reason the book may be read with profit by all who are engaged in village work or want to take up that kind of work. In fact, we should say, that, whatever the political creed of our village workers—be they 'No Changers', Swarajists, Independents, or Liberals—they would do well to read this book.

In the details of what is not "high politics", we have some differences with Mr. Gupta. Mr. Gupta suggests that sufficient funds should be placed at the disposal of the District Officer to enable him to take an active part in the development of his district. One object of this suggestion is to restore part of his lost prestige to the District Officer. What we want is that more funds should be available to the District Boards. Simultaneously there should be strict and vigilant independent audit, and all who spend the money should be held strictly responsible for malversation.

The author has pointed out one of the main causes of Bengal's want of progress or rather of her retrogression. He says with perfect truth that "there is complete unanimity of opinion in the Province that with the present financial resources of Bengal it is barely possible to keep the administration going, and there is no possibility whatsoever of undertaking any comprehensive remedial measures for the moral and material advancement of the people. It is felt that in this matter the Reforms, instead of easing the situation in any way, has made the position of Bengal, still more hopeless than it was before the Reforms." "While Bombay, for instance, has been able to more than double her expenditure on mass education within the last ten years, in Bengal the expenditure on this all-important sphere of rural welfare has remained almost stationary."

YOUNG INDIA, *an Interpretation and a History of the Nationalist Movement from Within: By Lajpat Rai. With a Foreword by Josiah C, Wedgwood, D.S.O., M.P. Servants of the People Society, 2 Court Street, Lahore. 4th Reprint. 1927. Rs. 3. Cloth, gilt letters. Pp, XVI+262. Big clear type.*

This book was originally written and published in America and England more than a decade ago. On its first publication the Government of India proscribed it and prevented its importation into India. That ban having been recently removed, the Servants of the People Society of Lahore has published it with the author's preface to this fourth reprint, in the course of which he says:—

"India has considerably changed since the book was written in 1915. Some changes have been made in the constitution which have transferred a certain amount of power to the representatives of the people. But the real power remains where it was. The economic condition is to-day even worse. But the greatest and most noticeable change is to be seen in the mentality of the people. We have passed through a wonderful period of political awakening. The movement for freedom is no longer confined to the intelligentsia but has spread among the masses. Mahatma Gandhi's non-co-operation movement was a unique thing in the history and life of the Indian people. It is too early to speak of its success or failure. Movements of this kind cannot be judged by their immediate results; they are among the forces which once created continue to operate until they have had their full play. Whatever be the verdict of the historian on the non-co-operation movement as a whole, it must be credited with the greatest possible share in rousing the political consciousness of the people and in bringing about a radical change in the outlook and mentality of the Indian National Congress."

Lala Lajpat Rai has been an active worker in the national cause for decades. He has been in the thick of the fight. He possesses knowledge of the movement for freedom both from outside as an onlooker and from within as an active worker. Moreover, as he has not been a mere politician—as he has striven to bring about religious, social, and educational reform and reconstruction also, his survey cannot but have a depth and breadth and comprehensiveness in which a history of the national movement written by the ordinary run of politicians would be lacking.

We have read the book from cover to cover with sustained interest and profit. It should be read and kept for reference by all Indian publicists and students of Indian politics—particularly of the younger generation. We eagerly look forward to the publication of the author's second volume bringing the history of the national movement up-to-date.

THE BRITISH CONNECTION WITH INDIA: *By K. T. Paul. With a foreword by the Earl of Ronaldshay. Student Christian Movement. 32 Russell Square, London, W. C. I. Pp. 224. Crown 8vo. Paper Cover. Rs. 2.*

The very first sentence in the author's "Prefatory Notes" is a question—"What does India Want?" As indicating the kind of answer given in the book we select a few sentences from the last chapter of the book.

"(1) India wants to perfect her nationhood. 'India is one and indivisible' is an impassioned utterance with which more than one Congress President has thrilled the assembled thousands from the many regions of our Motherland. Amid and below all diversities there is the cultural unity which for centuries has cut its channels deep down into all life, individual and social. This culture is so distinctive of India, it brings with it such memories of glorious achievement, and it holds so many promises of still further victories, that it is eminently the foundation on which should be stabilised our nationhood in accordance with modern categories."...

"(2) India wants not only a perfected nationhood; she wants an international position. She dreams of no empire to rule, she wants no commercial dominance over any part of the world. She just wants a place, an assured place and a place which is her own, among the nations of the world. She is making it steadily through the industry of her millions of humble toilers and traders, and through the intellectual and spiritual discipline of her more gifted children. In these matters the world thinks of 'India', and not of 'a distant dependency of the British Empire'* (*As Lord Curzon said in contempt in the House of Lords on that occasion which led to the resignation of Edwin Montagu.—Author's footnote.)....."

"(3) All this only means that nations like India and China really desire a better world. They want to preserve the integrity of their national identity, they want an international recognition of such identity, and they want freedom for all sorts of commerce with other nations, economic and intellectual; and still they deliberately do not seek any special political or economic advantage as a safeguard for the recognition and freedom which they demand. They want just to live and let live, to serve and be served....."

In details there are several inaccuracies in the book; as, for instance, the date of the partition of Bengal is given as 1907, whereas it was on the 16th of October, 1905 that the old province of Bengal was partitioned by Lord Curzon.

There are many things in the book which call for criticism. But as it would be easy for well-informed Indians to correct them themselves, we need not dwell on all of them. If non-Indians, for whom probably the book is mainly intended, read it, they will be misled in many respects. As neither the author nor Lord Ronaldshay in his foreword show what advantages Britain has derived from her connection with India, except here and there indirectly and by the way, as it were the non-Indian reader may carry away from a perusal of the book the impression that Britishers came to and remain in India merely as philanthropists. Mr. Paul dwells in several passages on the ecomomics of the British connection, but nowhere mentions the tragedy of the ruin of India's indigenous trade and industries under British rule and the consequent throwing of millions of her children on the land and on unskilled labour and their lifelong semi-starvation. He complains that the people of India do not adequately appreciate the military defence of of India! We wonder how an educated Indian like Mr. Paul can be blind to the fact that this "defence of India" can be appreciated only if the army is thoroughly Indianised. Does he not know that Indians are practically excluded from military leadership, from training in artillery, naval fight and fighting in the air? He speaks of the British bureaucracy in India as "the most efficient and benevolent ever developed in human history!" He repeatedly refers to "its traditional attitude of scientific benevolence administered in official efficiency and safeguarded by a halo of prestige"! Is he by any possibility quietly sarcastic? Every one knows or ought to know the totally inadequate character of the medical and sanitary services as well as of the educational and other 'nation-building' services rendered by the State in India. Yet Mr. Paul talks grandiloquently of "curative and preventive medical work to reach the ordinary ills as well as the emergency needs of a population as large as that of Europe (barring Russia),...; an ever-increasing supply of schools and teachers to overtake the illiteracy of a people whose net increase per annum is some two millions." In how many centuries will this illiteracy be overtaken? It is difficult to appreciate a statement like the following: "The [British] administrative connection [with India] has been by design worked out in detail with a thorough attention to practically every need of the people which a state can possibly reach." All these needs receive just enough attention to prevent critics from condemning British rule wholesale. But we have neither the time nor the space to comment on all the provoking things which Mr. Paul says in the passages devoted to economic, administrative and other similar matters.

According to Mr. Paul:

"The Brahma Samaj was the first-fruit of the British connection. It was an attempt to express religious life and thought afresh in assimilation of some of the ideas and usages presented by the West,"

With the above passage Mr. Paul should try to thoroughly harmonize the following passage from his book:—

"First arose the Brahma Samaj. The founder of it, Ram Mohan Roy, came from an orthodox Kulin Brahmin family, but one which had come into frequent and intimate touch with the Government of the Mohammedan state of Bengal. For his studies he went to Patna, one of the really living centres of Islamic culture. *It was what he imbibed there that constrained him to become a reformer of religion and society, and he not only proclaimed his views but also suffered persecution before he ever learnt a word of English*...It is well to realise this,...If Britain had not been there, he would probably have been a prophet in the succession of Kabir and Nanak, establishing a new sect of Vaishnavite Hinduism coloured by the theism of Islam and the devotional life rendered richer by the experiences voiced by the Sufis. As it was, these influences prevailed with Ram Mohan Roy to the end of his life." (Italics ours. Ed., *M. R.*)

As Ram Mohan Roy derived some of his doctrine and ideas from the Tantras and was neither a vegetarian nor a teetotaller, he could not, "if Britain had not been there," have founded a new sect of *Vaishnavite* Hinduism.

The author assumes (p. 43) that Devendranath Tagore was in favour of confining the office of minister in the Brahma Samaj to men of Brahmin birth. This is not a fact. Babu Rajnarain Bose, the first president of the Adi Brahma Samaj, who was by birth a Kayastha, performed divine service in that Samaj with the approval and encouragement of Devendranath.

Similary when the author says with reference to Sasipada Banerji that "unlike Keshab or the converts, he refused to break with Hindu religion, he is mistaken, Sasipada Banerji was a member of the Sadharam Brahma Samaj and, though "Brahmin by birth", got some of his children married to non-Brahmins.

Mr. Paul writes: "Mr. Gandhi's appeal to the Sermon on the Mount as the supreme criterion of private and public conduct is even more openly significant of the same process."

That Mr. Gandhi holds the Sermon on the Mount in great reverence is true, but as far as we are aware, it is not that Sermon but the Bhagavad Gita which the Mahatma places specially before himself and others as the supreme guide to private and public conduct.

The author perpetrates something akin to anachronism and pious romancing combined, when he says that "if Asoka dreamt a dream for India and Asia, Jesus Christ dreamt a dream for Britain and mankind, when he thought that, by methods which are a *negation* of force, man can raise his world to the status of the Kingdom of God."

Asoka was born in India and ruled over the greater part of this country and sent emissaries and missionaries to various parts of Asia outside India. So it may be considered historically true that he dreamt a dream for India and Asia. Jesus Christ was born in Palestine, which is perhaps not the same country *geographically* as Britain, though Britain may be the Holy Land of some Indian Christians. There is no proof in the Gospels or outside them that Jesus was aware of the existence of the British Isles. How could he then dream a dream for Britain—and particularly for Britain above all other countries in Christendom ? Is Britain the most Christian country in the world that Jesus should have dreamt a dream specially for it, supposing that he knew of its existence and had fore-knowledge of some country becoming the most pious in the world in the days of Mr. K. T. Paul ? Was it known to the contemporaries of Jesus or to Jesus himself individually that by the British man alone or by the British man above all other men his world would be raised to the status of the Kingdom of God in the year 1927 *by methods which are a negation not only of force but of treachery, chicanery, perjury, forgery and fraud as well* ?

In spite of the many things which are open to criticism in Mr. Paul's book, it is evident throughout that he is patriotic, not merely in the political sense, but in other matters also. He is proud of and has respect for India's religions, cultures, literatures, etc. Even in modern India, he does not omit to mention where Indians have set an example to the British ; *e.g.*, he writes :—"It ought to be impressed on the attention of every student of modern India that in 1881, four years before the first Congress, Dewan Rangacharlu had established the Representative Assembly for the Mysore State." He did this before the British bureaucracy had thought of inventing a method for even indirectly "bringing the people themselves into some real contact with the ever-stiffening machinery of Government." Similarly, Mr. Paul also mentions the fact that "years before the British Government had even thought of investigating the power implicit in the great waters of India, Mysore had tapped the Kaveri River and was working its gold mines and also lighting two great cities from the electricity derived from the Sivasamudram Falls."

As a Christian it is natural for Mr. Paul to assume that to all non-Christian religions "the test of Christ's values" should be and is being applied. But it is something that he has to admit that "in the vast stores of Hindu thought and experience there is practically everything of every grade of value," obviously including the highest.

Mr. Paul gives much interesting information relating to the maritime adventures and enterprises of the Dravidian peoples. He shows that "To the Dravidian peoples the sea was in all ages a connecting link with the islands to the south and south-east of India, and also to the mainland adjoining them from Burma all round to Siam and Cambodia. Even Africa was, unbelievable as it may seem, a frequent resort.....In a Greak papyrus of the second century, found at Oxyrhynchus, in Egypt, occurs a conversation which Dr. Hultzsch has identified with Kanarese. Even Imperial Rome itself was familiar with the Indian merchant and the Indian scholar." "Even the Mohammedan conquest of Java was the missionary enterprise of the Tamil Marakayars of Negapatam and Karaikal. Islam was preached in Java in Tamil, and in many particulars it is sustained there in that language."

Mr. Paul mentions in a footnote, p. 38, that "a fellow-passenger of mine on this boat, a Javanese, who is a very good Mohammedan, bears the name Sastravidagdha ! While the religion of practically the whole of his nation is Islam, he tells me that the literature studied is still Ramayana and Mahabharata, and that a recent production of high merit is on 'Agastya'."

In the concluding chapter of his interesting book the author states :

"The principle embodied in the preamble to the India Act of 1919 once more emphasises Britain's faith in the eternity of British *dominance* over India. But that was seven years ago, and these seven years of suffering and discipline have brought much light to all parties concerned. Will the preamble to the next India Act, which the statutory Commission of 1927 will draft, indicate some of the principles which will henceforth enshrine the continuance of the British connection in the hearts of India ?.....If it were merely a politico-economic problem the obvious limitations of human nature would rather point to total political separation in the first place as indispensable for an honorable alliance afterwards. But viewed as part of a widely comprepensive phenomenon of truly human values there is more room for faith."

The book was finished in April, 1927. After observing the way in which the Simon Commission has been appointed inspite of protests from Indians, even a man like Mr. Paul might be disposed to have less faith than before.

R. C.

ANCIENT INDIAN COLONIES IN THE FAR EAST : CHAMPA : *By Dr. R. C. Majumdar, M.A., Ph.D. Greater India Society Publication No. 1, pp. XXIV + 277 + 6 + 6 + 227. Price Rs. 15. To be had at the Punjab Sanskrit Book Depot, Lahore, India ; and at the Greater India Society Book Depot, 91, Upper Circular Road, Calcutta.*

The history of the colonial culture of India will someday revolutionise our conception of Hinduism based as yet mainly on Indian records, ignoring the grand transformation in Asiatic culture brought about by India. The Greater India Society had been trying to rouse up public attention to this much-neglected chapter of Indian history and it is a matter of congratulation to Dr. Majumdar, a distinguished member of the Greater India Society and an Indologist of renown, to have published this sumptuous survey of the political, social, artistic, and religious life of the ancient Hindu colony of Champa. Scrupulously historical in his method and outlook as he is, Dr. Mazumdar has based his monograph on a painstaking analysis of the original *Sanskrit* inscriptions of Champa and on the interpretation of the pioneer workers in the field, the French *savants*, to whom he had with characteristic justice dedicated the work. It is to eminent French epigraphists and archaeologists like Barth and

Bergaigne, Finot and Parmentier, Cabaton and Aymonier that we are indebted for the slow recovery of this chapter of our history from oblivion. But as all their publications are in French, they were sealed books to most of our scholars. Moreover the "made-in-England" books on Indian history and art (not excluding the Oxford History and the Cambridge History, etc.) betray a curiously unhistorical tendency to ignore this positive aspect of Indian cultural expansion. This has resulted in a lamentable lack of interest in the history of "Greater India", in most of our academic circles, not excluding the Universities. Thus Prof. Majumdar has rendered a great service to the cause of Indology by making the researches of foreign scholars accessible to our Indian archaeologists and epigraphists, who are sure to profit by this widening of their historical outlook. The survey of a single colony—Champa—has occupied over five hundred pages! So we can imagine the magnitude of the task that is lying before us and we congratulate Dr. Majumdar on having boldly come forward to grapple with it. The Punjab Sanskrit Book Depot also deserves all praise for undertaking to print the volumes that are being prepared by Dr. Majumdar. The inscriptions have been printed in Devanagari script for the benefit of the Indian scholars and the price is very reasonable, when the cost of production is taken into consideration. The members of the Greater India Society will get a special concession rate for which application should be sent to the Society's Office, 91, Upper Circular Road, Calcutta.

A DICTIONARY OF HINDU ARCHITECTURE: *By Prasanna Kumar Acharya, M.A., Ph.D., D.Lit., Professor of Sanskrit. Allahabad University. Published by the Oxford University Press. Pp. XX +861.*

While Hindu Painting and Decorative art were hovering between hope and despair as to the chance of gaining "occidental" recognition (the only recognition that carried weight!) Hindu architecture attracted the notice of all experts by its undeniable grandeur and originality. Ever since the publication of the "Essay on the Architecture of the Hindus" by Ram Raz, published in London (1834), there was a steady increase in the appreciation of the Hindu style and of the stone epics of India. The monumental studies of Rajendralala Mitra on Orissan architecture, followed by the work of Manomohan Ganguli, have demonstrated that the interest in the subject was growing. The enormous documentation of Cunnigham, Burgess, and others of the Archaeological survey challenged the attention of artists and archaeologits all over the world. But the indigenous tradition of India with regard to the science and art of Architecture did not receive the serious examination long overdue, before Dr. Acharya came forward to devote years of his academic studies to the elucidation of the problems of the Hindu Shilpashastra. Accidentaly coming across a copy of *Manasara* he plunged deeper and deeper into the intricacies of Hindu constructional science; the more baffling were the problems of the texts preserved in the 'most barbarous Sanskrit,' the more intense became his zeal which ultimately led to the development of this splended Dictionary —the first of its kind—of Hindu architecture. Thanks to the comprehensiveness of Hindu masters of the science, Architecture in the work has been treated in its broadest sense, implying practically everything that is constructed,—from buildings religious and secular to town-planning, laying out of gardens, making of roads, bridges, tanks, drains moats, etc., as well as the furniture and conveyances. Thus the dictionary of Dr. Acharya gives us for the first time in a handy volume a rich vocabulary hitherto unknown or only vaguely known. Dr. Acharya has earned the permanent gratitude of all Indologists by collating and collecting not only manuscripts (largely unpublished) but also the epigraphic data scattered in the bewildering documents of Indian inscriptions which have given a sureness of touch and a precision of connotation that are admirable. Dr. Acharya has spared no pains to put the meaning of the terms as much beyond doubt as possible, for he has placed the terms invariably in their organic context by quoting in extenso from the generally inaccessible texts. Thus the dictionary will not only react in a wholesome way on our accepted notions of Hindu art and archaeology but also on the future compilation of a comparative lexicon of the Hindu technical terms—our future *Paribhashendu-Shekhara.*

As a pioneer work, it will hold its place high amongst the recent publications of Indology. As a pioneer work again the author, let us hope, will take constant note of friendly suggestions with a view to enhance the scientific value of this lexicon. While comparisons with European treatises on Architecture (*e.g.* Vitruvius) are interesting, it is more useful to make each term shine indubitably out of a comprehensive juxtaposition of pertinent texts found, published or noticed anywhere in India, with a special eye on *local* peculiarities and their correlation with *regional* styles. Rich materials are still lying idle in the latest publications of the Trivandrum Sanskrit series (*e.g.*, Manjusri-Mula-Kalpa or Tantra, translated into Tibetan) and in the Gaekwad Sanskrit series (*e.g.* Samaranganа-Sutradhara and Manasollasa, etc.). So Laufer's Monograph on *Chitralakshana* seems not to have been utilised. But the more serious omission is perceptible in another field which has furnished some of the noblest specimens of Indian architecture. I mean the field of Greater India where we meet even today *Borobudur* proclaiming the titanic architechtonic genius of the Sailendra sovereigns of Srivijaya (Sumatra, Java) and *Angkor-Vat*, the soaring Vimana of Vishnu constructed by King Paramavishnuloka of Camboj and designed by the master Architect Divakara. Let us hope that in his next edition Dr. Acharya will enrich his lexicon by incorporating the data imbedded in the epigraphic and monumental documents of Greater India.

Two appendices containing enumerations of the important Sanskrit treatises on Architecture and of historical architects, enhance the value of the book. May we request the learned lexicographer to add a special appendix of the technical terms and names scattered in the various living vernaculars of India where we find, as in Orissa (cf. Nirmal Bose: Konarak), native architects still constructing according to their *vernacular* Vastu

Shastras or even conserving a rich tradition in *bhasa* vocabulary (oral or textual)?

INDIAN ARCHITECTURE ACCORDING TO MANASARA-SHILPASHASTRA: *By Dr. Prasanna Kumar Acharya. Oxford University Press. Pp. IV+268.*

This volume incorporates the general problems, historical as well as textual, that form the introduction to Dr. Acharya's Dictionary. In the first thirty pages the author gives a tantalising survey of the popularity of Architecture evinced by the Vedic, the Buddhist and the classical literature. We hope that the author will make the treatment more exhaustive. The next hundred pages are devoted to a very useful summarising of the contents of the outstanding Shilpa-shastras, e.g., *Manasara, Mayamata*, and such manuals ascribed to Visvakarma, Agastya, Kasyapa, Mandana and others. The comparison instituted between Manasara and Vitruvius may or may not lead to a discovery of the order of that of a *Romaka Siddhanta* and *Hora-shastra* yet the similarities are striking. But the most important sections are the author's discussions relating to the three styles or orders of architecture—Nagara, Vesara and Dravida—representing the three geographical divisions of India. We recommend the books of Dr Acharya to all Indologists and expect eagerly the publication of the two supplementary volumes now in press.

PTOLEMY'S GEOGRAPHY: *Edited by Prof. S. N. Mazumdar M.A. Published by Chakravarti Chatterjee & Co. Price Rs. 15.*

This is a reprint of McCrindle's English translation of the Greek text of Ptolemy, the famous geographer of Alexandria. It is an indispensable guide to the study of early trade routes and inter-oceanic commerce of Asia with India as its centre. The editor and publisher had spared no pains to make the new edition attractive and readable.

Kalidas Nag

ASPECTS OF BENGALI SOCIETY FROM OLD BENGALI LITERATURE: *By Mr. Tamonash-Chandra Das Gupta M.A., Ramtanu Lahiri Research Scholar, Calcutta University. C. U. Press, 1927.*

The author who has given several years for his labours as a Research worker in the Bengali department of the University of Calcutta has produced this monograph on his special subject. He has patiently and faithfully collected the materials on eleven topics, and those who depend on and are in need of such materials will derive much benefit from the work under notice. The author has done his bit so far as the materials are worth, but we are at a loss to endorse the opinion of Dr. B. M. Barua, who says in the Foreword contributed by him, "I think Mr. Das Gupta has done well not launching upon an ambitious scheme." The evidences of old Bengali literature for the reconstruction of the social history of Bengal on a synthetic principle are mostly insecure, and one cannot accept them without correcting or corroborating them by other colatteral materials derived from more trustworthy sources. Our author follows Rai Dr. D. C. Sen Bahadur in historical matters and is thus led astray. The dates of some compositions, e.g., "Manikchandra Rajar Gan", as the 11th-12th century cannot be accepted. This book is in the line of those of Dr. Sen and possess the same merits and defects—it is full of descriptions which are often long drawn, and devoid of constructive and comparative criticism. Dr. Barua does not hit the right point when he says that Bengal Vaishnavism reigns in Pastoral and Agricultural region and the mountainous or hilly regions formed the centre of Saivism.

RAMES BASU.

HINDI

HINDU (हिन्दु)—*A book of Hindi poems, pocket edition; pp. 333, price Re. 1. Somvat 1984. Published by the author Mr. Mathilisaran Gupta, Chiragaon (Dist. Jhansi), U. P.*

Mr. Maithilisaran Gupta is the premier Hindi poet. Yet below 44, Maithilisaran has already carved out a niche for himself in the gallery of the poets of India. In this little book he has surpassed even his former compositions. Selecting a metre so popular in Hindi as to be known to every woman, child, and rustic—"*Hara Ganya*", which is familiar from its age-long recitation in the early morning by a class of Brahman beggars (called singers of *Saravan's* life) the poet has composed short poems on various patriotic and social topics. He employs, as in all his last pieces, the spoken language, and a style of which he is practically the father. The orthodox Hindu will read in the lines of *Hindu* his own self, while the radical Arya-samajist will feel reading the poems that Maithilisaran is fast becoming a *Gurukula* reformer. His sentiments are traditional, yet reforming, rightly full of fire and love for this land of Rama and Krishna, Buddha and Kapila, Gandhi and Rabindranath.

K. P. JAYASWAL

PALLAVA: *By Mr. Sumitra-nandan Pania. Published by the Indian Press Ltd., Allahabad. 1926.*

This nicely got-up book of poems is surely a rare literary treat in modern Hindi poetry. We had occassion to express our opinion showing the merit and promise of this young poet several years ago. In the meantime his muse has gained fresh powers of imagination and expression. We at once mark here a new departure both in the form and spirit of Hindi poetry. As usual, the entire attention of the poet is not taken up by the cares for metrical perfection, nor is the natural flow of poetry retarded by the froth and fumes of over-ornamentation. The courage of conviction on the part of the poet as regards breaking some cherished and unalterable laws of versification in Hindi has been amply repaid, and here we have a number of lyrics which have not lost their music. Experimentation on these and similar lines will help a great deal in raising Hindi poetry to the level of really advanced literature capable of voicing new idea and ideals.

The introduction which is rather long fully discusses the verse-forms, and several metres of Hindi, and compares them with those of Sanskrit

and Bengali. The paragraphs on the use and modulation of the dialect to be used are also lucid and shows his knowledge of the real music of his mother-tongue. We have never come across any such attempt in finding out the *rationale* of Hindi versification.

There are several pictures in colours together with a portrait of the poet.

TARKA-SASTRA—Pts. I & II: *By Mr. Gulabray, M.A., LL.B. Published by the Nagari Pracharini Sabha, Benares.*

The science of Western Logic has been dealt with in this work in a lucid style. This work is principally meant for the students and exercises are given at the end of chapters. It is interesting that on some points there are comparative discussions from the standpoint of India and Western Logic.

TAMIL VEDA: *Translated by Kshemananda 'Rahat.' Published by the Sasta-Sahitya-Prakasak Mandal, Ajmer. 1927.*

Trivalluvar was an untouchable (?) saint of Southern India, and his work called Tri-K-Kural (now translated into Hindi) can rightly claim the epithet of the Tamil Veda. "If one wishes to understand aright the genius of the Tamil people and their culture one must read Tri-K-Kural. A study of this book is necessary to complete a scholar's knowledge of Indian literature as a whole." The original which is a collection of wise aphorisms relating to religious, domestic, social, moral and political affairs, is said to be characterised by a peculiar depth, simplicity, and directness which are all its own. The translator has done a service to northern Indians by publishing it in Hindi. The publishers are also to be thanked for including such an important work in their series which is being priced very low.

HINDI-GADYA-MIMANSA: *By Prof. Ramakanta Tripathi, M.A. Published by Hindi-Sahitya-mala Office, Cawnpur.*

It is a common characteristic of the Indian vernaculars that they were almost devoid of prose writings in mediaeval times. The spirit and exegencies of modernism have driven us to develop prose as a powerful medium of expression. In this connected attempt of presenting the history of prose writings we have specimens of the different styles also. In the long Introduction the compiler dicusses about the rise, development, diction, style and future of Hindi prose.

RAMES BASU

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SANSKRIT-ENGLISH

SAMMATI TARKA PRAKARANA OF SIDDHASENA-DIVAKARA WITH THE COMMENTARY NAMED TATTVABODHA-VIDHAYINI: *By Abhayadeva Suri, edited by Pandits Sukhalal Sanghavi and Becharadasa Doshi, published from the Gujrat Puratattvamandira, Ahmedabad, Part II.*

On another occasion I had great pleasure in noticing the first part of this great work. I am glad also to have before me the second part of it. It contains three *gathas* of the original together with the commentary. In the course of explaining the second *gatha*, the commentator, Abhayadeva Suri, discusses at great length the inter-relation between a word and its meaning, refuting different views of teachers of other schools and establishing his own conclusion according to the stand-points of the Jains. For criticism he quotes profusely two great works, the *Slokavartika* of Kumarila and the *Tattvasamgraha* of Santiraksita published recently in the *Gaekwad Oriental Series*. Occasionally other Buddhist authors, such as Dinnaga and Dharmakirtti are also quoted. For example, on p. 175, the Karika beginning with "*na jati*" is from Dinnaga's *Pramanasamuccaya* (Tibetan version) verse 171 (Chapter V). On p. 309, "pararthas" etc. is found in Dinnaga's *Nyayapravesa* (Sanskrit text), Gaekwad Oriental Series, p. 5. and Dharmakirtti's *Nyayabindu*, Bibliotheca Buddhica, p. 73, besides in the works mentioned by the editors. In the last two *gathas*, 3-4, the subject dealt with is the different kinds of *nayas* 'view-points' as known in the Jain philosophy.

The book reflects great credit on the editors. Our thanks are due to them and the Puratattvamandira of the Vidyapitha from which such works are being published.

VIDHUSHEKHARA BHATTACHARYA

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THE LIFE OF SRI VYASARAJA: *By Somanatha. With a Historical Introduction in English by V. Venkoba Rao, B.A. Published by Mrs. M. Srinivasa Murti, 'Chandrika', Basavangudi, Bangalore.*

The History of Vijaynagar is a most glorious chapter in that of mediaeval Indian history and the most glorious reign was that of Krishna Devaraja of the line. It was during this period that there lived Sri Vyasaraja, the *guru* and guide of this great king. He was also at the head of the Hindu University at Vijayanagar. He was a great Vaishnava apostle and belonged to the school founded by Madhvacharya. It is also to be marked that Chaitanya, a younger contemporary, took *Sannyasa* from an ascetic of Vyasaraya's line. This great saint was not a mere ascetic; he was not blind to the practical affairs of life. He was a power behind the throne, and effected a sort of Hindu-Muslim amity. "Sri Vyasaraya obtained... the green flag on the camel, as an honour from Mohammedan sovereigns." His life was depicted in a *Champu Kavya* in Sanskrit by a contemporary poet named Somanatha, the MS. of which has been unearthed and ably edited by Mr. Rao. The Introduction which runs to 184 pages fully discusses the life and times of the saint. The work under notice is a valuable contribution to biographical literature in India. There are several illustrations, one being an old-picture of the saint and another an old image of his patron.

RAMES BASU.

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ORIYA

ORIYA BHASAR ITIHASA: (*History of the Oriya Language*) *By Pandit Binayak Mishra, Asst. Lecturer in the Department of Indian Vernaculars, Calcutta University. Printed by V. Kar. The Utkal Sahitya Press, Cuttack. 1927.*

A systematic study of the Indian Vernaculars has not yet been taken up by the educated men

of India. In Bengal we have a few eminent scholars like Dr. Suniti Kumar Chatterjee, who have made a special study of the origin and growth of the Bengali Language. But there are very few scholars who have devoted their time and energy for the study of Oriya, Hindi and other vernaculars of India. We, therefore welcome the present book from the pen of Pandit Mishra, who is an Assistant Lecturer in the Department of Indian Vernaculars of the Calcutta University. The book opens with a chapter on the geography of Orissa, its present situation, its boundaries, its natural divisions and its population. It is followed by an account of the antiquity of Orissa. From the third chapter onwards, the author discusses the origin and development the Oriya alphabets, its phonetics and the Oriya nouns, pronouns and verbs. In the eleventh chapter, the writer gives some examples from the old Oriya literature. In the last chapter, he puts in a strong plea for the introduction of reform in the Oriya language. The book is dedicated to Lieutenant Maharaj Purna Chandra Bhanj Deo of Mayurbhanja. We congratulate the author in his success.

P. B.

GUJARATI

THE WHITE SIDE OF DARK KRISHNA AND THE TWO PARTS OF GUJARAT NO VENU NAD.

These are books written by Vakil Balwantrai Raghunathji Desai of Baroda. They are substantial volumes showing the deep study of the subject on the part of the author. The poems and Bhajans in the two parts of the *Venu Nad* betray great labour and perseverance.

THE LIBRARIES ACTIVITIES OF THE BARODA STATE; *Published by the Library Sahayak Sahakari Mondal at the Khashtriya Printing Press, Baroda. Cloth bound. Profusely illustrated. Pp. 110. Price Rs 3. (1927).*

This book, the first of its kind, in Gujarati is full of information and readable matter. All sorts of activities of the public Libraries of the State—which as every one knows are State-aided—are set out here, and illustrated by charts, maps and pictures. What the Libraries have done to enliven the dark lives of the villagers can be seen here as in a mirror. It was highly necessary to publish such a book as very few people outside the State know the beneficial work it was doing to educate its own subjects in this commendable way.

SHRI BUDDHI-SAGAR SURI MEMORIAL VOLUME.

The late Buddhi-Sagar Suriji was a revered Jain Saint, noted also for his literary work. This volume contains many tributes to his good work as a literary man and a religious preceptor.

YOU WILL NOT UNDERSTAND IT: *By Manu K. Desai.*

This is a pleasant translation or rather adaptation of Count Tolstoy's 'The wisdom of Children'. We do not doubt that children would like it.

K. M. J.

THOMAS HARDY

BY PROF. N. K. SIDDHANTA M.A. (*Cantab.*)

"THE passing of the last of the Victorians" is how Hardy's death is being described in various quarters and if one looks at it from the mere matter of dates one would find little to quarrel with it. Born three years after the accession of Queen Victoria to the throne he started his literary career with the anonymous publication of "Desperate Remedies" in 1871, followed the next year by "Under the Greenwood Tree". The first novel to be published under his name, the one to reveal his peculiar powers for the first time, was "A Pair of Blue Eyes" (1873); and then followed a busy twenty-five years of activity, with "the Return of the Native" (1878), "The Mayor of Casterbridge" (1886), "Tess of the D'urbervilles" (1891) and "Jude the Obscure" (1896) as land-marks. His career as a poet may be said to begin with "Wessex Poems and Other Verses" (1898), followed by "Poems of the Past and Present" (1902), both volumes containing poems written before 1871 but unpublished for thirty years. With "the Dynasts" (1904-08), "Satires of Circumstance" (1914) and "Late Lyrics and Earlier" (1922) he established himself as a modern poet, but as a novelist he belongs wholly to the nineteenth century.

These dates may help one to make up a melancholy phrase like "the last of the Victorians", yet in literature one can never be too cautious of thinking in periods. We in the present age may sneer at things Victorian; Victorian morality, Victorian theology and Victorian literary ideals; but before doing so we ought to pause and consider how much of this Victorianism was to the taste of the people of the seventies

and eighties, how much of it was derided by them as "Early Victorian" or "Mid Victorian". The whole of the period was marked by movement, what they described as "progress", progress in science, in philosophy, in politics, in literature. The people of the fifties took pride in this progress and yet detested it from the bottom of their hearts. After the stress of the foreign wars and the political struggle of the thirties they wanted to have rest and peace, but this they could find nowhere. Their incomparable scientists and philosphers would not let them pause and before they could fully adjust themselves to one settled scheme of life they were rushed along to another. They honoured and adored these super-men who at least were not akin to the ape,—the scientists might explain the evolution of the body but they could not yet claim to have solved the evolution of the soul,—they offered their homage to the geniuses but they turned to literature for the soothing calm which they could not find elsewhere. As the *National Review* of October, 1855 put it, they wanted literature to "transport them from the cankering cares of daily life, the perplexities and confusion of their philosophies, the weariness of their haunting thoughts, to some entirely new field of existence, to some place of rest, to some 'clear walled city of the sea' where they could draw a serene air undimmed by the clouds and smoke which infest ordinary existence." They looked to the artist for "passionless calm and silence unreproved", for an apprehension of life "in its truest significance and its fairest aspect."

They wanted literature, in other words, to negative life, rather than to reproduce it; they desired to dwell on happy marriages and comfortable homes, placid country-life and quiet appreciation of nature. Their novelists and poets gave them what they wanted, the "message" of the triumph of virtue and the "happy ending" of marriage bells. If a Dickens by any mistake forgot to unite his Pip and Estella at the end of the story, they insisted on a new concluding chapter which would reveal life in its "fairest aspect", its "wisest significance" as they took it to be. Modern psychologists might describe the process of emotion represented in their novels and dramas as unreal, but they attempted to convince themselves of its reality through the device of external accuracy and an appeal to sentimentalism.

With the seventies we notice a few rebels in the field, a few literary intellectuals who would not rest content with an admiration of science and philosophy from a distance but wanted to illustrate their truths in practice. They could not shut their eyes to the inconvenient realities of life, its ugliness, its evil, its miseries and sorrows. What was worse, they could not always explain this pain and suffering by the vice and wickedness of the sufferer, they could not make the innocent responsible for their unhappy destiny. Matters were further complicated when they began to discover that in this world of mixed motives absolute moral value can be assigned to few human actions and what we call character is largely the product of environment, with the result that the "self-originating element" in human endeavour is comparatively small. The literature that neglected all these perplexities they began to find unsatisfactory and they craved for a truthful reproduction of life if not for an adequate solution of their difficulties.

It is the product of such a craving that we find in the literary output of Thomas Hardy, an attempt to illustrate the realities of life through an accurate analysis of the mainsprings of human action. He represents man in all his weakness, striving not always blindly, achieving not infrequently something positive, but with his ultimate destiny preordained by a relentless fate. Happiness is not due to goodness or badness but to one's adjustment to environment Heredity, upbringing, natural background and social environment,—all contribute to the development of character, but the fate of an individual is often determined by a chance coincidence, and apparently insignificant events lead to important and vital consequences.

To amplify these ideas a little more one may start with his statement in the preface to *Jude*: "This man does not act in a certain way by accident. His personality has been moulded, for better or for worse, by agencies far more potent than the individual will." Among these agencies one may first notice *heredity*. Tess's troubles are perhaps caused by the licentiousness of her ancestors, and all her innocence cannot counteract this evil that hangs over her. The illegitimate birth of Manston and Dare was probably responsible for a good deal of their wickedness. But much more potent than heredity is the influence of home and upbringing. Tess's weak and foolish parents have not been able

to influence her character but are to a great extent, responsible for her miseries. The weakness and indulgence of de Stancy must have at least partly influenced his outlook on life and led to his extreme cynicism and selfishness. A good deal of Clym's hardness and Stephen Smith's character was moulded by their early life and upbringing, while with Angel Clare and Manston the implication is not altogether absent.

Equally potent is the part nature plays in human fortunes. Hardy often begins his novels with a lonely pedestrian on a road and his chapters with a reference to the weather and the season, the subsequent scenes or paragraphs being skilfully evolved out of the opening natural description. But sometimes as in "the Return of the Native" and "Tess" nature is more active: Egdon Heath influences and colours the whole course of human events in the story as to a certain extent Stancy Castle does in "A Laodicean", while at critical periods of Tess's life the inanimate objects seem to react to her condition. Thus we may think of the "brown face" of Flintcombe Ash or of the hard monuments of Stonehenge or even of the mocking furniture of the room where she confessess her past to Clare.

The social surroundings of the leading characters are dwelt on with care. Hardy may not always be giving a photographically faithful picture of the Wessex peasantry, but the representation of manners and customs true in the main ingredients is of value with reference to the moulding of character, if not of destiny. Even where we come across the exceptional individual like Jude or Henchard or Eustacia we cannot regard the figure as absolutely removed from the influence of social surroundings. The peasants of the country-side represented as semi-pagans, taken up with the superstitions and ceremonials of religion, diverted by primitive amusements, speaking a strictly provincial dialect, supply more than the local colour, for the individual cannot break away from his environment and society has its ultimate revenge on the rebel. In the tragic story that Hardy unfolds before us we rarely come across a "hero" or "villain" in the accepted, conventional sense. His heroes have often some trait or other which repels us, some hardness or inflexibility which may not bring about his ultimate misery but which nevertheless prevents us from accepting him as our ideal. Knight and Angel Clare are of course extreme instances ; but even with Clym or Gabriel Oak it is not possible always to sympathise, while Jude and Tess are so very much the victims of destiny that the term "hero" or "heroine" seems curiously inapplicable. There is practically no whole-hearted villain either,—the exceptions like Derriman or Dare, D'urberville or Troy being conventional types.



Thomas Hardy

This absence of "hero" and "villain" is mainly due to the desire to reproduce life in all accuracy, but this combined with the emphasis on chance and fate introduces a tragic story which produces an effect on the reader different from that produced by Shakesperean or Greek tragedy. Chance is surely prominent in every novel : Take "A Pair of Blue Eyes" for instance it is an odd coincidence that Elfride while returning from her fateful journey should meet her one real enemy, Mrs. Jethway, that Knight should

be a connection of the second Mrs. Swancourt and that he should be asked to review Elfride's book. It is chance which leads to the loss of Durbeyfield's horse and chance again which delivers her helpless to Alec on the first occasion. The death of Mrs. Yeobright and of Mrs. Manston are similar chance happenings which influence the destiny of numerous people who come into contact with them. Now when we find man as the passive victim of fate the sight of his sufferings raises in us the sense of the pathetic rather than what we usually describe as tragic, fills us with pity and depression but not with terror. The element of conflict, conflict of man with his fellow-man or with social and moral forces which is the essence of Shakesperean tragedy is not too evident. The leading character is the victim of circumstances which overwhelm him and in this there is more of kinship with Greek tragedy with a play of the type of *Oedipus* where man is helpless against fate. But there is a difference between Hardy's tragic story and Sophocles' in this that in the former the sufferer is weak and of humble position in life. He is not a prince or ruler of the land and his fall does not involve an entire state. Moreover, the forces which bear him down are not supernatural but social, the forces of law or wealth or class-distinctions.

The fact remains, however, that the human being suffers powerless and helpless, and are we to deduce from this an essentially pessimistic outlook on life? When we remember the sufferings of Jude, blows fast following one another, when we think of the comment on the "President of the Immortals" in the description of Tess's death, it is hard to describe the attitude as other than pessimistic. Yet the aid of the poems has to be sought before a final judgment can be pronounced, for a conclusion drawn from objective narratives about the author's personal ideas may always be mistaken.

Hardy's poetry has been variously judged, but there is unanimity in this that on the purely technical side it always lacks mastery. Hardy is deficient in his appreciation of the "Potential" energies of words as distinct from their mere meaning. He can weave patterns of accent and rhyme but there is the constant danger of a lapse into prose. There are fine dramatic tales like *The Supplanter* or *The Well-Beloved*, where between lines of the highest poetry we may come across perfectly flat lines like :

> "O fatuous man, this truth infer,
> Brides are not what they seem."

The poems most worth reading seem to be those with a philosophical or psychological interest, particularly the latter; but the "Late Lyrics" have often a purely lyrical note apart from all logic and metaphysics. Take for example the very first lines of the volume. "This is the weather the Cuckoo likes and so do I" etc. or "Going and Staying." "The moving sun-shapes on the Spray. The Sparkles where the brook was flowing" etc.

But here we cannot expatiate on the purely poetical qualities of Hardy; we have to examine his poems to see if they would supply any key to his outlook on life. Take a poem like "The Child and the Sage" where as a child he protests against the philosopher's idea that there must be sorrow in a life of pleasure :

> "You say, O Sage, when weather-checked,
> 'I have been favoured so
> With cloudless skies, I must expect
> This dash of rain or snow.'
> And thus you do not count upon
> Continuance of joy;
> But when at ease, expect anon
> A burden of annoy.
> But Sage—this Earth why not a place
> Where no reprisals reign,
> Where never a spell of pleasantness
> Makes reasonable a pain?"

This is a prevailing note in Hardy's work, he is often protesting against the judgments and conditions of the world, desiring and hoping for something better. But it is not always that, for at times the hope for something better seems utterly futile. This alternation of optimism and pessimism is best expressed through the "Pities" and the "Ironies" of the *Dynasts*, a work too vast in its scope and too complicated in its structure to be more than incidentally referred to here : to the Pities the world appears as a terrible tragedy and to the Ironies as an entertaining comedy. But the sight of the tragedy convinces the Pities that there must ultimately be some good, while the Ironies detect an innate malice at the basis of human affairs and enjoy the world because it is guided by this "purpose of deliberate

cruelty." They go on suggesting to the spirit of the years who sits unmoved, aloof that this or that "shows signs of eventual good or continual maliginty," but the spirit of the years placidly answers that "the purpose of existence is neither good nor bad, but simply to exist." So we are left where we started from and find that Hardy offers perhaps the best explanation when he says :

"If way to the Better there be
It exacts a full look at the Worst."

So he looked at the Worst and could make up his own epitaph in the following strain :

"I never cared for life : life cared for me,
And hence I owed it some fidelity.
It now says, 'cease : at length thou hast
learned to grind
Sufficient toll for an unwilling mind,
And I dismiss thee—not without regard
That thou didst ask me no ill-advised
reward,
Nor sought in me much more than thou
couldst find.'"

SHADOW OF EARTH

There is immortal day :
What we call night
Is not the fault of light—
Earth gets in its own way.

Night is mere shadow of earth.
We should not blame the sun
If Shanghai shades Verdun :
No, blame the world's own girth !

Far now America . . .
Now Asia . . . reaches up,
A child for a gold cup—
Both greedy for one star.

Each tramples down the other
And snatches at the sun
In turn : night for each one
Is shadow of his brother.

And, shadowed, each forgets—
Beyond the obtuse clay—
Haloed with deathless day,
The sun that never sets !

E. MERRILL ROOT.

—*From "The World Tomorrow."*

THESE THINGS SHALL BE

These things shall be ! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their soul
And light of science in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free ;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould
And mightier music fill the skies :
And every life shall be a song
When all the earth is paradise.

—JOHN ADDINGTON SYMONDS.



The holding of the All-India Women's Educational Conference at Delhi from the 7th February next under the presidency of Dowager Begum of Bhopal will be an event of outstanding importance of this month. Lady Irwin will open the Conference which will be attended by eminent lady delegates from all parts of India. The presence of representative women from every province of India at Delhi during the Assembly session will, it is hoped, indirectly help to secure the passage of Mr. Harbilas Sarda's Hindu Child Marriage. Bill which is on the legislative anvil.



Srijukta Golapsundari Devi



The Late Annapurna Devi

From the women's point of view the most notable event during the Congress week at Madras was the celebration of a Women's Day, when Indian women expressed their opinions on problems concerning India. The

unity of Indian womanhood was fully demonstrated on this occasion by the Presidents and speakers. MRS. P. K. SEN (wife of Justice P. K. Sen of Patna High Court), a talented Bengalee lady, opened the proceedings on the first day, which was presided over by Mrs. Jankibai Bhat of Poona. Mrs. Kibe of Indore opened the second day's meeting held under the presidency of Dr. Muthulakshmi Ammal, M. L. C. Another event worthy of note in connection with the Indian National Congress was the organisation of lady-volunteers under the captaincy of Mrs. Kamala Devi Chattopadhayaya and Mrs. R. Lakshmipati, who, clad in orange-red *Khaddar Sarees*, rendered splendid service. *Stri-Dharma* pays them the following well deserved tribute:



Mrs. R. Krishna Bai

"They seemed to glow like flames from a sacrificial and purificatory fire in the public life. Charge of sixty such young women night and day amid such crowds was no light task. That they were able to move freely about their duties without worry from any race of men present is a proof that sex fear is an exaggerated relic of a militarist age, at any rate in an atmosphere where the service of the nation is a unifier of all differences."

We are glad to learn that SRIJUKTA GOLAPSUNDARI DEVI, widow of the late Babu Harimohun Roy, grandson of Raja Rammohun



Miss K. Accamma

Roy, has expressed her readiness to establish an up-to-date Girls' School and Widows' Home in connection with the Radhanagar Rammohun Memorial, making an endowment for its maintenance. Mr. D. N. Pal and Prof. Dr. K. D. Nag went to Radhanagar recently to

inspect the progress made in the construction of the building and they took the opportunity of approaching this charitably disposed lady while they were her guests. This lady has recently established the Golapsundari-Harimohun Charitable Dispensary in her village at a cost of over Rs. 25,000, and given away property of the value of over Rs. 75,000, for its upkeep. The opening ceremony of this beautiful building will soon be performed. Besides she has exacavated a number of tanks for the use of her villagers. Dr. Nag explained to Mrs. Roy that her memory would be well perpetuated if she would make a suitable endowment for the education of the girls in her village and impressed on her the necessity of creating good mothers for the regeneration of India. She at once expressed her willingness to place a decent sum at the disposal of competent trustees to carry out this noble object. "It is quite in the fitness of things", writes *the Indian Messenger*, "that she as the *pautrabadhu* (wife of the grandson) of the Raja should come forward to ameliorate the condition of the womanhood of Bengal in whose cause Raja Rammohun Roy fought so valiantly while he lived." Steps will immediately be taken to carry out her intention.



Miss Sakuntala Rao

Miss Sakuntala Rao, M.A. (English and Sanskrit), adopted daughter of Mr. Hemchandra Sarkar, M.A., Missionary, Sadharan Brhama Samaj, Calcutta has been awarded by the Director of Public Instruction, Bengal, a Post-Graduate Research Scholarship of Rs. 100 a month. She is working under Dr. D. R. Bhandarkar, M.A., PH.D., Carmichael Professor, University of Calcutta, and the subject of her research is "Women in Ancient India." Miss. Sakuntala Rao is an adept in housekeeping also.

Miss Kamala Bose, B.A., whose picture we reproduce elsewhere in this issue, participated in the World Conference on New Education held at Locarno in August last. Miss Bose is the daughter of the late Rev. Mathuranath Bose, B.L., of Faridpur (Bengal). After graduating, with Honours in Philosophy, from the Bethune College, Calcutta she took to educational work in which capacity she has been working for the last fifteen years in several provinces



Malur Lakshmi Amma

in India, *e.g.*, Bengal, U. P. and the Punjab. She received a Certificate of Honour from Government in recognition of her educational work in East Bengal and was awarded a medal for services in connection with the War.

SRIMATI ANNAPURNA DEVI, author of a number of Telugu books and founder of the Mohandas Khaddar Parisramalayam at Ellore died recently at the age of 27. She had received her education at the Brahmo Girls' School, Calcutta. She spoke English fluently and assisted Mahatma Gandhi in connection with collection of founds for Khaddar work. She kept herself in touch with the Non-cooperation movement—'in fact dedicated herself to it.' She rendered valuable services as the captain of lady volunteers at the Coconada Congress. In an obituary note in *Young India* Mahatma Gandhi says of her :

Indeed I have lost more than a devoted follower. I feel like having lost one of my many daughters whom I have the good fortune to own throughout India. And she was among the very best of these. She never wavered in her faith and worked without expectation of praise or reward. I wish that many wives will acquire, by their purity and single-minded devotion the gentle but commanding influence Annapurna Devi acquired over her husband.

We learn that attempts are being made to perpetuate her memory by establishing a National Girls' School, starting an Adult Education School for women through Zenana Mission and by founding a medal in her name in the Andhra University.

MISS. R. KRISHNA BAI B.A., L. T. of Rajahmundry is the first Naidu lady graduate to take the L. T. degree. She is besides a painter of great promise and her paintings have won a certificate of merit at at the Madras Exhibition and praise at the Poona and Bombay Exhibitions. She is also a good musician and a master of the violin and the Veena—the queen of the South Indian Musical instruments. She takes part in public life and recently opened the Non-Brahmin Youth Conference at Madras. As befitting her varied talents, she has been entrusted with the editorial charge of the "*Art and Woman*" section of the Journal of the Non-Brahmin Central League of Madras.

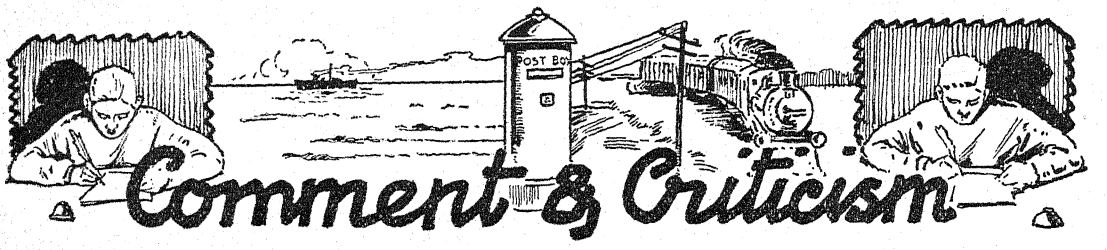
We learn that MRS. PATAVARDHAN has recently been appointed by government as an Honorary Magistrate for Madras.

From how long ago, we do not know, almost every village has possessed elderly Hindu ladies having a knowledge of simples, and some ladies belonging to the Vaidya (physician) caste have been known to practise the art of healing according to the ancient Hindu Ayurvedic system medicine. From the last quarter of the last century, Indian women have been taking to the practise of the western system of medicine,



Mrs. Patavardhan

surgery and midwifery in increasing numbers. They hail from every province of India. Dr. K. ACCAMMA M.B., B S is the first medical graduate from the little province of Coorg. Another Indian lady of high caste, MISS MALUR LAKSHMI AMMA, of Mysore who has just arrived in India after 5½ years' stay in Scotland was among those who received the degree of M B, Ch.B., at the Glasgow University Convocation. She is the first Indian woman to receive a medical degree at Gilmorehill.



[*This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.*]

Calumniators of Muhammad

(A Rejoinder)

About three weeks ago the August issue of *The Modern Review* came into my hands. In the correspondence column "A sympathiser draws attention to some *hadiths* about the relationship of the Prophet of Islam with women. As he suspects the interpretation of the passages put on them by the non-Muslim author and asks their true interpretations, I take this opportunity to give briefly my views on this point. Of course, I do not claim myself to be anything but an ordinary student of Islam.

At the outset it should be known that from their very character the *hadiths* (Traditions) cannot be absolutely reliable, depended as they on oral transmission for several generations before they were finally codified. In fact, there is no consensus in the Muslim world about the authenticity of the particular *hadiths*. For example, the shiahs do not accept the Sahib Bukhari and the other collections of Traditions of the sunnis. It is also well-known that there were many fabricators of the traditions. From internal evidence also a number of the Traditions are unacceptable on the ground of their mutual contradictions and of their supernatural element against all reason and science. These matters are known to every student of the *Hadith* literature.

On the above grounds I would have summarily passed over the Tradition reported by Hadrat A'ishah, had it not contained a verse of the Quran translated as: "Thou mayest decline. ...Crime in thee." The correct translation as given by Maulana Muhammad Ali, M.A., of Lahore, will stand as follows: "Thou mayest put off whom thou pleasest of them, and thou mayest take to thee, whom thou pleasest, and whom thou desirest of those whom thou hadst separated provisionally, no blame attaches to thee'.' I should here quote also the continuation of the same verse: "This is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what thou givest them and Allah knows what is in your hearts and Allah is knowing, forbearing."

Here there is nothing "damaging to the Prophet's reputation" as has been imagined by the learned Professor, for the verse in question simply gives some regulations about the dealings of the Prophet with his *own wives*. This is agreed by all and is also clear from the context. All the wives of Prophet (he had married them according to the custom of his country before the revelation of the Quran curtailing polygamy to four wives and recommending monogamy) were anxious to live with him constantly, they loved him so much (see the last portion of the verse quoted). This would have been a serious interruption to the religious pursuits of the Prophet in which he was engaged and at the same time he was keenly conscious of his responsibilities towards his wives. It was, therefore, necessary to have a revelation (to an agnostic, the voice of his conscience) touching this matter. Maulana Muhammad Ali comments on this verse as follows: "This verse must be read along with vv. 28 and 29, where a choice is given to the Prophet's wives to remain with him or to part. A similar choice is given here to the Prophet. And when his wives preferred to lead simple lives with him rather than seek worldly goods by leaving him, the Prophet was no less considerate to their feelings for notwithstanding the choice given to him to retain such of his wives as he liked, he did not exercise this choice to the disadvantage of any one of them, but retained them all, as they had chosen to remain with him. A reference is, indeed contained to vv. 28 and 29 in the words *that they should be pleased, all of them, with what you give them*,—which indicates that this was altogether a new arrangement in which both parties were given free choice and both sacrificed all other considerations to the sanctity of the marriage-tie. (p. 829). I quote here the verses referred to. "O Prophet ! say to thy wives : if you desire this world's life and its or nature then come, I will give you a provision and allow you to depart a goodly departing. And if you desire Allah and His Apostle and the better abode, then surely Allah has prepared for the doers of good among you a mighty reward."

To one not conversant with Arabic or Islamic literature the words "the women who gave themselves to the apostle of God" quoted by "A Sympathiser" may convey an objectionable impre-

ssion altogether. They are in fact a literal translation of the Quranic words *wa hibat nafsaha li-nnibiyyi* contained in the previous verse. The meaning is simply *one who offers herself in marriage to the Prophet without any dowry (mahar)*. This is the interpretation of Imam Abu Hanifah and is borne out by the life of the Prophet and by the context which has just after those words *"if the prophet desired to marry her"*.

For those who are really anxious to know more about the private life of the Prophet I refer to the works of Sir Syed Ahmad, Mr. Amir Ali, and Maulana Muhammad Ali (of Lahore). In conclusion I should observe that it is highly desirable to have religious discussions for the sake of truth, it is equally desirable that while speaking of the great men of other nationalities or realigions, we should be cautious in our expressions, so as not to appear irrreverent. For example, I may not believe in Srikrishna, but I have no right to be irreverent to that great personage of India. It will be well if all religious controversialists remember this.

"A Servant of Mother India"

Mr. Thompson's "Curse at Farewell"

I have read with interest an article entitled "Mr. Edward Thompson and Rabindranath Tagore" by Mr. Priya-Ranjan Sen in the January number of your Review. Though agreeing in the main with Mr. Sen, I wish to lay the following before the readers of your Review.

(a) "কোথা হেন অনিন্দিত মুখ
স্থরললনার"

Mr. Thompson has translated the above as :
"Where see the laughing countenances again of heaven's coquettes ?"

Mr. Thompson has translated "ললনা" by "coquette". But 'ললনা' is always used in a good sense, and "coquette" always in a bad. So Mr. Thompson's version has lost much of the seriousness of the original. Mr. Sen has not clearly pointed it out.

(b) "এর পরে
নাহি মোর অনাদর---চিরপ্রীতিভরে
চিরদিন করিব স্মরণ।"

Mr. Thompson's translation is extremely inadequate. But Mr. Sen also might have been more faithful to the original. He translates thus : "To this I am not indifferent—I will cherish its memory lovingly and for ever." Mr. Sen's translation does not contain the significance of 'চির' in "চিরপ্রীতিভরে"। The চির in 'চিরপ্রীতিভরে' shows the depth of feeling, as the চির in চিরদিন shows the length of time ; and so we cannot afford to omit the former চির. I would like to translate as ; "I will cherish its memory with infinite love, and for ever."

(c) "দেখি নাই আমি
মন তব ? জান না কি প্রেম অন্তর্যামী ?
বিকশিত পুষ্প থাকে পল্লবে বিলীন,
গন্ধ তার লুকাবে কোথায় ?"

Mr. Thompson translates :
"Your heart I never read ?
You do not know love rules it ? Even when dead the flower overblown clings to its withered spray—But where has gone the scent ?"

Mr. Sen has taken exception to the translation of বিকশিত and পল্লব by 'over-blown' and 'withered spray' respectively, but has spoken nothing of the other inaccuracies. Mr. Thompson, translates "জান না কি প্রেম অন্তর্যামী" by "you do not know love rules it ?" Though in Sanskrit "অন্তর্যামী" means "he who controls from within," yet in Bengali it is used in a secondary meaning, viz., "who knows the heart." The translation of 'বিলীন' by "to cling" and of 'লুকাবে' by "to go" are not satisfactory. Moreover, there is nothing in the original corresponding to Mr. Thompson's, "even when dead" used as an adjective to flower. I think the following is more correct :—

"Your heart I never read ? You do not know, love knows the (lovers) heart ? A full-blown flower may be lost in green sprays, but where will the perfume conceal itself ?"

The replacement of "you do not know love rules it" by "you don't know love knows the lover's heart" continues the idea suggested in the first line, "your heart I never read ?" and gives a better meaning.

(d) "কেন পাঠ পরিহরি'
পালন করিতে মোর মৃগশিশুটিরে ?"

Mr. Sen takes exception to Mr. Thompson's translation of পালন by "pet." পালন here means "to tend," or "to nurse,"

Satindra Kumar Mukherjee

About "Strange Coincidences"

Re : Mr. Ganapati's comment in the *Modern Review*, December 1927. the descreption of the skill of the Dacca hand-spinner is borrowed not from Watt's Commercial Products of India, which is a dictionary of the extant literature on various topics, but, so far as I remember—my book was published 12 years ago—from the old monograph of N. N. Banerjee. who is quoted in the sentence that immediately follows, and who is an authority recognised by Watt himself. Perhaps a Dictionary might be used more freely as I have done. My Index of references at the end of the book shows my constant use of this Dictionary.

In the chapters on the Industrial Problem of India (b) and (c), the case for workshop and cottage production follows closely through all the pages of the famous book on the subject by Kropotkin, who is frequently mentioned, pp. 372 (note), 374 and 375. The treatment ends with a string of long quotations (p. 372 to p. 378) from the book, which is still the principal source of evidence on the subject; and it is observed "Kropotkin has come to the following important conclusions after thorough investigations into the conditions of small industries in Germany, in France and in Russia." The exact passages (p. 364 and p. 370) referred to bear unfortunately no reference, but when the indebtedness to Kropotkin's thorough analysis is acknowledged throughout the discussion the intention might possibly make amends for my negligence.

Radha-Kamal Mukerjee

Editor's Note

The explanation given by Professor Radha-Kamal Mukerjee is thoroughly satisfactory. *Ed. M. R.*



Paper Raincoat Weighs Little and Keeps Wearer Cool

For steamer voyages, and on other occasions when a great amount of walking through heavy traffic is not necessary, raincoats made of waterproof paper have been introduced. As they do not cling so closely as those of rubber, they afford more ventilation and hence are cooler, weigh but little and can be folded up in small space. Modern methods of water-proofing paper have been developed to such a high degree of efficiency that swimming suits have been made of the material.

- Popular Mechanics



Paper Raincoat

—

Wide Visor For Women's Hats Shields Eyes From Wind

Especially suited to airplane travel or motoring a woman's hat introduced in Paris has a wide, adjustable visor of transparent material to shield the eyes from the wind. It can be made of colored goods to afford protection from the sun as well and is considered a useful addition to the prevailing style of brimless turbans.

--Popular Mechanics



Wind-shield on a Hat

—

Eight Miles-Straight Up

How does it feel to soar more than eight miles into the air, higher than man has ever gone before, up where the air becomes too thin to support life; where the thermometer, headed for the absolute zero of outer space, has already reached nearly seventy below zero?

A few weeks ago I did it, reached 42,470 feet above sea level, and broke every world's altitude record for any kind of craft—airplane or balloon. Within a few weeks I am going up again, confident of making more than 43,000 feet. An 80,000 cubic-foot balloon took me up from Scottfield, Belleville, Ill., and once I had reached its ceiling, it brought me back so fast than I had to

leave it and step off in space with a parachute to check my descent

At 42,000 feet, I was kept alive by compressed oxygen for the last four miles.

Far below, cruising along the top of the cloud banks at 13,000 feet, two escort planes, one with a movie photographer aboard and the other, with the post surgeon as passenger, hovered and watched me, though I could not pick them out of the mist. Below, them, the clouds covered the land except for an occasional rift. Once, through such a crevasse, I caught a magnificent view of the Mississippi and the Missouri, tracing their winding course for miles and miles to the north and the south.

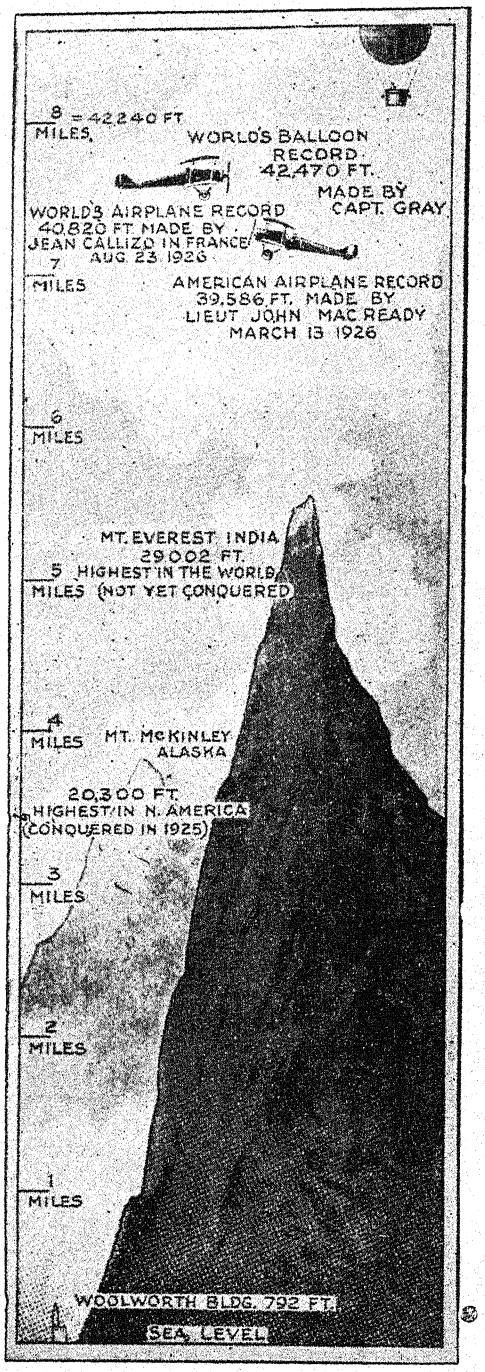
Up above, the cloudless sky was a deep, almost cobalt, blue. The dust particles that turn



Capt. Gray at 8,000 ft. above Sea level

sunlight white were all below me and in the thin and rarefied air above, the sky was magnificent in the depth of its coloring.

At 40 000 feet I had released the last of my 4,700 pounds of sand ballast and came to a stop, But I had prepared for that by having special parachutes built to carry the weight of each piece of equipment. One was attached to an oxygen cylinder which had been emptied on the way up, and the cylinder, a twenty-five-pound steel flask, was dropped over the side. In the rare air, and weakend by breathing oxygen for some time, it seemed to me to weigh at least 150 pounds as I struggled to lift it over the basket rim. The release of its weight was sufficient to send the balloon up another couple of thousand feet—which broke the last world's record, the airplane mark of slightly over 40,000 feet claimed by a French pilot last fall.



Comparative Records from the Tallest Building to the Biggest Mountains and the highest Airplane and Balloon flights

At that height, though still distended, I knew the gas bag above contained less than one-eighth of the gas I had started with. As the balloon had

climbed into lighter air and the pressure against it was removed, the gas had rushed out through the big appendix in the bottom, keeping the silvered fabric from bursting. So long as I stayed up, the balloon would be full but once I started down the gas would begin to contract under the increasing air pressure, so that if I could keep all the gas I had, there still would be less than 10,000 cubic feet when I reached the ground.

It was time to start back and a slight pull on the valve cord, which passes up through the inside of the bag to the valve at the top, was sufficient to start the bag downward, and once started, it began to drop faster and faster, as the statoscope, which records the rate of ascent or descent, indicated. To check it, I began to attach parachutes to other articles of equipment and drop them over the side. The parachutes were designed to fall at sixteen feet a second, the same rate as the large chutes used by flyers, but the bag was falling so much more rapidly that when I dropped things over the side they appeared to fly straight up in the air, because I went past them so fast. It was queer to see twenty-five-pound steel bottles apparently flying upward. Two more oxygen tanks, the storage battery used to run the electric heater in my oxygen mask, my radio batteries and loud speaker, and finally the wooden frame work which supported the sand-ballast bags, with all empty bags still attached were released to lighten the balloon. They served to check the descent somewhat, but not enough. Ordinarily a badly deflated ballon will flatten out and "parachute" as it comes down, but for some reason mine didn't. At 8,000 feet I got a sight over a tree top on a small marsh beyond, and discovered that the spot I was looking at kept right in line with the tree top, sure proof that my rate of descent and drift before the wind were just right to land me in the swamp. The bag was still falling 1,800 feet a minute, which is twice the safe landing speed in a parachute, so I finally was forced to leave my ship.

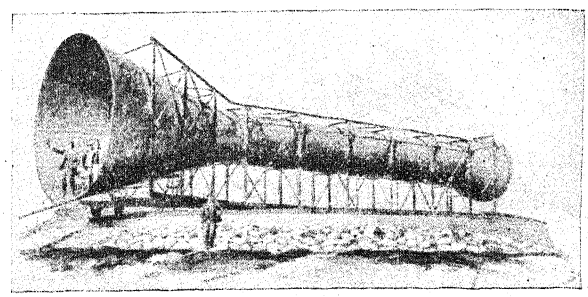
Climbing up on the side of the basket, I held into the load ring above, in which all the rigging is concentrated, reached for the valve line, pulled it down and tied it to the ring, so that the bag, when it reached the ground would deflate itself. Then I jumped and pulled the rip-cord ring of my chute, and drifted downward, while the movie plane circled around and filmed the final chapter.

—Capt. Hawthorne C. Gray, U. S. A. in Popular Mechanics

—

Revolving Funnel to make Wind Generate Power

Mounted on a circular track so that it can always be pointed toward the wind, a huge funnel has been constructed by a California inventor for harnessing the breezes to generate electricity. The entire apparatus weighs about eighteen tons and is intended to so compress the wind that it will operate ten turbines as it rushes through the tunnel. These, in turn, would be made to actuate generators for making electricity. The inventor has calculated that as much as 1,445 horsepower can be derived from the wind with this outfit and, if it proves a success, he will erect others in localities where strong winds prevail.



Turnable funnel to generate Electric power from the Wind

—Popular Mechanics

—

Edison's Greatest Invention Half Century Old

Fifty years ago, on Aug. 12, 1877, Thomas Edison scrawled four crude little diagrams on a scrap of paper, wrote across the bottom the laconic message, "Kreusi, Make this. Edison," added the date, and—the phonograph was born!

Almost half a century later, on his eightieth birthday, the greatest inventor the world has probably ever known picked up a scrap of paper on which a reporter had written. "By what would you prefer to be remembered?" and, with the same laconical briefness, wrote beneath the question two words—"The phonograph."

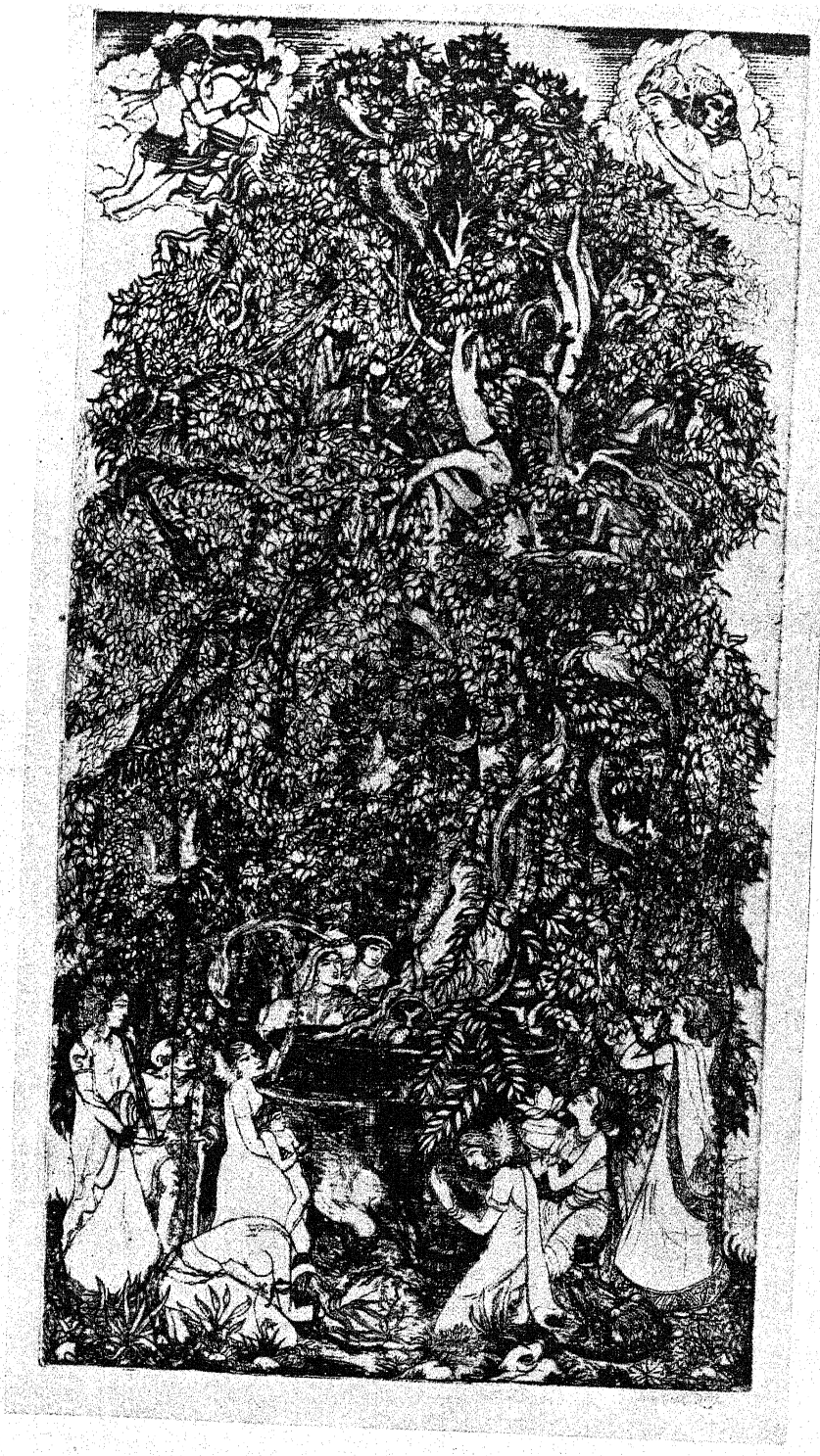
The reason why the man who conceived the carbon-filament light, created central-station generating systems, invented the non-acid storage battery, brought out multiplex telegraphy and gave a host of other inventions to the world, should pick the phonograph, whose greatest development has been in the field of entertainment, as his premier achievement is twofold. First, he believes the surface of its sphere of usefulness has hardly been scratched. Secondly, as probably the most impelling reason, the phonograph was not a discovery but a true invention. No man had ever conceived recording the human voice for mechanical reproduction.

Curiously enough, Edison did not set out to invent "frozen speech and music," but was trying to perfect a telegraph repeater to record incoming messages and later repeat them mechanically to another station. Having started in life as a telegraph operator, his first interests were in that field, and the phonograph was more or less of an accident. The repeater with which he was experimenting bore a remarkable resemblance to the modern disk phonograph. In his notebook for that day he wrote:

"Just tried experiment with diaphragm having an embossing point and held against paraffin paper moving rapidly. The speaking vibrations are indented nicely and there's no doubt that I



R. B. CUNNIGHAME GRAHAM Esq.
By Mr. Mukul Dey, A. R. C. A. (*LOND.*)



THE SACRED TREE

By Mr. Mukul Dey, A. R C. A. (*LOND.*)

(*Member of the Chicago Society of Etchers*)

shall be able to store up and reproduce automatically at any future time the human voice perfectly."

The telegraph repeater was forgotten. In his mind he could see exactly how a phonograph should look. The only question was the best material to use. Paraffin was too soft ; the record wore out too quickly. A hard wax would have been ideal, but would require months of research,



Young Edison with his first Phonograph

and he wanted immediate action. Tinfoil suggested itself—something soft and pliable, yet more durable than coated paper. On Aug. 12, the rough diagram was drawn, with a note to John Kreusi, his instrument maker, to "make this." The mechanic also was told he could spend up to $18 on the model !

The model was completed within a few days and carried to the "old man," as the thirty-year-old inventor was even then called. The laboratory staff, curious to see the outcome of what Kreusi had freely branded as a "crazy idea," gathered around. Edison turned the crank to test its friction, wrapped a sheet of tinfoil on the cylinder, fastening the ends down with a strip of lead, laid in a groove cut for the purpose, and adjusted the mouthpiece.

He grasped the crank, for the first phonograph was hand-operated, and began to turn, at the same time shouting into the mouthpiece :

"Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went
The lamb was sure to go."

The laboratory wits were convulsed with laughter at the picture of Edison shouting childhood rimes at a revolving piece of tinfoil. Amid their shouts and jokes, Edison calmly substituted the reproducing diaphragm, turned the cylinder back to the starting point and spun the crank. Back from the tinfoil, in a high, thin voice came the words :

"Mary had a little lamb..."

Straight on to the end it went, not a word missing !

It was a memorable day, and night, too, at Menlo Park. Nobody went home. Hour after hour they stood around the machine, taking turns at speaking, laughing, whistling and singing, and then listening to their voices repeated back to them.

The next day Edison carried the first phonograph under his arm to New York and demonstrated it in the office of a friend. The demonstration was a success, and the papers were filled with reports which were cabled all over the world. Orders poured in from every quarter, and Edison, without stopping to perfect and improve, was forced to begin making machines immediately, to supply the demand. The phonographs were used for exhibition purposes. So great was the interest aroused, that one enterprising exhibitor cleared $1,800 in a single week in Boston.

The craze lasted for a year and a half, then gradually died out. Edison had become interested in the electric light, and for nine years let the phonograph languish. Yet he realized its possibilities and in an article published a few months after the invention, he listed no less than ten fields of development in which it would prove a boon to mankind.



Edison and his pupils with one of his first Phonographs

It wasn't until 1887, ten years after the original invention, that he went back to the phonograph. His first step was to revolutionize the machine, substitute a permanent cylindrical wax record for tinfoil, and a battery-driven electrical motor, which was very shortly replaced by a spring motor.

Until radio came along to challenge its supremacy, the phonograph held the center of the stage as a music and speech reproducer. Radio made a temporary dent in its prestige, but the various manufacturers ; who saw their profits threatened, responded with a series of notable inventions that again revolutionized the canned music art.

The company which had been founded to

develop Berliner's disk inventions produced, in co-operation with the Bell telephone laboratories, an entirely new type of reproducing horn. About the same time radio and the phonograph were combined, using radio tubes and electrical power to pick up and amplify the vibrations of the needle traveling over the record.

Two other notable inventions involving phonographic records quickly followed. The first was the perfection of talking motion pictures, utilizing large phonograph records and radio amplifiers to furnish the sound. Talking pictures were not new. Lee DeForest had brought them out several years before, with the sound photographed on the edge of the film.

The new idea involved using an ordinary phonograph record which should be recorded in perfect synchronization with the movie film, and the projection of the film and the reproduction of the sounds in perfect tune, which is achieved by operating both from the same electric motor, so their speed in relation to each other cannot vary.

The latest application of Edison's original phonograph principle is in the recording of motion pictures on wax disks from which they can later be reproduced by playing the record on the phonograph. The idea is the invention of an English experimenter with television. The movie scenes are picked up, not by the usual camera, but by a photo-electric cell, which records them as pulsating electric currents, that in turn operate the cutting tool making the record. When the record is played, the reproducing needle is used to create another pulsating current, which operates a neon light to sweep bands of light and dark across the screen, creating the pictures again.

—*Popular Mechanics*

—

Freak of Nature

The above, supplied by Srijut Tarunchandra Sinha of Susung, Mymensing shows a curious freak of nature—a new-born calf, normal in every respect except for the two heads, the four ears and the four eyes. The calf was still born.

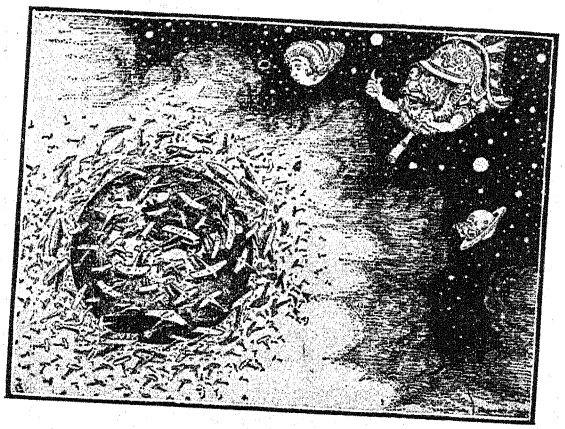


Calf with two Faces

—

The Aviation Epidemic

Mars: "Venus, come quick and have a look. Old planet world is all covered with flies."



The Aviation Epidemic

—*The Literary Digest*

—

Prayer For Independence And Sincerity

Dr. Glenn Frank, President of the University of Wisconsin, is reported to have delivered at the opening session of the Wisconsin Senate the following prayer:—

"Almighty God, Lord of all governments, help us, in the opening hours of this legislature session to realise the sanctity of politics.

"Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

"Save us from thinking about the next election when we should be thinking about the next generation.

"Save us from dealing in personalities when we should be dealing in principles.

"Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

"Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

"Save us from indulging in catch words when we should be searching for facts.

"Save us from making party an end in itself when we should be making it a means to an end.

"We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an even finer insight into the meaning of government that we may be better servants of the men and women who have

committed the government of this commonwealth into our hands.

"Help us to realise that the unborn are part of our constituency, although they have no vote at the polls.

"May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

"May we know that it profits us nothing to win elections if we lose our courage.

"Help us to be independent alike of tyrannical majorities and tirading minorities when the truth abides in neither.

"May sincerity inspire our motives and science inform our metnods.

"Help us to serve the crowd without flattering it, and believe in it without bowing to its idolatries."

—*The Western Christian Advocate*

SOVIET RUSSIA

By RAMANANDA CHATTERJEE

THE horrors of the French Revolution in the eighteenth century are known to students of history. But in spite of the atrocities of which some of the leading French revolutionists and their comrades and followers were guilty, history has recognised and recorded what was commendable in post-Revolution France. That has not been regarded as an attempt at white-washing the misdeeds of those revolutionists. The revolution in Russia also is asso ciated with many atrocities and much bloodshed And even now, it is reported that many reprehensible methods are used there by the officers of the Government. Nevertheless, it would be only fair to try to find out whether Soviet Russia is doing anything commendable—not with a view to white-washing the careers of the evil-doers, but for gaining some idea of how things are going on in that vast region of Europe and Asia. The *Soviet Union Year-book* for 1927 * helps the reader to make an attempt in this direction.

The Union of Soviet Socialist Republics was formed on the territory of the old Russian Empire, with some shiftings of some frontiers The population of the U. S. S. R. is composed of more than one hundred different nationalities, speaking different languages and believing in many different religions. These different national and linguistic groups lived in one state under one emperor, the Czar of all the Russias. But it is found that even when the controlling hand of the great autocrat is withdrawn, these various nationalities continue to live as one political entity in one state. Adverting to the diversities of race, language and religion in India, Britishers have repeatedly declared for our benefit that the yoke of the stranger is the only thing that holds together and can hold together the diverse groups of people living in India, and that if that yoke were withdrawn, it would be impossible for them to form one state. The example of Russia shows that our British friends, patrons and protectors may not be quite infallible as prophets. The diversity in Soviet Russia is, in fact, greater than in India. But there is so much enthusiasm for the Soviet State even among the comparatively backward and less civilised Asiatic nationalities forming part of its population that, for taking part in the tenth anniversary celebrations of the Soviet Republic, women delegates from distant Asiatic regions went all the way from their homes to Moscow.

The birth-rate for the whole Union in 1926 was 4·2 per cent., and the death-rate 2·6 per cent. The increase in population thus formed 1·6 per cent, *i.e.*, the same as in the pre-war period, and *greater than that in India.*

"After the Revolution of November, 1917, fundamental changes were introduced in the political and economic life of the country. The natural resources of the nation and the big works and factories which were formerly privately owned became national property. Industry, transport, foreign trade, and to some extent the internal trade, were now administered by and in the interests of the State, while the land which was formerly the property of the landlords was distributed among the peasants engaged in its cultivation.

* *Soviet Union Year-Book.* 1927. Compiled and edited by A. A. Santalov and Louis Segal, Ph. D., M. A. London: George Allen Unwin Ltd. Crown 8vo. Pp. 453. Cloth, gilt letters. 7s. 6d net.



Some of the Delegates from Distant Provinces of the Soviet Union Who Came to Moscow Recently to Take Part in the All-Russia Women's Conference

The government of the country passed into the hands of the representatives of the labouring population."

"The period of restoration of the national economy of the Soviet Union from the decline which was the result of the war and revolution is now nearing its end. The reviving national economy is fast approaching the level of pre-war standards, and a period of development and expansion is opening up before it. The restoration has required great efforts for its achievement, considering that the Soviet Union has stood practically isolated in the world during the last few years and has had almost no credits from foreign countries as a result of the adverse attitude on the part of foreign governments."

Turning to Agriculture, which is Soviet Russia's most important sphere of economic life, we find that the gross agricultural production, which in the year 1921-22 was 50 per cent., of pre-war production, reached 73·9 per cent., of pre-war in 1924-25 and 92 per cent. in 1925-26.

As regards Industry, in 1925-26 the value of the production of industry at pre-war prices was 92 per cent. of that of the pre-war period. At the commencement of February, 1927, the Council of People's Commissaries and the Council of Labour and Defence of the Soviet Union decided to increase industrial production in 1926-27 by 20 per cent. as compared with the previous year. Industrial production in 1927 must thus have considerably exceeded the pre-war production.

The trade turnover has been increasing year after year. The railway transport system has been developing continually. In the pre-war year 1913 the total length of railway line amounted to 58,162 kilometres. At the end of 1926 the total length of the line was 74,429 kilometres. In future about 2,000 kilometres of new line are to be laid every year.

In the interests of British iron and steel magnates and suppliers of railway stock, etc., the inland waterways of India have been greatly neglected under British rule. Under the Soviet Government water transport has also been extended. In 1913 the length of navigable waterways was 39,942 kilometres; in 1925-26 it was 42,087 kilometres. Considerable work was also done for the reconstruction of the ports and mercantile marine and the improvement of highways.

The Soviet Union is also making progress in the accumulation and increase of basic capital. The number of workers employed in industry, transport and communications, education, health organisations, etc., is con-

stantly increasing ; and the average wages per worker is also continually increasing.

The authors have devoted 22 pages of their useful work to agriculture, 51 pages to mineral resources and industry, 20 pages to the policy and practice of concessions, 79 pages to foreign trade, and so on.

The Co-operative movement in all its three branches, Consumers, Agricultural, and Home Industries, has been making steady progress.

Expenditure for education and cultural purposes has increased by 22 per cent. and has risen to 290 million roubles. Expenditure for defensive purposes amounts to 692 million roubles and shows a comparative reduction in the budget. In India educational expenditure does not bear the same or even nearly the same ratio to military expenditure as it does in Russia.

In 1926-27 the total revenue of the Government of India amounted to Rs. 130,42,-97,000, out of which Rs. 54,88,00,000, or approximately 42 per cent. were allotted for military expenditure, as against Russia's 14.3 per cent. If to the Government of India's revenue the revenues of the Provincial Governments for 1926-27, amounting to Rs. 94,04,16,-000, were added, India's military expenditure would still be about 25 per cent. of the total Central and Provincial revenues. That would be about double the proportion of Russia. But is India's army thrice or twice as large and efficient as that of Russia ?

In Russia in 1926-27 the state expenditure for education and cultural purposes was about 29 crores of roubles or 45 crores of rupees. In 1924-25 in British India the total public and private educational expenditure amounted to Rs. 20,87,48,319, of which the Government, municipalities and district boards combined contributed Rs. 12,-91,27,690. This amount, spent for about double the population of Soviet Russia, is a little more than a quarter of that spent by the latter state for educational and cultural purposes.

"Of the local budget 40·7 per cent., is spent on the requirements of a cultural-educational character ; economic expenditure absorbs 28-32 per cent ; administration and justice take 18-21 per cent.; other objects of expenditure take 8-10 per cent. As is seen, a considerable part of the local budget is spent on the educational and cultural needs of the country. This item of expenditure is, moreover, showing a continuous rise. In the 1924-25 budget it formed 34·7 per cent., and in 1926-27 40.7 per cent."

In the budgets of none of the provinces of India does education absorb such a large, and administration and justice, such a small proportion of the local revenues as in Russia.

In the local budgets of Russia about 40.7 per cent. are spent for education, With this let us compare the Bengal Governments' educational expenditure. In the years 1926-27 Bengal's revenues totalled Rs. 10,92,-95,000 out of which Rs. 1,36,95000, or a little more than 12 per cent. were allotted for education. If the Bengal Government spent more than four crores of rupees for education, the proportion would be about that in the local budgets of Russia. This can be done if Bengal gets the 37.5 lakhs from the jute export duty for education.

"The trade union organisations of the Soviet Union attach great importance to cultural and educational work, and devote much attention to it. About 10 per cent, of their income is devoted to educational work. In addition a special clause inserted in all collective agreements requires employers to pay about 1 per cent., of the total wages bill into the Union's cultural-educational fund."

Do our trade-unions in India have any cultural-educational fund ? Do the employers of factory labour pay any amount to any such fund ?

"The trade unions aim at satisfying all the cultural requirements of the worker, beginning with the need for acquiring knowledge and ending with the desire for rest and healthy physical exercise. Therefore, in addition to reading rooms, lectures and talks on political and scientific subjects, a prominent place is given to dramatic performances and concerts, sports and competitive games. To satisfy these needs workers are organising clubs, the membership of which is voluntary. There is now one such club to every 2000 trade union members, and the majority of the clubs are at the various factories and establishments."

About 33 per cent. of the members of the clubs are women workers. The trade unions have 6803 libraries with 84,14,040 books. How many, if any, of our trade unions have libraries and how many books have they ?

"In 1925 the trade unions of the U. S. S. R. published twenty-two newspapers—six of which were dailies—and eighty-three magazines.....There were in addition thirty trade union bulletins and a large number of minor publications and 'wall-newspapers', which are posted up in the factories. The circulation of the trade union newspapers was 9,81,275, of the magazines 9,07,600. This, of course, is quite independent of the circulation of the papers published by the Government, by local Soviets, by the Communist Party, etc.

"In addition the trade unions have undertaken the publication of books. This also is a rapidly growing activity. In 1923, three hundred books were published; in 1924, 794. Of these last 124—with a total edition of 10,41,000 copies—were issued by the Publications Department of the Central Council of Trade Unions."

What are the kinds and amounts of the literary activity, if any, of our trade unions in India?

There are sanatoria and health resorts in Russia, which now accommodate almost exclusively workmen and employees.

Literacy is far greater in Soviet Russia than in India.

"The 1920 census gave the following data in regard to the literacy of the population of the Soviet Union: For every 1,000 males, 617 were literate; 336 of every 1,000 women were literate; while the average number per thousand of the total population was 465. But during the intervening period illiteracy has been gradually reduced by the various campaigns carried on for that purpose."

The various kinds of adult schools form part of these compaigns. In 1924-25 the schools for adult illiterates numbered 42,0004 with 21,50,000 pupils; in 1925-26 they numbered 49,804 with 15,99,755 pupils. "The decrease in the number of pupils attending the schools for [adult] illiterates, though the number of this type of school has increased, is explained by the fact that a large number of those receiving instruction have already learned to read and write." The number of those adult illiterates who become literate in one year was 5,50,245. What is India's record under British rule in this respect?

In India according to the census of 1921, among males aged 5 and upwards 139 per thousand among females of the same age 21 per thousand are literate; the figure for the total population of both sexes of that age being 82 per thousand. The proportion of literates in India is, therefore, about one-sixth of that of Russia.

The proportion of literate women in India is one-sixteenth of that in Russia.

According to Chambers's *Encyclopaedia* (new edition):

"In 1900 only one-fifth of the [Russian] army recruits could read and write. According to the 1920 census 46·5 per cent of the population were literate (61·7 per cent. of males, 33·6 of females.)"

Assuming that the army recruits came from the lower and comparatively more illiterate strata of the population in 1900, it would not be an underestimate to suppose that for the whole male population of Russia of all classes the literacy figure was 300 per thousand in 1900. After 20 years we find that figure has advanced to 617—an increase of 317 per mille in 20 years. Of these 20 years, only the last ten belong to the Soviet regime—much of it being occupied with bloody revolutions. Let us now compare with these figures the advance in literacy under *pax Britannica* (which means, the Britannic peace) in India from 1901 to 1921.

Here in 1901, 1911 and 1921, according to the census reports, 98, 106, and 139 per thousand males were counted as literate. The figures for 1901 and 1911 were arrived at by taking into consideration males of all ages; that for 1921 by taking into consideration only males aged 5 and upwards. Calculating the last by taking into consideration males of all ages, we find the figure to be 122 per thousand. So in India in 20 years literacy among males has advanced from 98 to 122 or 24 per thousand, against an increase of 317 for Soviet Russia, which like India includes many groups of people in various stages of civilization.

"According to the figures published by the Central Book Department, the number of books published in 1925 [in Soviet Russia] increased by 60 to 70 per cent. as compared with 1924. In the year 1925 the number of books, i.e., separate titles, amounted to 36,416. This already exceeds the number of books published in the pre-war period. In 1912 the number for the entire Russian Empire was 34,630 books. The number of copies printed in 1925 was nearly twice as great as in 1912—24,20,35,804 as compared with 13,35,-61,886."

This shows that in Russia under the Soviet education and the cultivation of letters have spread to a greater extent than under the Tsars. The population of British India is about double that of the Soviet Union. But in 1924-25 in British India only 17,030 books were published; in the Soviet Union 36,416 books were published in 1925. How many copies of the books were printed in the aggregate in India is not to be found in any book of reference, but it is certain that the editions were not as large as those of the books printed in Russia.

We will next consider the different kinds of books published in Russia.

"Of the books published the first place is occupied by social science—45.2 per cent; next come applied science—21·2 per cent.; fiction and belles letters—11.2 per cent.; exact science—6.3 per cent. and 16·7 per cent. various other publications. Of the total works published in the Russian

language 94.5 per cent. were original works and 5.5 per cent. translations."

No reference book gives any such classification for India. But in Mr. Michael West's book on *Bilingualism*, published by the Bureau of Education, India, there is a table giving the number and classification of Bengali books published from 1910 to 1923 inclusive (pp. 98-99), which is reproduced below :—

Subject of Books.	Number	Subject of Books.	Number
Art	389	Miscellaneous	2383
Biography	533	Philosophy	17
Drama	738	Poetry	1245
Fiction	2123	Politics	63
History, Geography	1115	Religion	2630
Language	4596	Mathematics	705
Law	80	Natural Science	127
Medicine	541	Travel	84
		Total	17,369

The population of Bengal is about one-third that of the Soviet Union. But in 12¾* years 17369 Bengali books were published, and in one year in Russia 36,416 books were published. The figures as to the kinds of books in the lists given above should be noted. Mr. West observes in regard to the Bengali books classified above that Language is swollen by a large number of elementary text-books, that readers of Bengali books must be badly off in respect of Law, Philosophy, Politics, Natural Science, and Travel, and that both relatively and absolutely the output in scientific and technical subjects appears to be extremely meagre.

"The books in other languages than Russian issued in 1925 were divided as follows according to subject: *peasant* books—777 (58,50,000 copies); economics, politics, public affairs—602 (38,94,750 copies); school and text books—486 (87,67,000 copies); party literature—202 (16,83,500 copies)"

So in Russia even *peasants* required so many as 58,50,000 copies of books in 1925 !

Here are some statistics relating to Soviet newspapers :—

Date.	Number of Papers.	Circulation.
Jan. 1, 1923	507	15,32,910
" 1924	494	22,88,080
" 1925	579	69,56,098
" 1926	591	82,81,820

The increase in the circulation of the peasant papers published in Moscow is shown in the following table:—

Paper.	Circulation. April 1, 1923.	March 1, 1924.	May 1, 1924.
Krestianskaya Gazetta (Peasants' paper)	—	60,000	2,00,000
Bednota (Poverty)	49,000	48,000	55.000

Whilst in 1923 the circulation of *peasant* papers constituted 8 per cent. of the total circulation of papers throughout the Union, in 1924 it had risen to 15 per cent, and in February, 1926, to 22.9 per cent. The number of peasant correspondents also rose, and on March 1, 1924, there were 2,500 peasant correspondents working on 65 peasant papers.

During the years 1924 to 1926 the number of papers printed in the various languages of the nationalities throughout the Soviet Union had increased from 108 to 190, but the total circulation increased from 2,38,000 to 9,28,943, i.e., nearly four times. The various types of papers published in the Soviet Union may be classified as follows : Class of Journal. Number in Circulation in

	Feb. 1926.	Feb. 1926.
Peasant	131	19,13,000
National (in non-Russian Languages)	190	9,28,943
Worker	58	12,76,810
Red Army	15	95,980
Young Communist	53	4,71,453
Trade Union	17	8,70,500
Co-operative	53	75,322
General	135	27,25,134
Total	652	83,57,142

In most other countries except the Soviet Union political power is wielded mainly by the nobility or the middle classes, or by both combined. In the Soviet Union power has passed to the industrial workers and peasants. But it must not be supposed that these classes there are as illiterate and ignorant of the affairs of the world outside their province or country as the corresponding classes in India. The proportion of literates among them is larger than even among our *bhadralok* (gentlemen) classes.

In this article I have compiled from the *Soviet Union Year-Book*, 1927, some of the things which may be said in favour of that State. Much can be said on the other side, too. In the *Labour Magazine* for November, 1927, Mr. Charles Roden Buxton, after showing the bright side of the picture, adds :—

"When one has said all this,—which is so necessary to insist on in view of the prevailing prejudice and ignorance on these important aspects

* From 1910 to 1913 inclusive is 14 years. But in preparing his table from the Catalogue of the Bengal Library Mr. West could not get copies of it for five quarters.

of Russian life.—I do not forget the other side of the picture. All this has been bought at a terrible price. The political repression continues. Arbitrary arrests are common. They disseminate a vague fear, chiefly in the form of making people avoid any connection with movements or parties other than the dominant Communist organisations. Free speech does not exist, and public opinion is thus warped and distorted in many ways. A notable exception to this, however, is the greatly increased degree of free speech within the Communist Party itself. The press is full of the conflicts between the Majority and the 'opposition.' And there is a deadly harvest to be reaped, year after year, in the deep-rooted suspicion and bitterness of the expropriated classes, particularly those who are now working and plotting in various countries outside Russia."

UNSUNG

BY ALICE GOULD

[This poem from *The Lyric* (Norfolk, Va.) fills a long-felt want. Old maids, many of them, are true heroines who have bravely earned this meed of song.]

Helen has had her songs
Down through the ages,
Sappho, rapt eulogies
On many pages.

Elame and Dido are
Rhapsodized much;
Think you that heroines
Always are such?

They were vain ladies,
Selfish and weak,
Living for homage
Or dying of pique.

I know some women,
You know some others,
Would not forsake
Lone fathers or mothers;

Watched love go by
With steady gaze,
Masking with smiles
All of their days.

Saw their youth fade
Too soon to share.
Yet faced with fortitude
Grey in their hair.

Cheerful heartbroken
Old maids, if you please—
I sing a song
Of such women as these.

LOVERS OF MEN

They who harness the mad primordial love
That, down the riotous roads their veins are, courses
Lashed by frenzy more than the frenzy of
Unleashed wild horses;

They who forge into steel their power-lust,
Who hammer to shape immaleable ambition,
Chiseling away its egocentric crust
By hot attrition;

They who temper the scmitar-blade of passion
(Though workmanship be unaware and blind);
They who, out of hunger, sinews fashion
To serve mankind;

They it is who shatter the silences
To music: poets, painters, servants whose labors
Build and beautify being; they it is
Who love their neighbors.

—Philip Gray.

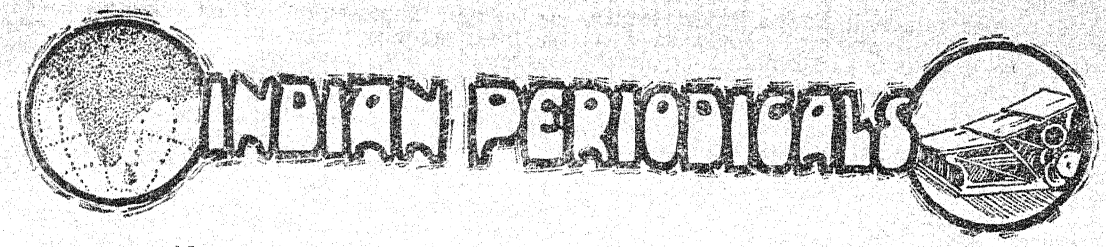
How nature plays us sullen little tricks is humorously set forth in *The Prism* (Kansas City):

LEE'S SISTER

By ELLIE TATUM DIEHNEL

I disliked Lee's sister and she disliked me,
But I promised Lee gladly, for worthy was he;
"I shall marry my lover, not her, nor his mother."
I boasted, "nor other relation···just Lee."

The years glided swiftly, for happy were we;
God gave us three children. The first of the three
Resembles Lee's sister···So like her, O Mister!
Did I marry Lee's sister when I married Lee?



About Women

The following paragraphs are taken from *Stri-Dharma* :—

All-Indianism

The unity of Indian womanhood was well demonstrated at the Women's Day by its Presidents and Speakers. A Bengali woman from Patna, Mrs. P. K. Sen, opened the proceedings. Mrs. Janakibai Bhat of Poona, speaking in Marathi presided at the morning session : Mrs. Kibe of Indore, speaking in Hindi, opened the afternoon session, and Dr. Muthulakshmi Ammal, Deputy-President of the Madras Legislative Council presided over the evening session which was opened to men and women and held in the immense Congress Pandal. She spoke in English and Tamil. There were also speakers in Telugu, Tamil and Canarese and a Mahammadan woman speaker in Urdu. The unity was further emphasised by the opening prayers, Hindu, Christian, Muhammadan and a universal prayer repeated by all together.

Norway Equalises Widow's Right

Under a law just enacted in Norway widows are given the same right in the property of the deceased husband as widowers have had in the property of the deceased wife. This includes the right to occupy the home. The law became effective on January 1, 1928.

—

Spread of Bengali Culture

Mr. Rames Basu writes in *The Viva-bharati Quarterly* :—

During the Muhammadan supremacy the Hindu chiefs were generally engaged in fighting their rivals near at hand, or their overlords of the imperial, or the provincial courts. They had practically no time or opportunity to give any attention to cultural expansion. The fundamental and cultural unity of Hindu India was therefore kept up against great political odds.

It was left to the religious leaders to bring the culture of Bengal to the provinces outside Bengal. They were not hampered by political or geographical disadvantages, and their itinerary included places far and near. The Vaishnavas and the Shaktas founded cultural colonies almost throughout north eastern India.

During the latter half of his life Chaitanya-deva himself lived at Puri where the King Prataprudra Deva became his disciple. The whole of Orissa was roused to a spiritual activity which found expression in literature, art and life. The apostles Rupa and Sanatan Goswamis were deputed by him, and did evangelical work in re-establishing the glories of Brindaban and writing *smirits* and *rasa-shastras* for Bengal Vaishnavism. Later on Krishnadas Kaviraj and Jiva Goswami took up the task of laying the philosophical foundation of this new school.

The later Goswamis of Bengal influenced the courts of Jeypur, Karauli, Bharatpur, etc. The worship of Radha with Krishna was introduced by them. Viswanath Chakravarty, the celebrated commentator of the Bhagavata, was a power in Brindaban. It is also known that the kings of Tippera adopted Vaishnavism. The disciples of the Adwaitacharya preached in Manipur. It is said that the Malla kings of Bhatgaon in Nepal were disciples of Bengali *Gurus*.

The Vaishnavas preached in the West, the Shaktas in the East. Raja Nara-narayan of Coochbehar and his brother Shukladhvaja repaired the Kamakshya temple and patronised Assamese literature. It was by the introduction of the culture of the plains that, during the reign of Rudra Singha of Assam, the people were brought to the cultural level of other provinces. Shaktism as practised in Bengal was adopted as the state religion, and the celebrated Krishnaram Nyayavagish, who was commissioned from Navadwipa, became the *guru* of the kings, and gave directions for the worship of Durga, the reading of the Chandi, etc. The *pandas* of Kamakshya also became his disciples. His descendants are known as "parvatiya gosains".

Vidyadhar Bhattacharya who is known for his skill in town-planning was at the court of Sawai Jey Sing of Jaipur, and also aided him in equipping his observatory.

The Saivas of Bengal were not behindhand in claiming their own outside Bengal. Benares the capital of Saivism had attracted the Bengalis from a remote past. According to the tradition of the *gurus* of the Sumeru Math of Benares, it is known that Sankaracharya elected Iswaracharya Brahmananda Swami who was a Bengali as his successor there. It is also known that the celebrated Sarvananda Thakur of Mehar later on became the *mohanta* (abbot) of his Math and was called Sastha-mahodev anda-tirtha Swami. In the 18th Century the *Kashi nares* became the disciples of this Math. Rani Bhavani of Natore did much for Saivism in Benares.

The peculiar Bengal style of architecture influenced the Hindus and Muslims outside Bengal to a certain extent. It is known that a Bengali architect was requisitioned at the court of Assam. Eastwards, near Maibang, the old capital of Kachar, a hut of this type has been carved out of a boulder and further north-east in Shibsagar town a temple of Kali in the pancha-ratna type can

still be seen. Southwards, in Puri, a Bengali temple rises on the south bank of the Markanda tank Westwards, in Bilhari, the old capital of the Chedi kings,... a Bengali *pancha-ratna* temple has been lately discovered, and further westward, in the tomb of Raja Baktrwar at Alwar, Rajputana, additions with Bengali curved cornices have been found" (J. A. S. B. 1909—P. 141). The new Bengali style of Indo-Saracernic architecture influenced the Muslims. "This style by means of its massive remains often of excellent workmanship, its big vaults, wide corridors, numerous domes, profusely carved brick panels and beautifully coloured glazed tiles, deeply influenced contemporary architects." Its influence is traceable in the works of Sher Shah's dynasty, and still more in Akbar's edifices. Speaking of "Agra, the royal residence", the *Ain* remarked; "It contained more than five hundred buildings of masonry after the beautiful designs of Bengal and Gujrat which masterly sculptor and cunning artists of forms have fashioned as architectural models." A part of Akbar's new palace in the Agra fort was called specifically the Bengali Mahal, presumably because it was built after that style" (J. A. S. B. 1909—P. 148). Bengali roofs are visible in the gates of Banku-bihari temple, the temple of the Seths, and the Ahalyabai ghat in Brindaban. The old temple of Madanmohan at Brindaban, erected by Gunananda father of Basanta Roy of Jessore, is of the early Bengali Math style.

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Veterinary Science and Rural Reconstruction

We read in the *Indian Veterinary Journal* :—

We have heard much in recent times of 'Rural Reconstruction.' It is on everybody's lips. It seems to generate there and like many things born of the lips, it does not translate itself into action. The Viceroy talks of it, the Governor echoes it, the Politician advertises it and the Press retails it. The ryot with bated breath looks up to this great army of distinguished units for the promised millennium. He dreams of a new heaven, where he is promised a throne. But soon the realities stare him in the face and he realises that those who promise him a throne in heaven are not able to give him a stool on earth! He soon learns to scorn the well-spun theories, chalked out programmes and with a significant smile considers them as the hobby of those who stand in need of better occupation. He may be right or he may be wrong, but the fact remains that 'Rural Reconstruction' he is more a current phrase that rules the market to-day, than a reality. What is wanted is honest substantial work and not the belicose verbosity of which the heaven is weary and earth is sick.

We have perused with good deal of interest the evidence tendered on rural reconstruction before the Linlithgow Commission. Many have spoken about the necessity of proceeding with the reconstruction work on a comprehensive scale. "To serve him (the ryot) simultaneously on every phase of life" has been the solicitation of witness after witness before the Commission. "Education, health, debt-redemption, arbitration, temperance, agricultural improvements of all sorts, marketing produce, subsidiary industries" have all been suggested. But none has spoken about the expansion of the Veterinary Department as an important factor to preserve the cattle wealth of the ryot, under the new dispensation.

What will "debt-redemption" mean if the poor ryot is going to lose his cattle year after year from preventable causes? Will "Agricultural improvements of all sorts" mean much if the land is depleted of much of its cattle from the ravages of epizootics? Some witnesses have spoken about "the limited extent of success of the Veterinary Department." What more can be expected under the existing condition of one Veterinarian for every 700 square miles to treat nearly 1½ lakhs of cattle!

If ever any scheme on rural reconstruction is going to materialise at all, Veterinary Science should find an important place under that scheme. There ought to be Cattle Insurance Societies, a hospital for every tahsil or taluk, sera-producing centres for every province, preventive inoculation on a wider scale and Research Laboratories in all the provinces. All these mean expansion of the Veterinary department and science and unless and until that is done, the cattle wealth of our land is bound to be lost to the great economic distress of the ryot. His happiness under the promised "reconstruction" will be more a myth than a reality and we only hope that our voice will not be a voice in the wilderness.

—

Adult Education

Mr. T. V. Apparsundaram writes in the *Indian Educator* :—

In view of the new phases of life through which India is passing, the need for adult education should receive special attention. It should claim a large share of attention in view of the new era of political expansion opening up before India in these days. A persistent continuance of illiteracy among the masses is obviously antagonistic to political advancement. Many of the adults are now voters and need education to understand the value of franchise and to exercise it in a direction which will contribute to national progress. Again, it is adults that control life. If education is to grow from strength to strength, these adults must be in sympathy with the new things their children learn at schools. Could you expect an illiterate parent to sympathise with mass movement? No. On the contrary, it is the reaction exercised by the illiterate parent against sending his children to school that is a standing menace to the progress of popular education in India. When adults grow in illiteracy, it is hard to find any incentive to educating the children in schools. The general spread of literacy among parents would help to a large extent towards creating an atmosphere in favour of schooling.

—

Radhasoamists at Dayal Bagh, Agra

We read in the *Dayal Bagh Herald* :—

The communism of Doyal Bagh is inspired by a religious purpose rather than economic or politi-

cal. I do not of course, mean to minimise the importance of the system under which profiteering is made impossible, in so far as the industries of Dayal Bagh are concerned, (as the profits arising from manufacture will go to support the educational institutions of Dayal Bagh). Nor do I mean to underrate the significance of the ordinance under which those who are building houses in Dayal Bagh have only a life interest, as the houses they build pass on to the trust after them. For it is obvious that nationalisation of property, if carried on extensively and in the essentially peaceful way in which it is being done in Dayal Bagh, can have far-reaching effects. The experiment in religious communism (for that is what it comes to) which is being made in Dayal Bagh is, in any case, interesting and is reminiscent of similar experiments made before. There was, *e, g.*, the institution of "Betul Mal" in the time of the prophet Mahomed, when the rich men gave up their wealth and lived the common life of their poor brothers-in-faith. Similar things have happened in the time of other great religious leaders.

In sharp contrast with the ancient religious tradition, however, stands out the fact that the ascetic vein, in the philosophy of life for which Dayal Bagh stands, appears to be very much less pronounced. They, in Dayal Bagh, it seems, are trying to strike a *via media* between what is called the modern materialistic civilisation and the ancient ascetic spiritual tradition. Thus they strongly discourage the tendency to retire from active life for purposes of religious meditation. On the other hand, they insist that the "*grihasta ashrama*" (the wedded and the family state) is, in many ways, suitable for *Sadhana* (spiritual culture). They do not of course underrate of self-control. But enforced celibacy (which in India is generally associated with the life of a "*Sanyasi*" who has generally renounced the world) is not always—in fact, is not often—the most effective way of being celibate in thought. On the other hand, one, keen on continence and self-discipline, can continue to have the temper of a "*brahmachari*" (celibate) even though one is in the wedded state.

—

Decline and Future Possibilities of Indian Coal Industry

Mr. B. Mitter contributes to *Welfare* an important article on the above subject, well supported by facts and figures. He begins by saying :—

Coal is one of the five chief productions of India, the others being Jute, Tea, Rice and Wheat. Prior to the last Great War the Indian Coal Industry had been in a progressively prosperous condition. But since the Armistice which suspended the military operations and the subsequent Treaty of Versailles which ended the Armageddon the position of the industry, at least so far as the Indian section of the business is concerned, has been getting darker and darker and at the present moment is shrouded in the deepest gloom unrelieved by even the faintest glow heralding the approach of its early revival. It is the second class collieries that have been hit and hit very hard and have collapsed hopelessly. Indian colliery proprietors persistently complain that many of their collieries have been classed as second class most arbitrarily.

Various causes have operated to bring about this precarious position. A careful examination of the figures noted hereafter will reveal that the causes which contributed to effect this collapse are :—

(1) The Reaction after the boom.
(2) Competition of Foreign Coal in the home market.
(3) Loss of the Export Markets.
(4) Supplanting of coal by other kinds of fuel.
(5) Utilisation of Electricity in place of Coal.
(6) Owning of collieries by the Chief Consumers of Coal.
(7) Apathy of the State.

He proceeds to examine each of the different causes item by item in order to try to find out what share each has had in bringing about this disastrous condition. He then suggests and examines the following remedies one by one :—

(a) State Aid.
(b) Centralisation of the Industry.
(c) Utilisation of coal in other more profitable manner.

—

Freedom for Hindu Women on Ancient Lines

Discussing the problem of Hindu Social Reform in *Vedanta Kesari*, Swami Iswarananda takes as an example the question of the free mingling of the sexes in India and the freedom of women.

The orthodox are terribly afraid to think of it, while the reformer wants it at any cost. What is the fear of the orthodox in this matter ? That his daughter or son might lose her or his chastity and purity. That is the innate thought working in their minds. But why not our women combine the freedom of the Westerners with the chastity and purity for which the Hindu woman has lived and died ? Did not Sita live in the midst of Rakshasas for months and years ? Did not Savitri go from place to place in search of her mate ? Did not the Brahmavadinis of old go from court to court fearlessly challenging the great savants of the time ? Thus we find that the idea of freedom of women is not new to Hindu society, but then the reform party forgets that freedom had carried with it tremendous will-power and the fire of purity and self-control nurtured in the ancient schools of Brahmacharya. Where that is absent free mingling of the sexes becomes positively dangerous, as the Western nations are slowly finding it out for themselves. And when there is this necessary safegaurd you will find that no orthodox will stand against the freedom of women. Thus we find that where the ideals of the race are kept intact, we can allow all other conditions to vary as much as possible. Therefore the first duty of

the reformer is to educate the women in the ideals of the race as in olden days and leave her to herself so that she may solve her own problems.

Indian "Political Awakening" in the 19th Century

Lala Hardayal writes in *The Standard Bearer* :

Let us examine what the "awakening" was like. What were the antecedents of the "leaders" who had emerged from the colleges with the new gospel of political peurility and emasculation, which was to be preached from the platform of that small body with a big name. "The Indian National Congress."

Mr Surendra Nath Banerjee, the orator of the "awakening," established a college for which he could not find the name of any Indian hero, and so had to fix on Ripon. He praised Alexander Duff, the Christian missionary in terms of warm appreciation. Then again he pleaded for simultaneous examinations, which should enable more Indians to ruin their country by joining an aristocratic service which holds itself aloof from the masses. Mr Ranade was thrice invited to accept the honour and dignity of the Dewan of large Hindu States, but his denationalized proclivities led him to cling to his post under the British Government. This was the "new spirit" which taught Hindu scholars to prefer subordinate places under the British to honour and power under a Hindu Raja in a free State. Mr Mehta was so great a friend of India that he called the British educational system "a great boon," while at the same time he was convinced that this system would clear the way for Christianity. He was the man who uttered that blasphemous sentence which makes every Hindu burn with shame :—"Lord Ripon, Lord Buddha styled on earth."

This champion of the "awakening" compared a a Christian Viceroy to a Hindu *avatar*, one of the greatest men, if not the greatest man indeed, that the world has yet produced. He also declared that "his faith was large even in Anglo-Indians," And last but not least, we had Mr Gokhale, one of those patriots who could not choose a better name for the college which was supported by their noble self-sacrifice than of an that English Governor of Bombay,

So much for the apostles of this "new" dispensation which has been the product of British schools and colleges and which postulates *permanent subordination and inferiority to Englishmen as its ideal.*

Historical Importance of the Puranas

Mr. S. Bhimasankara Rao observes in the *Quarterly Journal of the Andhra Historical Research Society* :—

For a long time past, it has been the prevailing impression and also the accepted opinion of many orientalists that the puranas contain little or nothing of any real historical value and were merely fairy tales proceeding from the fertile imagination of grateful bards to glorify their royal patrons. The present attitude of the modern scholar-ship towards these documents has been changed and it was reserved for a Bengal Civilian High Court Judge the late Mr. F. E. Pargiter to rescue them from oblivion and to appraise their real historical value in 1913 by his publication of "Historical Tradition", which gives us the researches carried on by him into this neglected field of Puranas for many years. He has demonstrated that underneath the mass of legend there lies a fairly coherent skeleton of historical tradition mainly representing the standpoint of Kshatriyas and not seldom contradicting the orthodox Brahmanic texts and this he has, with great skill endeavoured to reconstruct. It had been shown that these puranas contained valuable historical information and the description of ancient monarchs and their realms given in them are trustworthy and his publication of the Dynasties of the Kalage in accordance with the historical facts narrated in the puranas, has opened the eyes of all orientalists and a critical study of the puranas on modern scientific lines has been inaugurated. It appears that the ancient Indians had extensive commercial dealings with Africa and in the course of their commercial ventures they had to find out the very sources of the river Nile in Egypt and a lot of geographical information was embedded in the Puranas which nobody could discover till now. The discovery of the sources of Nile engaged the attention of many British explorers who could not succeed. It was only very recently Lt. Col. Speke was able to discover the sources of the Nile from a map which was constructed on the information given in the Puranas by Col. Wilford in his Asiatic researches. In his book "on the discovery of the sources of the Nile" Liet. Speke, the modern discoverer of the origin of the river Nile, stated that the information which the puranas contained about the sources of the river Nile was so accurate that when planning his discovery of the sources of Nile, he secured best information from a map reconstructed out of the Puranas based on a map drawn by Col. Wilford from the information contained in the Puranas. This map traced the course of the great river Nila-Krishtna, through Kusadipa, the ancient Indian name for Africa, from a great lake in Chandrasthana. It has therefore been abundantly proved that the statements contained in the puranas with regard to the various places of the world, with which the ancient Indians had commercial dealings are geographically correct. Mr. P. T. Srinivasa Iyengar, the eminent South Indian historian referred to the fact in his article on South Africa published in the Hindu.

Chiefs' Colleges

The Educational Review writes :

We have referred, from time to time, to the unsatisfactory nature of the Chiefs' Colleges in India in so far as they tend to encourage a feeling of unhealthy separatism on the part of the sons of the ruling princes. The members of the royal family in England do not think it beneath their dignity to send their children to the Universities of Oxford and Cambridge, and there is no reason why the petty feudatory princes of India should think it obligatory on their part to have a separate

institution for themselves. Members of the families of ruling princes have everything to gain in the development of intellectual ability as well as character by association with the educated middle classes in India, and the huge white elephants of the Rajkumar Colleges had better cease to exist as soon as practicable. While European domination has practically ceased in many of the higher educational institutions of this country, it is perpetuated even to-day in all the Rakjkumar Colleges, where the prospective ruler of an Indian State is, more or less, compelled to look upon only members of the European community as leaders and men of ability.

—

A Principal's Recreation

Principal H. E. Stapleton of the Calcutta Presidency College writes in the *Magazine* of that College :—

The first thing that comes into my head is to recommend to every one that if they wish to enjoy a holiday properly, they should do something which is utterly different to their ordinary occupation. Last time I was on leave, I devoted myself (needless to say at my wife's behest) to endeavouring to help in the production of pullets that—unlike the ordinary barndoor hen which only condescends to lay about 80 eggs a year—would lay three times that number. This time I found our homestead in jersey being devoted more and more to that most admirable of all animals, the Jersey cow. An Indian caw is regarded as somewhat remarkable if it yields 5 seers a day, whereas every jersey cow gives at least 10 seers, with 5 p. c Butter Fat, and one of our cows for some time after it calved in June gave well over 22 seers of milk. Now if you are fortunate enough to own such cows they must be fed—preferably with food grown on the place to save unnecessary expenditure; so I soon found myself turned into a farmer, diligently supevising the ploughing of land to sow with oats, mangels and above all, that most useful of all fodder crops, lucere, while experiments were also begun early in the spring with a new fodder crop, Marrow-stem Kale—a sort of glorified cabbage with a long thick stem which is much appreciated by cattle. A drought in April and May proved a severe handicap to operations, but fortunately the weather changed, and, with plenty of rain for the rest of the growing season, everything grew well, so that when I left Jersey in September, ample crops were available to carry our small herd (now increased by 3 young heifers) over the ensuing winter.

—

Keshub's Cure for Communalism

Mr. T. L. Vaswani observes in *The Kalpaka* :—

Communalism will not be cured by compacts nor by each community insisting on its "rights". A new understanding, a new spirit of reason, a new appreciation of the essential Call of Religion as distinguished from sectarianism will indicate that there are "rights" which are wrong. Not by insistence on but by sacrifices of wrong irrational rights may the Hindus and Muslims attain to that unity which is our crying need to-day. Easy going "tolerance" will not take us far. The spirit of Humanism is needed. Its essence is a profound belief in the rights of man as man. These are right "rights". Religions were not meant to be cults of strife and murder. Religions were meant to be servants of Humanity. This realised Sri Keshub Chandra Sen. I bring to his blessed memory my flowers of love and reverence and I saluate him as one of our greatest prophets of the Religion of Humanity and Harmony.

—

Caste in the Arya Samaja

Professor Ramesh Chandra Banerji expresses the opinion in an article in the *Vedic* Magazine—

The evils of the remnant of caste feelings are doing equal, if not more, mischief in the Samaja. Some time back, I read in *The Arya Mitra* of Agra, that a non-Hindu convert was experiencing great difficulties in getting his sons married, although he entered the Samaja some twenty years ago. Why do we do Shuddhi work at all, if we cannot at once confer all the rights and privileges &c, on the converts? If we cannot have inter-dining and inter-marriage with those who come to us, why this farce of Shuddhi? A single instance of such invidious social differences will do us more harm than any good one hundred much advertised *Shuddhis* can do. Caste prejudices are at the root of this evil that separates Aryas from Aryas. I know there are many Aryas who are liberal-minded, who have risen above provincial and caste narrowness. But what is needed is this that the mass of the Aryas should be freed from the bond of caste prejudices and provincial narrowness. Punjabi Aryas must be thanked for their comparative broad-mindedness in these matters; but much reform is needed in other provinces.

—

"Our Weak Physique"

We read in *The Volunteer* :—

It is not necessary to repeat that day by day we are going physically weak. That is one of main reasons why we should pay more attention to the physical efficiency of the Indian youths. Our weakness has made us dwarfs also. And we are afraid that if the state of things continues unchecked we will be wiped out.

The Hindu of the Panjab has the best all-round physique and comes nearest the European standard followed by the Mahommedan, the Hindu of Bengal and the Parsi. The Hindu of the Central and the United Provinces is heavier than the Parsi at the lower ages but at ages over 35 the latter becomes heavier than the Hindu and gradually draws away until a very marked difference in weight it observed at the higher ages.

There is little difference between the Hindu of the Central and of the United Provinces and the Hindu of Bengal, but it will be observed that at ages above 35 the Hindu of the Central and of

the United Province is of a remarkably good build, if short in stature, but he does not maintain anything like the same standard at the higher statures, while the Hindu of Bengal is rather inclined to obesity at the higher ages.

It is therefore, our primary duty to improve the physique of our people and make them strong to work and sacrifice for the nation which is yet to be built.

—

The Teaching of Patriotism in Christian Schools

Irene Mason Harper observes in the *National Christian Council Review*:

Schools should touch life at every point. Education must not only prepare boys and girls for life in the future, but equip them for meeting the problems of life in the present. As nationalism and intercommunual strife are undoubtedly maior present-day problems in India, which condition the lives of children and youths as well as adults, it seems impossible to ignore the need for teaching patriotism in Indian schools.

The desire and need for some teaching along these lines is growing. Some demands have been made of the schools by parents and educators for a fuller recogniton of Indian culture and aspirations, but little has been done to meet these demands. Training in good citizenship is also an imperative need. It is difficult to understand how the citizens of this country ten or fifteen years from now can measure up to their greater responsibilities, unless they are prepred for them in the schools of today. Particularly in the Christian community does patriotism need to be fostered. In the past, Mission schools, especially boarding schools, have been criticised on the ground that they have tended to denationalise the Christian community. The present trend of the community, urged by Indian Christian leaders, is toward fuller identification with national life. No one who has watched the development of Christian influence in national affairs, and who considers the possibilities of consecrated, patriotic Christian leadership, can doubt the duty of Christian schools to train that type of leadership.

It may be easily admitted that something should be done, and is being done, along these lines in the colleges and high schools. But emphasis should be put upon the need of teaching patriotism and good citizenship in elementary schools as well.

—

The Mother in the Hindu Home

The following passages are taken from hitherto unpublished lectnre of Swami Vivakananda's delivered in Californi now Published in *Prabudha Bharata* :—

There she is—the Hindu mother. The son's wife comes in as her daughter, just as the mother's own daughter married and went out; so her son married and brought in anoher daughter, and she has to fall in line under the government of the queen of queens, my mother. Even I, who never married, belonging to an Order that never marries would be disgusted if my wife, supposing I had married, dared to displease my mother. I would be disgusted. Why? Dont' I worship my mother? Why should not her daughter-in-law? Whom I worship, why not she? Who is she, then, that would try to ride over my head and govern my mother? She has to wait till her womanhood is fulfilled; and the one thing that fulfils wamanhood, that is womanliness in woman, is motherhood. Wait till she becomes a mother; then she will have the same right. That, according to the Hindu mind, is the great mission of woman—to become a mother. But Oh, how different! Oh, how different! My father and mother fasted and prayed, for years and years, so that I would be born. They pray for child before he is born. Says our great law-giver, Manu, giving the definition of an Aryan: He is "He is the Aryan, who is born through prayer." Every child not born through prayer is illegitimate, according to the great law-giver. The child must be prayed for. Those children that come with curses, that slip into the world, just in a moment of inadvertence, because that could not be prevented—what can we expect of such progeny? Mothers of America, think, oh that! think the heart of your hearts, are you ready to be women? Not any question of race or country, or that false sentiment of national pride. Who dares to be proud in this mortal life of ours, this world of woes and miseries? What are we before this infinite force of God? But I ask you the question to-night: "Do you all pray for the children to come? Are you thankful to be mothers, or not? Do you think that you are sanctified by motherhood, or not?" Ask that of your minds. If you do not, your marriage is a lie, your womanhood is false, your education is superstition, and your children if they come without prayer, will prove a curse to humanity.

See the different ideals now coming before us. From motherhood comes tremendous responsibility. There is the basis, start. from that. Well, why is mother to be worshipped so much? Because our books teach that is the pre-natal influence that gives the impetus to the child for good or evil.

—

The Dominion Status

In the *D. A.-V. College Union Magazine* Prof. Sri Ram explains what the Dominion status within the British Empire means at present. After showing how the supremacy of the dominions has been recognised in their internal affairs, he writes, in part:—

That the British dominions enjoy representation in the league not simply as members of the British Empire to add to its voting power is now more than admitted. Its implications were brought home to the British Government when the Irish Free State representatives insisted on getting the 'treaty' between the British Government and the Republican (Provisional) Government of Ireland registered at the league office. This registration has fortified the Irish constitution with an international backing—a breach of the 'treaty' by Great Britain can bring about an international crisis. Thus one of the dominion constitutions at least has now become an international instrument.

The power of crediting ambassadors and of receiving them has also been conferred upon the

British Dominions. Canada was again first in this field. In 1924 the Irish Free State was also given the same power of representation in the U. S. A. or even elsewhere if she so liked.

In another way also has the autonomous position of the dominions been recognized. The spoils of the last war were distributed among the victors as mandated territories. These territories are to be governed by the mandatory powers under the general snpervision of the League. Here is a task in performing which the dominions are responsible not to the British government but to an international body, the League of Nations. Thus the Union of South Africa governs S. W. Africa, and Australia rules over New Guinea. This is another recognition of the international position of the dominions,

Look at it however we will, we shall thus find that the dominions now fall very little short of the international position of independent states. They enjoy most of the amenities of independent states without many of their troublesome responsibilities. They are members of a powerful league which includes a very large area of the world. They need not to go out to seek allies, they need not trouble themselves to found and maintain ever-shifting ententes and alliances.

But does not the fact of being "without many of the troublesome responsibilities" of independent states prevent the Dominions from developing the strength to face such responsibilities, and thus keeps them weak ?

—

The Educational Situation in China

Dr. T. Z. Koo writes in the *Young Men of India* :—

Earlier in the year, is looked as if many of our schools and universities, both Government and private, would not be able to open their doors this autumn. Educational institutions in North China were having a difficult time because they were suspected by the militarists as hot beds of revolutionary thought and propaganda. In Nationalist territory, all schools are undergoing a complete reorganization. But contrary to expectations, nearly all schools have opened Government schools like the Tunglu University in Yunnan the First Chungsan University in Canton, the Third Chungsan University in Hangchow the Fourth Chungsan University in Nanking, the National University in Peking, the Tung Pei University in Moukden and others have commenced work. Private educational institutions like Amoy University in Fukien, Fuh Tan and Kwanghua Universities in Shanghai, and Nankai University in Tieetsin are carrying on as usual. Christian schools like Canton Christian College, Hangchow Christian College, Fukien Christian University, Soochow University, Shanghai Baptist College, Nanking University, Ginling College, West China University, Shantung Christian University, Yen Ching University are open and most of them are crowded to their utmost capacity with students. The only notable exception to this rule is Hupeh and Hunan where all schools are ordered closed for six months in an effort to clean out communistic students.

—

The Future of Hand Spinning

Mr. N. G. Ranga observes in the *Indian Journal of Economics* :—

To think of making "Hand Ginning and Spinning" as one of the prominent industries of the country as hand-weaving is, will be economically unsound. For whereas the hand-loom weavers have to compete only with the weaving mills : Khaddar has to compete with both spinning and weaving mills, and it is so quite a hopeless task. To sell Khaddar at the same prices as the mill made cloth is impossible, unless the wages paid to the ginner, cleaners, spinners and weavers are even much lower than at present. when it may not be worth while for the spinners and others to spend their time upon this work at all,

It is possible to argue that Khaddar can be and needs to be merely an auxiliary employment in the country to supplement the earnings of the ryots. It is also one of the chief industries which can be used to relieve the distress due to unemployment, If the State recognises the right of every worker, "who is able to work, willing to work and unable to find work," to live and work, as it has done in England, then it would be worth while for the State to employ some of the workers on something rather than keep them idle and maintain them at its cost. Hand Spinning is the only prominent industry which can be organised on a national scale, and which can give employment to millions, and yet whose products can really find a market, provided the same prices as those of mill-made cotton are charged. In that case, the Government would have to subsidise this industry; but it would pay considerably less than what it would have to pay on unemployment relief, if no work could be found for the unemployed."

We need not fear that khaddar will not be sold at all, for after all the country that is affected by railways and foreign imports is smaller than that which is yet uninfluenced by these things and it will be some generations all the country adopts finer kinds of clothes, since khaddar is more durable than the mill cloth and is more suitable to the needs of the peasantry and is therefore better liked by them.

The greatest achievement of the khaddar momvement is that it has shown to the public and the Goverment that it is necessary to take urgent and effective steps to minimise the periods of unemployment, It has also demonstrated the economic potentialities of the spinning wheel and has provided a new means of relief for the famine-stricken areas. It is due to this movement that the Madras Ministry, the Mysore Government and the Bengal Government have accepted the Charka as one of the very effective means for relieving the unemployed.

—

Four Great Tamil Works

Pandit N. Chengalvaroyan writes in the *Quarterly Journal of the Mythic Society* :—

Four great works of this period, *viz Kural* by Tiruvalluvar, *Kolith-thogai* by Nallan Thuvanar, *Chilappathikaram* by Ilanko-Adigal and *Manimekalai* by Chathanar, are of outstanding importance. These furnish ample materials for studying the histories and civilization of the ancient Tamils.

In this literature we find a true and faithful picture of the social and political condition, the habits and manners of the Tamils, preserved in an enduring form. The monarchs of South India, besides patronizing education, took keen interest in developing the science and practice of fine arts, such as music, dancing, painting, sculpture and architecture.

There were several religions in South India in olden days. Among them Shaivism and Vaishnavaism deserve special mention. Religious toleration was one of the most striking features of Tamil society.

—

"Can We Develop Mechano-Yogic Therapy?"

Yoga-Mimansa discusses the above question and writes in part :—

By *Mechano-Yogic Therapy* we propose to denote that system of treatment where the physiological advantages of Yogic exercises would be secured from mechanical contrivances used by patients who will themselves remain absolutely or at least partially passive.

Now the possibility of developing this new therapy will depend upon the possibility of finding out suitable mechanical contrivances which could be used on the same principles that underlie Yogic Therapy and which would lead to the same results.

Yogic Therapy proposes to give health to the degenerated organs by—

i Improving the nerves, glands or muscles responsible for the health of those organs,

ii Removing the offending matter causing pathological conditions therein : and

iii Oxygenating the blood in general.

This is accomplished by—

i Bringing a richer blood supply to the nerves, glands and muscles concerned, with the help of poses and the force of gravity.

ii Massage automatic or otherwise.

iii Muscle movements promoting blood circulation and giving massage.

iv Respiratory exercises.

It is possible to invent mechanical substitutes for the different Yogic exercises. Although these substitutes can never have the efficacy of the original practices, yet they serve the same purpose on a humbler scale and in a few cases have some advantages over the original. So the answer to the question heading the article is clear and we unhesitatingly declare that we *can* develop Mechano-Yogic Therapy.

—

Possibilities of Eri-Silk in Bihar

Mr. M. N. De writes in the *Mysore Economic Journal* :

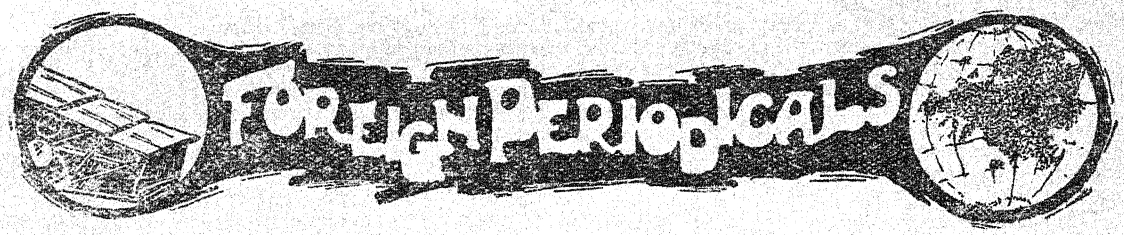
Assam is the home of Eri Silk. Eri silk is the product of an insect like mulberry, tasar and muga and other kinds of natural silk. It feeds on castor and is fully domesticated. Hitherto it has been cultivated in the Assam Valley, but now with the facilities for obtaining healthy eggs from Bhagalpur and other places, its cultivation can be carried on in Bihar and Orissa from the beginning of July, as soon as the monsoon breaks out, to the end of February, when hot and dry winds do not begin to blow. It is unsuited during March, April aad May, when hot and dry winds continue to blow and the atmosphere is laden with minute particles of dust. The rearing is very simple and can be done on a small scale when once it has been seen. The production of thread and cloth offers no difficulties to people accustomed to spinning and weaving cotton, and where there is a demand for light profitable work, such as can be done by women and children. With the favourable climatic conditions of the Province, the industry is capable of wide exten ion as a Cottage Industry where castor grows abundantly. The worms are strong and stand diseases and rough handling. It is pre-eminently suited as a Cottage industry and the work involved is simple and inexpensive and can be easily carried on in Tatti Houses. The cultivator can expect to derive an extra income by providing work for his family during the recess between agricultural operations. The margin of profit in the industry is however very small and the utmost economy has to be practised while rearing the worms. The rearing should be done on a small scale in one of the dwelling rooms, it will not pay if done on a large scale with hired labour. It serves as an excellent object lesson for studying insect life for children in schools.

—

The Telegraphs "Clerical Review."

The Telegraph Review writes :—

It is the irony of fate that the Government of India should have, after mature deliberation, thought fit to give effect to a scheme of revision of pay of the Clerical staff employed in Telegraph offices with the view, we are told, of equalizing the pay of the staff with that of the staff of similar status in Post offices. The logic or justification of this step remains quite a mystery and passes all comprehension. If the mere appelation "Clerk" was the only criterion that guided the Government in equalizing the status of the Telegraph clerks with that of the Postal clerks or at least that section of Telegraph clerks designated as Signal Room Clerks we are afraid the Government of India are not correct and have inflicted a serious injustice on the helpless men and also given a rude shook to the sense of justice and equity. The nature of the duties and responsibilities and the conditions of service of the Signal Room Clerks are unique and there can be no comparison whatsoever with the Postal Clerks and yet we are told that their positions are similar. In the face of the facts that their hours of duty and nature of work are different the Telegraph Clerks are thus to be made equal with Postal clerks who have no night duties and have less hard work. Then again, supposing that this is so, may we inquire, with due deference, who might be the poor creatures on the Postal side with whom we are to compare the Clerks of the novel class III? Are we to find their compeers among the Postal Delivery peons or among the ordinary sorters and mail-van drivers of the Railway Mail Service Branch?



Rulers of the Indian States

Mr. C. K. Patel writes in *The Indus* :—

The princes have their own ways and channels of spending. Thus rulers, in general, require a larger privy purse than His Majesty George V. Out of the estimated revenue for the years 1922 of the British Government, put down at £1.216.650,000 (which can safely be taken as an average),£110,000 was set aside for Their Majesties'privy purse which is a percentage amounting to '009 of the total revenues. On the other hand the privy purse of Indian princes devour in several cases 50 per cent. of the total revenues of the State. So enlightened a ruler as His Highness the Gaekwar of Baroda requires 20 lacs of rupees for his privy purse, in addition to what is necessary for the heir apparent and other family members. Twenty lacs of rupees amount, roughly, to 10 per cent. of the whole of revenues ; and besides that 2 per cent. of the revenues are set apart for the heir apparent and other members of the royal family. This is an exceptional case but as a rule petty rulers in Rajputana and Kathiawar require almost half of the revenues for their privy purse. And how is this amount spent ? It is spent, in most cases, in chicanery at the Court, and frequent pilgrimages to European countries. These facts are so open that they require no proof, but, as a proof, well may we adduce the Mumtaz case and the scandal known as "Mr. A's" case in England. Many Princes instead of looking after their Government spend their time in annual visits to European countries.

—

Birth Control

The Week thus summarises portions of an article published in the *Yale Scientific Magazine* :—

One is grateful to Dr. Huntington who has taken what we have called a self evident proposition and tested it scientifically in a given case, i.e. the careers of 1700 graduates of Yale University who left College "many years ago, whose positions in life were assured and whose families complete," as he puts it in a survey of his investigations just published in the *Yale Scientific Magazine*. Now he found, first, that the most successful men "are married in much larger proportions than the least successful ;" secondly, that the most successful tend to marry somewhat earlier than the less successful ; thirdly, that "among the most successful tenth, no less than eighty per cent. have children, whereas among the least successful this falls to forty per cent. The net result is that the most successful on an average have about three times as many children as the least successful."

Dr. Huntington answers the question, "But what about the children in the larger families ?" Studying 1,700 men who graduated at Yale brilliantly in the period 1922-1926, he found that "the classroom work for the entire four years of college shows a well-nigh perfect gradation from relatively low marks, on an average, among those who were the only children of their parents, up to a fairly high average *among those coming from families of six or more.*" Nor was this superiority confined to the class-room. Students who had five, six, or more brothers and sisters, "decidedly excel those from the smaller families, in literary, dramatic, religious and musical activities, in managing athletic teams, in student government, and the like." Finally, even the star athletes come from the larger families. "That popular notion that children are benefited when families are limited to two", concludes Dr. Huntington, "is completely wrong as far as Yale College graduates are concerned. The biggger the family, the more likely a boy is to succeed in college."

Here are some facts, scientifically established at that. Unpalatable to birth preventers, no doubt. But facts.

—

White Men Advised to Dye Their Bodies in the Tropics

Mr. Steven Norris writes in *The British Empire Review* :—

It is actinic heat which is mainly productive of the symptoms of heat-distress.

Now, from the fair Norwegian (or "Nordic") type southward through the populations of Southern Europe, ability to withstand the effects of excessive heat is found to exist in direct proportion to the "index of nigrescence" (i.e. skin-blackness) prevalent among these people. The fair skin of the Nordic admits a maximum of these deleterious "actinic rays," whereas the dense black colouration of the Negro excludes the greater part of them. The freckles which appear on the fairest Northern skins are a feeble attempt on nature's part to call up a little pigmentation to protect the underlying nerves and tissues from the sun (possibly this attenuated pigmentation indicates a remote trace of southern race). The European of the Mediterranean basin, falling, as he does, midway between the Nordic and the Negro, is thus able to bear without distress considerable exposure to semi-tropical sunlight.

At present, attempts to combat the debilitating effects of exposure to tropical heat are made chiefly through the medium of clothing. White

is largely employed to reflect the "superficial" heat of the sun's rays. Thus we have the white pith helmet, reflecting the heat rays and protecting and shading the head and face, and the white drill suit. The use of *red* flannel sewn into the clothes, and covering the more vital centres of the body—*e. g.* the spine—has been found to diminish very considerably the penetration of the harmful "actinic" sun-rays.

We would suggest, however, that the next step in the search for immunity should be along the lines of "taking a page out of nature's own book." In other words, nature's own means of immunising her creatures should be studied, with a view to applying their principles to our own particular problem.

To achieve this end, the writer suggests that the custom should be introduced among white tropical populations of *dyeing* the body, by means of a bath taken in an indelible (or nearly so) and non-poisonous vegetable dye to a colour equalling in opacity the pigmentation of the negro. Requisites of such a dye will be ; a fine, penetrative fluidity, having no clogging effect upon the pores ; proof to perspiration, and permanent over a period of weaks or months—and renewable as often as the wearing effects of friction and washing make it necessary. Regarding the colour, research may show that in the case of Whites there are colours more effectualy protective than nature's unvarying black. To ascertain the most suitable ingredients and colouration for the dye, research should be undertaken on this *Imperially important* question by one of the of the departments of tropical research situate on the spot.

In conclusion we might mention that in deference to colour prejudice—which would hardly consent to the pigmentation by Whites of the visible parts of the body—it is probable that the face and hands might be immunised when taking the dye-bath were they previously rubbed over with oil or grease. The scalp however, it would in all probability be advisable to dye. The dye should be made commercially available, and bathing establishments provided as ordinary adjuncts to every-day life.

Were it found possible, upon research, to introduce such a simple and effective method of combating excessive heat as we have proposed, the greatest bugbear of white life in the Tropics would have been removed. The knowledge that such a protective measure was available would awaken a new interest in tropical colonisation. And by its extensive adoption thousands of square miles of tropical British territory, now derelict, would become, automatically, eligible for white settlement.

—

The Public Library as a Factor in Education

We take the following passages from an article in *Current History* by Mr. George F. Bowerman, Librarian, Public Library, Washington, D. C :—

The free public library, still an under-developed educational agency, has the capacity for becoming a highly effective complement of all formal education and a universal supplement of all informal education. The library as continuation school offers to people of all tastes, of all degrees of literacy and aptitude, of all ages, elective courses in every field of knowledge. Parallel with accelerating the growth in numbers of those who are prolonging their school life is rapid enlargement of the fraction who feel the need beyond school for further educational equipment to meet the problems of life. The function of the library is not only to stand ready, but to make the initial move to capture this swelling army of those who pass through the schools, to win them to the idea that education is a never-ending process, to place the world of print at their disposal and to supply the skilled guidance needed to make their adult lives efficient, interesting and sane.

In 1921 the American Library Association adopted as a reasonable minimum for good public library service 11 per capita, with more than that needed for the development of a program of trained library service. A number of cities are spending considerably more than 11 per capita ; among them Cleveland 11.54 ; Boston, 11.18 ; Portland, Ore., 11.13 ; Indianapolis, 1101 ; Springfield, Mass., 11.07, and Evansville, Ind., Berkeley, Cal., and Davenport Ia., 11.04 each.

For the protection of society against the fruitless or vicious use of leisure time, for the avoidance of still greater expenditure on juvenile and other courts, charitable and corectional institutions for good citizenship insurance, will not "long-headed" Americans come to see the value of spending more money on their public libraries, and of insuring that their libraries measure up to opportunities? Even if not conceived as a moral obligation to make the whole body of citizens intelligent perhaps the good sense of our people will decide that general intelligence is a matter of necessary mental sanitation.

—

"Another Kind of Prohibition"

Abkari writes :—

In answer to a question put by Mr. Cecil Wilson, M.P., in the House of Commons (arising out of the connection between the sale of liquor and communal riots in Calcutta), Lord Winterton refused to admit that such a connection existed, and added that he was unable to obtain any confirmation of the statement that liquor shops were prohibited from closing voluntarily. The first point has been dealt with in previous issues. With regard to the second, it is sufficient to quote from the "General conditions applicable to licences in Bengal," where we read :—

(Par. 8) "Every licensee shall keep his licensed premises open during the prescribed hours, unless their temporary or permanent closure is authorised. He shall, in respect of any article which he is licensed to sell, meet the demand of every customer."

Par. 23 provides for the payment of compensation where the premises are closed for more than six hours.

Exact information on this subject has now been obtained from correspondents in Calcutta and duly passed on to the Under Secretary of State by Mr. Wilson.

—

Changing Negro-White Relations

We read in *The World Tomorrow* :—

A notable shift is observed in the attitude toward Negroes and white leadership. Insistence upon the tutelage regarded as essential ten years ago has relaxed. Howard University has a Negro president and Fisk University a white president and both with a mixed faculty.

There is still segregation, though with the possible difference that the exceptions provoke less commotion than formerly. There is an adjustment in working relations in advance of the status of twenty years ago, but without the freedom of the trades for Negroes characteristic of forty years ago. Most of the old inflaming slogans are dead or dying, the ban is being lifted on voting, the use of this vote has at least in two known instances in the South aided the election of intelligent and fair-minded officers. Lynchings have decreased 90 per cent since 1892,—and it is now more active guilt to hold silence on it. The South is finding a new interest in business and industry, and relations are becoming less personal. All but eleven of the International Unions have removed the constitutional bars to Negro membership, and although this was scarcely more than a gesture of common-sense, admissions of Negroes to their organizations have increased.

There was a time, and not so long ago, when even the most reasonable men recoiled before the meaning of a race relation founded upon the highest principles of ethics and Christianity, accepted by themselves. And although as numbers go, few have actually achieved a full adjustment to it, or perhaps will do so in many decades, it can be counted as perhaps the greatest gain that it is not now so difficult to accept the principle.

—

Indian Labour in Malaya and the Sex Ratio

The Indian informs us :—

The Controller of Labour, Malaya, has paid a successful visit to India in connection with this matter. The Government of India has fixed that for every five male assisted emmigrants there should be four females. We are not concerned about the practical difficulties of satisfying this particular sex ratio. But we would like to point out certain facts in this connection. From a perusal of the report of the meeting of the Immigration Committee, held on the 24th November, we notice that the ratio of women to men, has not improved in 1927.

It is a matter of common knowledge that as a result of the great disparity in the ratio of the sexes in the estates, the morals of the labourers are not very enviable, and conditions are getting worse in some places. The position in towns like Singapore is very much worse than in estates. There are over 12,000 Indian labourers employed in the Municipality, and Harbour Board. How many women are there among these people ? Even a very liberal calculation cannot find more then 300 women.

—

"Living Force of Buddhism"

The Young East writes :—

Who says Buddhism is decadent in Japan ? Proof that instead of being in the wane, it continues to be a great force for good is too numerous to cite. For instance, a recent issue of a great Tokyo newspaper carried a pleasant story of a Japanese woman, who, under the benign influence of Buddhism, forsook her life of sin. The woman referred to is Mrs. Kiyo Sakata, proprietor of a house of ill fame in the city of Yamagata, North-eastern Japan. Her husband died six years ago and since that time she has eagerly been seeking spiritual salvation from the merciful hands of Buddha. One day last month, she called on the head priest of the Hoshoji Temple near her town and told him that she had freed six girls in her employ cancelling their debts totalling 12000 *yen*, and that she wanted to contribute her house to the temple to be rebuilt into a kindergarten. "I have sinned against Lord Buddha and want to atone for my sins," she said to the priest. She further explained that ever since her husband's death six years ago she found great consolation in visiting Buddhist temples and hearing sermons. The more she heard of Buddha's teaching, the clearer she saw how sinful was her business. At last she could no longer continue it and decided to give it up altogether. When the six girls in her employ were told by their mistress that they were free they could not believe her words, for the announcement was too good to be true, but soon found that Mrs. Sakata meant what she said. Needless to say they went to their respective homes in a buoyant frame of mind, like birds freed from their cages. "They were happy, but I was no less happy," concluded the penitent woman. Work is now in progress to remove her house to the compound of the Hoshoji Temple to be converted into a kindergarten.

—

The Myth of Military Security

Emily Greene Balch observes in *The World Tomorrow* :—

Military security has become a myth because the prime danger is no longer either danger of defeat in war or danger of being bested and browbeaten by the more powerful. The danger is war itself. The modern power to destroy is overwhelming. Defense against it is utterly impossible. The "next war" is likely to be the last war for grisly reasons. We have to fear not losing "the next war" of which people talk so lightly, but of being involved in it.

Modern war is intolerable for victors and vanquished alike, not only because of the suffering and destruction that it entails, It is intolerable on a nobler plane, equally because it means demoralizing, in the most literal sense, men, women, and children by filling them with suspicion and hate which it is a slow. difficult business to work out of the mental system, and which are in themselves fruitful causes of new wars.

We need security not against being beaten in war, but against being drawn into war and from this angle we see how outworn a myth is the belief that preparedness makes for safety.

We need to appreciate that military preparedness is a language as well as physical fact. One thing that it says is, "I am seriously considering the possibility of going to war. It looks sufficiently probable for me to think it worth while to withdraw from much needed constructive use these millions of money and these hundreds of thousands of men."

Let a country once really undertake to become overwhelmingly strong on land or on sea, at once by a sort of polarization it evokes corresponding efforts on the part of that country or group of countries which it has in mind in so arming and on the part of others too. If it is very powerful it evokes, above all, counter alliances.

More and more clearly the stage is then being set for war. Then evolves the fatal state of mind and state of facts that are characteristic of the race in armaments. The allies egg one another on, involve one another unreasonably and create a fatal division of responsibility. The situation becomes more and more tense and explosive.

Under such circumstances the crack is bound to come and if it comes again it will be the crack of doom.

Grazia Deledda

According to the *New Republic* :—

In making its award to the Italian author, Grazia Deledda, the Nobel Prize commission seems to have followed a practice of which it has furnished other examples : to recognize writers of unquestioned merit but of restricted or even local reputation. Signora Deledda's fame has not been confined to Italy. Especially her earlier works were translated into the principal European languages ; and five of her novels have appeared in America, the latest being "The Mother" (Macmillan) of 1924. Yet neither in Italy no elsewhere has she enjoyed a clamorous success ; nor from among her forty or more volumes does any one stand out as a member of the world's immortals. This is due, probably, to the narrowness of her distinctive field—the portrayal of the manners, customs, and figures of her native island, Sardinia—and to a corresponding narrowness of the moods and sentiments she exploits. Holding aloof from the great currents of thought and feeling which have coursed through the world, or even through her own country, during her lifetime. Grazia Deledda has for the most part clung to the matter she knows and to the life she understands. Publishers have occasionally urged her into strange fields—the psychological novel, for example, but she has always sensed the falseness of the divergent route and hurried back to her familiar ground. If it would seem surprising that better known Italian names were overlooked in this year's award, it should be remembered that hardly another Italian writer has stood the test of forty years of wear as Grazia Deledda has done. There is a fine and coherent seriousness of art in all her bulky production. While other more spectacular geniuses have been now applauded and now condemned, Grazia Deledda has been content with the esteem of a small but loyal audience, in each of the many countries of the western world.



Grazia Deledda

World Conference on Education

Shri Narayan Chaturvedi writes in *The Hindustanee Student* :—

The World Federation of Educators is one of the most hopeful signs of the time. In importance it is perhaps second only to the League of Nations itself. Its meeting at Toronto in August last should have satisfied the most exacting and skeptic critic. It had brought together over seven thousand educators from different parts of the world. About sixty nations were represented there. Australia, Persia and Mexico were some of the newcomers to the Federation.

The work of the Conference was divided into a number of sections. Besides the five Herman-Jordan committees, appointed to explore the means of educating the rising generation in the ideas of world amity, there were special committees on illiteracy, the social aspect of education, use of the cinema, etc. India is most vitally concerned with the question of illiteracy and we found the work of this committee most interesting and useful from our standpoint. Perhaps no other section of the Federation will do so much good for our country as this one.

The all-India Federation of Teachers Association was represented officially for the first time in the

Federation, and it was accorded a very hearty welcome. The message of the Secretary of the Indian Federation was read at the opening session, and it was received with unusual warmth. The Federation charged me to carry back the best wishes of the educators assembled there to the teachers of India. Miss Tagore and Mr. R V. Gogate also attended the convention. India was represented on every important committee and the contribution of her representatives was considered very helpful.

It is a matter of great satisfaction to us that whereas formerly there was no Indian on the Board of Directors of the Federation, this time two of them were elected to it. Prof. P. Sheshadri the President of the Indian Federation was elected for a term of four years, and Mr. Inamdar, commissioner of Education of Aundh, for period of two years. This representation of India on the Board of Directors has given her not only a recognised status in the Federation, but has also opened up for it an opportunity to contribute its share in bettering the world through education. And I trust India will give a good account of herself. Her very first act on entering the World Federation shows what active part she proposes to take in it. The all India Federation has suggested that the Regional Federations be formed and she has invited the Asiatic Federation to meet in India in 1928. A committee has been appointed to consider the question, and we hope that the Asiatic Federation will become a reality and will meet in India, which I trust will smooth the way for the World Federation to go to India in the near future.

Abyssinian Independence

Kurt Lubinski writes in *Vossische Zeitung*:

In all the world there is no single independent state that contains within its boundaries so many racial and religious elements as Abyssinia. Class feeling, race pride, and religious zeal have shaped the structure of the present Ethiopian nation without having weakened it.

The first external impression one receives is not fully appreciated by a European, who fails to realize the significance of the different-colored skins of the natives, ranging from the light brown of the Amharites to the inky black of the negro. Ethnologically the country is composed of Semites, Hamites, Cushites, and the primitive Wata and Agau tribes. Business is carried on by Arabs, Indians, Armenians, Ægean Greeks, and domiciled Europeans of every nation. The journalist at once remarks how closely the various religions are thrown together—the Coptic Abyssinians with their Bible dating back fifteen hundred years, the Mohammedan tribes of Somali, Danakili, Guragi, and Harargi, the French Catholic missionaries, Swedish Evangelists, American Adventists, the Jewish Falashas in the northern part of the country, heathens in the south, and elsewhere wandering Buddhists. Brahmans, and Zoroastrians, clothed in cotton and handling English pound notes.

A Living Newspaper

We read in the *Living Age* :—

The troubadour has been brought up to date in the troupes of actors and actresses which have been organised to go about Soviet Russia disseminating news and amusing the public. A normal edition of this 'newspaper' employs at least twenty acrobats, singers, dancers, and parodists, who interpolate the propaganda and news of the day in their acts in such a manner that the Russian working man or peasant can sit back and enjoy himself, taking his news as a sugar-coated pill to the tune of the latest popular song

The scheme is very simple. At Moscow about twenty dramatists, or scenario writers, arrange the news of the world in vivid and easily assimilated form, and every fortnight a new programme is forwarded to the six thousand troupes who tour the country. For example, the flaxen-haired beauty of the Russian cabaret does not sing of love, but uses all her charm and magnetism in teaching her public the latest traffic regulations or explaining the prevailing diplomatic tangle. Some acrobats, in imitating machinery, may interpolate remarks not at all complimentary to the American motor-car industry and capitalism. If an actress toys with a sunflower, her audience does not hear romantic gush, but learns the utilitarian value of sunflower seeds. Parodies are written for the old popular tunes so that the Russian peasant may learn about the latest agricultural machinery. Humor is supplied by references to the old regime. Recently the 'living newspaper' proved its worth in the dissemination of publicity on the new standards of weights and measures.

These performances are free, the expense of putting on the show being borne by the trade-unions. The actors and actresses are professionals, whose salaries, though not high, are sufficiently attractive to draw one hundred thousand strolling players. The acts are given in quick succession, and every possible economy is effected in scenery and costumes. Crudely painted but vividly colored cardboard picture-frames, like those in the old Russian cabaret shows, are used extensively, and the costumes are ingenious contraptions which may be turned upside down, back side to, or twisted to make almost any sort of garment. Thus this unique theatre and newspaper combines many elements of the news reel, the town crier, and the troubadour, of Will Rogers, Balieff, and Lenin.

India's Degradation Denied

Dr. J. J. Cornelius, formerly of Lucknow University has contributed to *Current History* an effective reply to Miss Mayo, under the above heading, without indulging in any recrimination. As most of Professor Cornelius's article will be reproduced in the February *Welfare*, we refrain from making any extracts from it.

The New Turkey

In the same magazine Ibrahim A. Khairallah gives a good account of the regeneration of the Turkish people to-day, from which we make a few extracts below.

It is indeed difficult to say which of the two is the worthier achievement, the demolition of the antiquated system of the old regime or that of reconstruction undertaken by the abolition of the Sultanate and the Caliphate, the closing down of *madrassas* (reactionary centres of religious intrigue), the suppression of the privileged class of Ulemas or Hodjas (religious teachers) who in the past were represented in the Cabinet by the powerful Sheikh-ul-Islam, and lastly, by the abrogation of the Moslem law, which regulated domestic relations in general.

Graduates from medical schools are by law obliged to serve three months in malarial regions, and two years—at a fair stipend—as district physicians. Considering the insufficiency of qualified physicians, the total number being 3,000, the department opened two infirmary schools and made them accessible to graduates of secondary schools. Tuition in them is free, and special courses in infectious diseases and sanitation are given. Two maternities were opened at Angora and Konia to study the problem of infantile mortality and propose means for lowering it.

The hardest task of the department was its campaign against malaria. The epidemic is now under control, and in the regions of Angora and Adana eradicated altogether. In other regions it has been reduced appreciably. A systematic campaign has also been waged against trachoma in the region of Malatia. And if we except malaria, which is being successfully coped with, the sanitary' condition is quite satisfactory. Since the disappearance of typhus, which raged after the war, there has not been recorded one case of an epidemic, and that in spite of the influx of a large number of indigent immigrants.

VII. Education—The law of 1924, called "the Law of the Unification of Instruction," definitely abolished the religious and backward instruction given in the *madrassas* of the old regime, and established the modern national lay school. This was supplemented by another in 1926, which proclaimed the principle of a unified primary education, suppressed religious intsruction in lyceums and secondary schools, and reduced it to the strictly necessary minimum in the primary schools.

When compared with education under the old regime, which aimed at educating a particular class of civil servants only, and was influenced by religious prejudices, the reforms of the Republic are impressive. Under the new regime education is impressed with a thoroughly national character and made accessible to all ; it is completely freed from all religious constraint and rests fundamentally on the principle of freedom of thought and scientific progress. Primary education if free and obligatory, requiring an attedance of five years. There are now 5,883 primary schools as against 2,632 in 1914 ; 11,770 instructors as against 8,165, and 385,455 students as against 250,200. In some of the secondary schools co-education has been introduced tentatively, and, if successful, will be generalized.

X. Cultural Efforts—In the press, as well as in the fields of literature and fine arts, earnest efforts are being made to break away from the past and adopt Western culture. The rupture with Islam is complete. The seclusion of women is a thing of the past. So is the Moslem law that consecrated polygamy and woman's inferiority. The emancipated Turkish woman in no way differs from her Occidental sister.

Has the rapid modernization of Turkey been too precipitous to be lasting? Is the reawakening of the nation due solely to the inspiration of the man who shook it back to life from torpor that bordered on death? M. Marchand firmly believes that the change is permanent. Among the intelligetsia, the modernization of Turkey is the logical conclusion of a leavening of ideas for over a century. Among the masses the rupture with the past which the Republic precipitated and the Kemalist regime confirmed is but a resumption of normal development, temporarily checked, but never stifled, by the adoption of Islam, which dashed itself in vain against the rock of Turkish tenacity. and never succeeded in giving it a permanent Arab character.

—

Industrialism and Indian Life

In the course of an important contribution on the above subject to *The International Review of Missions* Sir Atul Chandra Chatterjee writes :—

It is the purpose of this article to direct attention to one particular aspect of the many profound changes through which India is passing at present, in common with Japan and other progressive Asiatic countries. Until fifty years ago there were no power industries of any magnitude or significance in India. Even agriculture was organized on the system of small holdings, and the numerical proportion of landless labourers was practically negligible. During the last half-century an increase in the population and other economic factors have created a considerable class of landless labourers who serve the tenant farmers for money or grain wages. Large-scale agriculture in the form of tea, coffee and rubber plantations has come into being and gives employment to workers who live on the estates and depend mainly on the money wages earned by them. Large groups of labourers, men and women, are frequently brought together from distant villages and hamlets for the execution of great schemes of public works, such as railways, canals, irrigation barrages or even a city like New Delhi. They often spend years away from their homes before the work is finished and the labour force is disbanded. The railways and other transport organizations have collected in towns and cities a large population of workpeople who would otherwise have lived in the villages. Finally, mills, factories and mines in different parts of the country are employing a daily growing number of workers for the production of minerals or manufactured goods. Most of these labourers are drawn from areas hundreds of miles away from the scene of their present occupation. The consequence of

all this is the gradual evolution of a new social organization.

The man or woman who has lived in the new environment away from village and caste people unconsciously acquires a freedom of thought and action which remains even after the return to rural surroundings. Strange and unfamiliar ideas are imported into the countryside. The leaven works slowly but surely and the old order is changing.

Is this influence for good or for evil ? It is not yet possible to give an answer. From the economic point of view the results so far have been beneficial. It has been indicated that the outlet provided by the urban industries and large-scale agriculture has eased the ruinous congestion in many rural areas. The returned emigrant provokes intellectual curiosity and is often instrumental in popularizing new agricultural methods and practice. Socially, he is a disintegrating factor. He is helping to break down caste and many evil customs embedded in caste. But is he contributing to the building of a new, saner, healthier, wider civilization with high civic and ethical ideals to replace the old outworn village and caste organizations ?

The answer will depend upon the life and conditions that will eventually prevail in these new industrial surroundings.

It is thus of supreme importance that the influence exercised by his environment on the industrial worker of India should be of a nature which will promote his moral and ethical as well as his physical well-being. The future of entire India is largely dependent on these circumstances. How is this great end to be secured ? In the view of the present writer the responsibility does not rest merely on the State and employers. It is true that a great deal can be and must be done by the State and employers. A great deal has to be done by the workers themselves. But there is also plenty of work for the general public and for all well-wishers of India and the Indian people.

—

European and Indian Interpreters of Indian Philosophy

Prof. H. W. Schomerus of Halle writes in the same *Review* :—

Among the younger generation of German indologists a certain scepticism is prevalent, a doubt whether it will ever be possible for us Europeans, who have grown up in quite different situations and who are accustomed to think according to laws of thought quite different from the Indian, to reach a true understanding of the Indian world of thought. The concepts of which our thinking is built, the words with which we give expression to our thoughts, have their clearly defined content which is seldom, perhaps never completely, covered by the corresponding Sanskrit originals. We must therefore be cautious in speaking of analogies and parallels between Indian and European thought.

My mind was dominated by this idea when I set out to read the first book mentioned above. I said to myself that Indian indologists have a great advantage over their European and American colleagues. It is much easier for them to understand the true spirit of Indian philosophy, and easier also to set it down in literary form. I therefore hoped that the book would not only lay bare much new material, but that it would lead us deeper in our understanding of Indian philosophy. I must confess that in this respect the book disappointed me. The schools of thought treated are all known to us already through the work of European scholars. And the author does not compel us to make any considerable change in the picture which these writers gave us.

Is that a proof that the scepticism of the younger German indologists is unjustified, and that European indologists have on the whole reached a true understanding of Indian philosophy ? I should not like to answer this question with an unqualified 'Yes.' It would be 'Yes' if the author were an independent student. But that he does not seem to me to be. All through the book it is apparent that he is to a large extent dependent on European scholars, not only with regard to the material he treats but above all in the interpretation of Indian philosophical concepts. I was repeatedly surprised to find with how little scruple he puts European philosophical concepts in place of Indian.

The Indian who speaks to us in this book has had too strong a European influence in his education to save him from the dangers which lie in the use of European parallels for Indian philosophical concepts.

So the German Professor insinuates that Professor Radhakrishnan is indebted to European scholars both for his materials as well as for his interpretations of Indian philosophy. This should be controverted by the Calcutta University.

—

Provision for Prolonged Unemployment

We read in the *International Labour Review* :—

Unemployment insurance which goes back to the beginning of this century, exists at present in nineteen countries and covers, either as a voluntary or as a compulsory measure, some forty-five millon workers, who are guaranteed an indemnity during unemployment, specified in amount and usually for a limited period. The persistence of unemployment in recent years has, however, obliged most States to introduce provisions in their legislation for the extension of the period during which insured workers are entitled to benefit, either by prolonging the benefits of insurance beyond the normal statutory period or by substituting for insurance in the strict sense, at the end of this period, a system of relief with a different scale of benefits and on another financial basis.

Why is there no unemployment insurance in India ?

—

Sovereignty in Abeyance

John Dicknison writes in the *Political Science Quarterly* :—

There will from time to time be periods of political development when sovereignty will be in abeyance; when force or compromise will dictate the outcome, not through law and in an orderly fashion, but irregularly and to the exclusion of law. These periods are the great germinal epochs of politics; but they are inevitably periods of disorder and confusion, and commonly also of bloodshed, and accordingly such periods must be occasional and infrequent if progress is to be orderly and if society is to enjoy the advantages of political organization as contrasted with anarchy. Men have not attained the unity of viewpoint, the tolerance of adverse opinion, and the breadth of understanding of the needs of other classes than their own which will enable them to live together fruitfully under a regime of voluntary compromise to the exclusion of positive law. A regime of positive law must, therefore, be accepted as the normal status of civil society: and a regime of positive law presupposes and requires the existence of juristic sovereignty.

—

Plants Put to Bed for their Help

Mr. Edwin Ketchum says in the *Popular Science Monthly* :—

Blue light cast a weird shade over our faces, as we stood in the "spectral greenhouse." Beyond, broad beams of yellow and orange-tinted sunshine bathed boxes of growing plants in an unnatural radiance.

Growing plants under colored lights to find out how they behave—that is but one of the strange experiments you can watch daily at the Boyce Thompson Institute for Plant Research, in Yonkers N. Y.

Here plant growers make their own weather and germinate seeds at freezing temperatures—oddly enough, in electrically "heated" ovens. They "scrub" coal gas clean and feed it to plants. They have shown that plants, unlike animals, get along splendidly without the ultra-violet rays of sunshine.

Why plants and seeds grow—how to raise and multiply them—these are the questions that experts at the institute are spending millions to answer. Nowhere else in the world is the duplicate of their "constant light room," where it has been proved all plants must have sleep, and that many need the full eight hours human beings require. In this room with twenty-five 1000-watt lamps are Carts of potted plants, with numbers indicating how many hours they must sleep.

These plants never see sunlight. At specified hours they are "put to bed" in an adjoining dark room. Tomato plants become spindly and weak when their "working day" in the light is stretched to nineteen or twenty hours. Maryland tobacco and ragweed require a goodly period of darkness in order to flower.

Turnips, salvias and coxcombs occupied one greenhouse I visited with Dr. P. W. Zimmerman, one of the experts. They seemed rather undersized in the blue room; beneath the yellow panes' cheerful light they were vigorous and bushy, while under the orange they were tallest of all but spindling.

Under the microscope, samples of stems showed that the blue and violet parts of sunlight are both necessary to plants. Without the blue, the plant is likely to seed or fruit imperfectly.

—

What Price Progress

We find the following in Dr. Lydia Ross, M. D's article with the above heading in *The Theosophical Path* :—

One may read some significant meaning in the reply of Commander Richard Evelyn Byrd, when Robert H. Davis, of the New York *Sun*, unexpectedly asked him: "What were you thinking about when you crossed the North Pole in the air? Byrd is reported to have said:

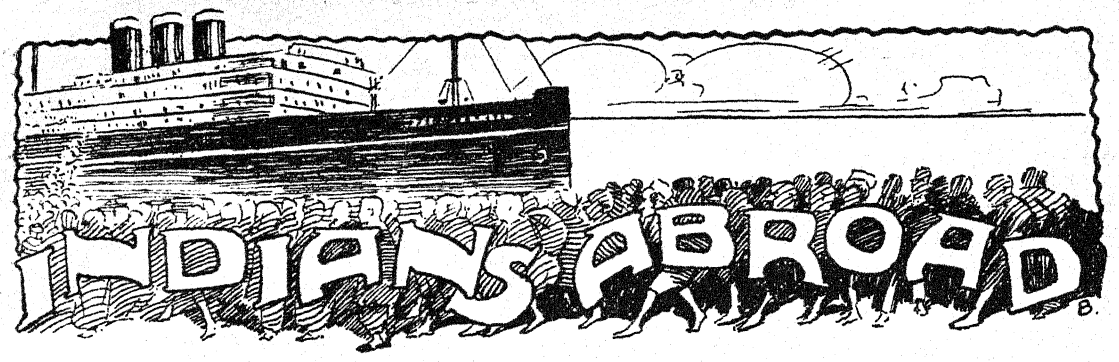
"I thought of the infinitesimal proportions of mortal man, of the frailty of the atoms that occupy the spaces, of the limitations of those who have taken over the conduct of civilization. I caught for the first time, as in a flash of understanding, the inadequate results of the effort to solve not the enigmas of space and duration, but the problems of mankind.

Today a shot fired in any country is not only heard but felt around the world. The distant tread of soldiers shakes the whole globe, affects all its inhabitants, disorganizes all classes, saps the vitality of every nation. A declaration of war is an earthquake that racks both hemispheres. We have remade the world, ripped it asunder and remade it time and again.

"We have improved and progressed and developed, but we have failed to make the most of ourselves. We have explored everything except our consciences. We are still a horde of pygmies, selfish, and envious, each striving for individual supremacy.

"We have come through the ages worshiping in our different ways the Supreme Being that best suits our multiplied faiths, but the sum-total of our occupation of this shrinking planet is a pitiful demonstration of weakness. It is not the geographical but the moral limitations of the world that must be charted, and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life.

"Those were the thoughts that occupied my mind on May 9th as I flew over the north pole and on the way back to my native land."



By BENARSIDAS CHATURVEDI

The East African Indian National Congress

The last session of the East African Indian National Congress, held at Nairobi under the presidentship of Mr. Tayab Ali Bar-at-Law, was a great success. The speech of Mr. Hakam Singh, Chairman of the Reception Committee, was a dignified one. Here is an extract from the speech dealing with the question, of franchise, the most important problem at present so far as the position of our countrymen in Kenya is concerned.

From the very first, we had no illusions whatever as to the harmful working and nature of this racial franchise, and we strongly protested against it at the time of its inception and have been protesting ever since. We knew the utter futility of taking part in the Legislative and other Councils of the country on a racial franchise, and we appealed to the Government of India for help and guidance. The Government of India, as you will recollect, advised us to send our members to the Legislative Council on a nomination basis as a temporary measure. They made it clear to all concerned, however, that the Common Franchise was the only correct solution of the problems which inevitably arise in a mixed Colony like Kenya, and that they would re-open the question with the Home Government at a later date. Since then five years have elapsed and it cannot now be said that the system of Communal franchise has not had ample trial—and, as you all know, it has proved a dismal failure. Not only it has not brought about peace and tranquillity to Kenya by unifying the various interests, but it has helped to emphasise and accentuate our differences more and more as time went on until today they look well-nigh irreconcilable.

We expected, gentlemen, when a Labour Government first held the reins of administration in Great Britain that the Government of India would re-open the question of Common franchise in Kenya and would meet with sympathetic assistance from the British Cabinet. I do not want to tell you that we were all sadly deceived. The Labour party practically went back on all that they had said about the position of Indians in the Empire, and Labour Ministers and members were loud in advising us to accept the communal franchise here and the Reforms of 1919 in India. I shall rest content with saying that we were driven from corner to corner and from pillar to post and left without any anchorage.... It is difficult to resist the feeling that we have allowed ourselves to be persuaded into a notion that we are really weak and inferior and have surrendered one position after another, till after a disheartening struggle for more than three years we succumbed in the December of 1920 to the wiles and threats of persons and authority and allowed ourselves to be jockeyed into accepting the Communal Roll....In view of the new situation that has arisen, Ladies and gentlemen, it is now for you to determine whether an occasion has not arisen for re-consideration of our position.

Mr. Hakam Singh was quite emphatic on th s question. Concluding his speech he said "We must stick to the Common Electoral Roll and prove it to the hilt that we will have it or have nothing else."

The speech of Mr. Tayab Ali was strongly worded and he mercilessly criticised Sir Edward Grigg for his anti-Indian activities. The speech dealt with several important points e.g part played by Indians in the development of East Africa, difficulties of Indian settlers in Kenya, Hilton Young Commission, Land policy in Kenya, Indians in Government service etc. etc.

In his appeal to the people and Government of India the president said :—

"I would draw the attention of the Government of India to the fact that thousands upon thousands of acres of rich virgin country in Tanganyika territory are awaiting development. There are plenty of people in India who would make very suitable colonists. East Africa has been considered and rightly so, to be the natural outlet for the surplus population of India and India has plenty of it too.

In view of this fact I would request the Government and people of India to seriously consider the advisability of opening Information Bureaus at Bombay, Lahore and Rajkot to select desirable emigrants and to supply them with necessary information."

The suggestion is an important one and deserves careful consideration at the hands of the Indian public and our Government.

Unfortunately the Government have never given any thought to the question of having an emigration policy of their own. During the days of the hated Indenture system they acted merely as an agent of the Colonial Governments to supply them cheap labour and after the abolition of this hated system the they have only followed a policy of drift. The time has now arrived when they ought to frame a new emigration policy in consultation with the Indian leaders.

Several resolutions were passed in this session of the Congress. The most important of them were about the co-operation with the Hilton Young Commission, the demanding of the common franchise and an expression of no confidence in the Governor of Kenya. From the accounts of the proceedings of the Congress, published in the East African papers, it is clear that the masses of Indian people in these territories are now awakening. Mr. Hakam Singh was right when he said "The Indian people in East Africa have all through exhibited an indomitable will to suffer and to win at last, and if everything has gone wrong, I feel myself to be in a position to say that it has been due to the weakness shown by the men in front and not by their followers."

It is to be hoped that now our people in East Africa will not allow continuance of the old state of affairs in the Congress any longer. The Congress office must be organised efficiently if any sustained agitation is to be carried on during the present fateful year. It is painful to read in the report of Dr. S. D. Karve, General Secretary of the Congress, that our Congress hasn't yet got a single whole time worker to devote his energies to the cause of Indians in East Africa.

Dr. Karve observes :

"Apathy of Indians towards political work is well-known and members of the Executive committee were not an exception to this rule. If the community wants the Congress to be a real live body and if it wants to carry the political work to a successful issue, a special care should be exercised in electing the future members, electing only those who will put in regular and continuous and not spasmodic and haphazard work as hithertofore. The Executive committee of the Congress have always felt the handicap of not having a suitable experienced whole time worker for the Congress. Repeated efforts were made to secure a suitable man and the Servants of India Society and many other institutions and individuals were approached without any tangible result. However, when Mr. U. K. Oza, a journalist who had done a lot of political work in India, was passing through Nairobi, the opportunity was taken to persuade him to remain here and work for the Congress. We were really fortunate in that he altered his plans and accepted the post we offered him.

As all of you are aware Mr. Oza has put in a tremendous amount of work during the month or two that he has been amongst us and the success of the Unofficial Conference and of to-day's Congress is entirely due to him."

We in India ought to be grateful to Mr. Oza for the work that he has done in East Africa and we hope that he will continue it for a long time to come. In the end we have to draw the attention of our leaders in East Africa to the importance of publicity work to be done in India to educate the public on these questions. We hope the Congress will not grudge the expenditure of a thousand shillings for this important work, which has been unfortunately altogether neglected in the past.

Education of Indian Children in Fiji :—

Following is an extract from an address of welcome presented to Mr J. Caughley M. A. Director of Education, Fiji, by some Indian associations in that colony.

We would respectfully suggest that as the existing Government Secondary schools in Suva do not admit Indian pupils, the establishment of a Secondary school here, to provide facilities for advanced education of Indian children, is a very urgent need. This was recognised by His Excellency Sir Eyre Hutson in his Address in the Legislative Council on 27th November, 1925, and the recommendation of the Education Commission which was subsequently appointed to go into the whole question of education in Fiji is "that the establishment of a Secondary school for Indian pupils is a matter of urgency and should not be delayed." To make adequate provision for the education of our children who aspire to the higher qualifications, we suggest that a Secondary school be established in Suva and run on lines similar to the Boys' Grammar School. And especially as Indian pupils are to be examined by the New Zealand University, it seems but fair to have well-qualified and sympathetic teachers from that large-hearted and helpful Dominion to come over and teach our children all necessary subjects.

To this Secondary school should be attached a Primary department, to act as a model for other Primary schools in Fiji. It will also be useful in providing a demonstration school for the Teachers' Training Class which will presumably be a part of the Secondary school.

As regards Primary schools, we agree with the Education Commission that such schools should be established throughout the Colony to take in the 24,000 Indian children of school-going age, and in which adequate provision for vernacular education should be made.

We desire to refer to the education of the girls as well. We wish our women-folk not only to look back upon their long and noble heritage with pride,

but to look forward with hope for the future. We hope you will help our girls to show what they can do."

Mr Caughley made a sympathetic reply and promised to give, most careful consideration, to the constructive proposals put forward by the Indian community.

Returned emigrants at Matiaburz, Calcutta

An Agent of the Fiji Government has been staying at Calcutta for some time past to make arrangement for passage etc., of the Fiji-returned emigrants, who are going back to those islands. The arrival of this officer has raised expectations in the hearts of emigrants of other colonies who are at present stranded at Matiaburz, that they may also get a chance to emigrate to Fiji. I had an interview with the Fiji Agent in this connection. He told me that he was not authorised by his Government to take emigrants from any other colony except that of Fiji. If the Government of India brings pressure upon the Fiji Government to give an opportunity to the West India emigrants to go to Fiji then some of these may be sent to that colony. But whether these people are sent to Fiji or not there will always remain a number of them in Matiaburz and for them we must do something. Shriyut N. N. Ghosh of the local Y. M. C. A., who worked among these people for some months, has sent me the following suggestions :—

1. "We should have a permanent organisation with branches in Bombay, Calcutta and Madras which will work throughout the year having the following as its aims :—

(*a*) to receive the emigrants on arrival and send them safely to their respective places.

(*b*) to encourage their settlement in their own villages.

(*c*) to look after the stranded ones and take care of the old and infirm,

(*d*) to help them in all other possible and reasonable ways. *e.g.*, securing employment, giving medical relief, etc.

II. We should have nothing to do with the question of sending these people to the colonies.

III. We should try to enlist the support of the Government as well as the public.

IV. The Association should be a Non-official one having Government sympathy.

I have given my views only in brief. I may add here that some social service should be immediately undertaken to save these few starving and suffering people at Matiaburz."

May I invite the attention of the local Seva-Samitis and Hindu relief society towards this work of helping the poor and starving people at Matiaburz, Calcutta ?

Education of Indian Children in the Colonies

I shall be obliged if my friends and correspondents in the Colonies will send me detailed information on the following points regarding the education of Indian children in the Colonies.

(a) A short history of the education of Indian children in the Colony.

(b) Number of Indian children of school going age and the percentage of those receiving education.

(c) Number of schools and the standard upto which education is imparted in them.

(d) Teachers and their qualifications.

(e) Arrangement for teaching vernaculars, Hindi, Undu, Tamil and Gujerati.

(f) Efforts and aid of the Government.

(g) Educational work done by the Christian missionaries, Muslim educational societies or Aryasamajic or Sanatanist institutions.

(h) Girls schools.

(i) Comparison of education among Indians and other races in the Colony.

(j) Names and addresses of persons interested in the matter.

(k) Arrangement for higher and technical education. What help is expected from India. Will the Colonial Indians who come to India in search of higher education be able to enter Government service or secure other employment in the Colony ?

(l) Are the Indians in schools being trained to adjust themselves to their environment?

(m) Is there any religious or moral instruction being imparted in the schools ?

ILLITERACY AND SELF-RULE

By RAMANANDA CHATTERJEE

THE question whether illiteracy should bar self-rule has been very ably discussed in our present issue by Dr. J. T Sunderland. Literacy and the education which it enables people to receive are undoubtedly of the highest value. But the argument that those who are illiterate should not be allowed to rule themselves to proceeds from selfishness and love of power. It also betrays ignorance of or wilful blindness to the facts of history. A time there was when all peoples of the earth were

illiterate. That was before the invention of the art of writing. But in those days there were independent peoples, and they were all illiterate. They did not have to import literate rulers from the planet Mars or some other member of the solar system. In civilized ages, how much book-learning, if any, did Akbar and Sivaji possess?

Even within historical times, many nations which are at present both independent and literate were largely illiterate. England has enjoyed representative institutions for centuries, but education has been widely diffused there only during the last century. In the age of King John, when the barons wrested the great charter from him, many of the nobility could draw spear-heads more skilfully than the letters of the alphabet; —book-learning was despised by them. In later ages of parliamentary history, too, literacy was not a prominent feature of English society. Robert Lowe, Viscount Sherbrooke, familiarly known as Bobby Lowe, went to the Education Office as vice-president of the Council in Lord Palmerston's ministry. He felt then and still more after the Refrom Act of 1866 that it would be necessary to educate the people whom that Act had given the vote. He said in his address to the Edinburgh Philosophical Institution in 1867 that it was necessary "to induce our future masters to learn their letters." This shows that in Great Britain even so recently as the sixties of the last century the extension of political rights did not follow but was followed by the spread of education When Lord Durham's report led to the grant of self-rule to Canada, it was stated in that report:

"It is impossible to exaggerate the want of education among the habitants. No means of instruction have ever been provided for them, and they are almost and universally destitute of the qualifications even of reading and writing."

Not to speak of others in Canada, there even "a great proportion of the teachers could neither read nor write." It was to such a people that representative institutions were granted.

When representative government was established in Japan in the sixties of the last century it was mainly the Samurai who were literate. Even in 1873 only 28 per cent., of the children of school-age were at school. By 1922-3 that percentage had risen to 90. It is practically cent. per cent. now. So in Japan representative government has not come after universal literacy, but universal literacy has been the result of representative government.

But let us take other countries under other forms of government.

The countries of Europe are now vying with each other to honour and welcome King Amanullah Khan of Afghanistan. His country is independent. But it has never been famous for the prevalence of literacy. In fact, some five years ago, the Statesman's Year-book for 1922 had nothing to say in regard to public instruction in that country. But the same book of reference for 1927 records among other educational arrangements that "elementary and secondary schools exist throughout the country. Elementary education is free and compulsory, and higher education is also free." What are the causes of such a wonderful change in the course of five years? They are, we presume to be found in the following facts stated in the same annual for 1927:

"On November 22, 1921, a treaty between Great Britain and Afghanistan was signed at Kabul, in accordance with which Great Britain recognises the complete independence of Afghanistan, and agrees to an interchange of diplomatic representatives; while Afghanistan accepts the existing Anglo-Afghan frontier."

"The Government of Afghanistan is, since 1922, a constitutional monarchy with Legislative and State Assemblies, and a cabinet presided over by the king himself."

So, Afghanistan has been preparing for universal literacy *after* establishing full independence, a contitutional government, a legislative assembly, etc,

In Abyssinia "education is restricted to the teaching of the secular and regular clergy. There are schools at Addis Ababa and Harar, at which, however, the attendance is practically negligible. The people are in consequence illiterate and ignorant." Nevertheless, the country is self-ruling and independent.

But let us return to the British Empire itself. There is Home Rule among savages in this very empire. These people live in the Gilbert and Ellice Islands in the mid-western Pacific Ocean. The Gilbert Islanders are nearly always naked, but wear a conical hat of pandanus leaf. In war they have an armour of plaited cocoanut fibres. Their canoes are made of cocoanut wood boards. Mr. E. C. Eliot, Resident Commissioner in

these islands, contributed an interesting article on them to the December (1915) number of *United Empire*, the journal of the Royal Colonial Institute, in which he wrote :—

"To-day a state of 'Home Rule' exists which is probably unique among native races under the protection of the British Crown. With their own code of native laws, revised and amended by a King's Regulation, the people are wisely and justly ruled by their own Councils of Chiefs and Elders..."

A perusal of Mr. Eliot's article and consideration of the British objection to allow India to be self-ruling lead to the conclusion that barbarism like that existing in the Gilbert and Ellice Islands fit their inhabitants to be self-ruling and civilisation like that prevalent in India for milleniums disqualifies her children for self-rule.

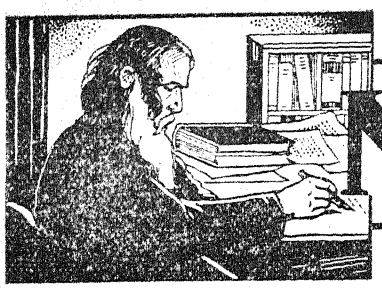
There are other parts of the British Empire which in some respects afford a better parallel to India than the above-mentioned small islands inhabited by savages.

In the Union of South Africa the non-European population, mostly illiterate, numbered 54,09,092 and the European males, more literate, numbered 7,82,035 in 1921. In Kenya the European males and females number 12,529 and the Africans 26,82,848. In Nyasaland the European males and females number 1,656 and the Africans 12,90,883. In all these countries, and in many other vast regions about which similar statistics might be quoted, the numerically very small number of literate Europeans settled among them manage the affairs of those lands inhabited for the most part by natives who are generally illiterate. These Europeans differ from these Africans in race, language, religion, complexion, manners and customs, standard of living and in most other things. Yet they are thought to be fully qualified to manage the affairs of the countries they inhabit. In India the literates and the illiterates do not form separate sects, racial groups, linguistic groups, castes, occupational groups, or any other kinds of groups. Within the same sects, castes, sub-scastes, linguistic groups—nay, families—some are literate and some illiterate. Literates and illiterates are one another's kith and kin in India. Yet, the literates in India, many of them far more highly educated and more intectual than any Europeans in Africa are thought to be disqualified to manage the affairs of their country, because they form the minority and the illiterates the majority. But in Africa the European literate minority are deemed qualified to manage the affairs of the country inhabited in common with them by the African illiterate majority. It, therefore, comes to this, that the fault of the literate Indians is that they are not "white" Europeans, and are, in addition, not aliens from a distant, continent but are autochthonous to India and blood relatives of the illiterate majority.

In opposing the attainment of self-rule by Indians, Britishers lay great stress on literacy. But in actual practice, they do not attach any importance to it. Literacy is not a factor which finds a place as a qualification for electors. This is not, of course, peculiar to India. But, if literacy were really considered a *sine qua non* for self-rule in India, one would expect all illiterates to be excluded from the franchise. As regards candidates for election to the legislative bodies, illiteracy is nowhere mentioned as a disqualification. The barest literacy appears to be insisted on, because the candidate is required to sign his nomination paper and certain other declaration and notices connected with his candidatures. Consequently, in discussing the advantages and disadvantages of a residential qualification, Mr. E. L. Hammond, I. C. S., C. B. E., writes in his book on "The Indian Candidate and Returning Officer" (p. 35) :—

"Against this restriction must be set the fact that it may unduly limit candidature and result in the return of a worthy but uneducated rustic, unable to understand, though he may impede, the proceedings in Council."

So, though Britishers profess to consider literacy essentially necessary for self-rule, they have provided us with a form of so-called representative government in which the electors may be absolutely unlettered and the legislators "uneducated rustics", just able to sign their names !



NOTES

"F. E. A. T. M. Congress and After"

Under the above caption *The Calcutta Medical Journal* has published an editorial note in its last January number. The journal is edited by some of the leading physicians and surgeons of Calcutta. The initials in the heading, we take it, stand for "Far-Eastern Association of Tropical Medicine."

The *Journal* writes :—

The much advertised Eastern International Medical Congress met in Calcutta early last month "to increase our knowledge of tropical diseases." The arrangements were almost entirely official, and advantage was taken of the occasion by the Indian Medical Service Officers to misrepresent facts and to advertise the little work they have done in India. Out of about 900 delegates, nearly 80 came from outside India and were given the opportunity to visit certain parts of this great country accompanied by *official guides*. The official version of the sanitary and medical problems has been set forth clearly in chapters V to VII of a book called "Souvenir of the Indian Empire," published by the authorities for the occasion, which may very well take its stand by "Mother India" of Miss Mayo. A nice souvenir indeed, for it contains the grossest libels and misrepresentations suited for official propaganda about Indian medical talents and the Indian people.

His Excellency the Governor of Bengal opened and the official head of the Indian Medical Service presided over the Congress. The latter posed as head of the medical profession in India, as if the profession consisted only of the members of that heavenborn service. Frequent apologies were made for the sanitary backwardness of the people, and, though they confessed that "prevention was better than cure," they thought the backwardness was due more to the Indians' hopelessly low standard of living and to their unwillingness to adopt preventive measures than to the indifference of the State to the sanitary needs of the people. But alas! the foreign delegates do not know that, after a century and a half of British rule, "40 millions of the people of India (according to Sir William Hunter) pass through life with one meal a day" and that only "8 2 percent. of the people can read and write the vernacular *despite (!) the efforts and money expended.*"

We are not surprised to learn that

The Indian delegates who attended the opening ceremony came back convinced that the whole show was part of a systematic campaign to prove the superiority of the British intellect and the perpetual inferiority of the Indian in the medical sphere. In spite of the abstention of many of the talented members of the independent medical profession, the number of papers contributed by Indian workers approached 80 p. c. of that contributed by the European workers (I. M. S. and others combined) in British India.

As to the statement that "a lot had been done" by the I. M. S. people, the *Journal* observes :

The officials admitted that "there was no organised health staff for more than 90 p. c. of the population" in India and, at the same time, they proclaimed that "a lot had been done" for combating preventible diseases and for public health. After holding the purse and controlling the revenues of the land for over 150 years, it is declared that a lot has been done when the malaria infected people got only 1/50th fraction of the amount of Quinine required for a complete course of treatment. Would our foreign delegates be surprised if we quoted some of the staggering figures of mortality from preventible diseases in India? To quote some, cholera carried away a quarter of a million people, plague over 360,000 lives and malaria over a million lives in 1924, and small-pox was responsible for 86,000 deaths in 1925. The number of people temporarily or permanently incapacitated or disabled for work by preventible diseases and the consequent national economic loss therefrom can better be imagined than described. With a general death rate of 24.72 and an expectation of life of only 27 years (as against 53 years in Great Britain), the half-fed population of India may be said to exist but not to live.

As regards medical research, we read :—

When we come to Medical Research, we find the names of distinguished Indian workers like Brahmachari, Row and Chatterjee omitted in the opening addresses and in the so-called souvenir, while prominent mention has been made of even the most modest workers connected with the Indian Medical Service, as if research was the monopoly of this class of workers alone. Though it was confessed that "recent discoveries in connection with the treatment of Kala-azar have made it possible to organise a campaign against that dreadful disease", the name of its discoverer, Dr. U. N. Brahmachari, was studiously avoided. Need we remind the delegates that most of the organised

places of research in this country are captured by the European officials and that Indian workers, whether official or non-official, are seriously handicapped in their attempt to contribute to medical research. We do not deny the usefulness of the association of renowned foreign workers in furthering medical research, but we fail to understand why British workers of inferior ability should occupy the posts and draw an enormous salary, when we can get much better specialists from the best institutes of the world at much less cost to India. A modest worker at the Calcutta School of Tropical Medicine gets three times the pay of a first-class worker in many of the advanced countries of Europe. This top-heavy organisation is detrimental to the best interests of India. Many of the delegats felt that the booming with regard to medical research by Europeans in India was out of proportion to the quality of work done in the various institutions.

The *Journal* concludes by observing:

We appreciate the value of such conferences between the various tropical countries, but they would bring very little good to India so long as Indians themselves cannot invite their guests to confer with them about their mutual requirements of national health. Such a day will come soon if only the independent medical profession in India make serious and organised efforts to wipe out the calumnies levelled against them by interested persons. This can only be done by establishing independent centres of work where our countrymen would get full scope for work. The work of Sir J. C. Bose, Sir P. C. Ray, C. V. Raman, U. N. Brahmachari, Raghabendra Row and others has shown that, provided Indians are given suitable opportunities, they can rise equal to or even higher than other nations of the world, for they have in them the talents inherited from an ancient civilisation.

If the late Sir Kailas Chandra Bose and others had stipulated that the money raised or given by them for the Calcutta School of Tropical Medicine should be ear-marked for Indian workers, or if, in the alternative, they had founded an independent Medical Research Institute of their own, our countrymen would have got the "full scope for work" for which our contemporary pleads. It is not too late yet to turn over a new leaf.

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League of Nations Health Delegation

If the League of Nations Health Delegation find anything good done in India, it is likely that they will set it down to the benevolence and efficiency of the European official medical men alone, and if they find that much remains undone which ought to have been done, they will, following their official guides, ascribe it to something inherently wrong in the country and in the nature of its people. When the Delegation visited Lucknow, Lieut Col. Baird, Inspector-General of Civil Hospitals, pointed out the difficulties that the public health officers had to surmount in order to carry on their work in a vast country like India, with all her complex problems. Ignorance of the elementary principles of hygiene among the villagers was one of the greatest obstacles. Prejudice against certain modern methods of safeguarding against disease was another. Certain precautions against the spread of epidemics had practically to be forced on the people. What the health officers could achieve could be judged from the relative statistics for two adjacent areas in one of which health officers had full scope, and in another in which their activities were restricted. Colonel Baird hoped that the health officers in India would not be judged harshly for not having achieved more than what they had done.

If our villagers are ignorant of the elementary principles of hygiene, which is not universally true, why did not the British Government during its more than 150 years of autocratic rule teach them these principles ?

We do not contend that we are a perfect people. But we protest against misrepresentation. When a correspondent of the *New Statesman* made some extremely violent statements against Indians, similar to what Lieut. Col. Baird has said, Lord Iddesleigh wrote to that London paper :—

His main charge appears to be that the Indians are "never clean." and therefore "barbarian." The connection between physical cleanliness and civilisation is not as clear to historians as it is to your correspondent, but leaving that aside, the charge of dirtiness in connection with the Hindu is untrue.

After a year's residence in India I came to the conclusion that Hindus generally are as clean as their economic circumstances permit them to be. Wealthy Hindus are as clean as wealthy Englishmen ; poor Hindus somewhat cleaner than the English poor, allowance being made for climatic conditions.

Three facts which qualify this conclusion remain to be stated.

(1) Certain Hindu holy men smear their bodies with ashes, using dirtiness as a mortification, just as hermits did in mediaeval Europe.

(2) Religious frenzy on pilgrimages leads to some insanitary practices. These are not as "BM-PWNS," implies, typical of Hindu life.

(3) Certain Hindu practices disgust Europeans, which are not really insanitary in the Indian climate. Chief among these is the use of cowdung both as fuel and as a flooring. Unpleasant though this sounds, it is not in the least objectionable. The cowdung forms a sort of clay, does not smell, and (according to Abbe Du Bois, whose "Hindu Manners, Customs, and Ceremonies" is still considered an authority) is frequently renewed.

Hindus reciprocate our squeamishness by shuddering at some of our customs ; one example is fastening envelopes with saliva ; another is the use of the same toothbrush day after day.

When Dr. Baird had finished speaking,

Dr. Madson of Denmark, replying on behalf of the Delegation, said that he too had noticed that there was a spirit of distrust towards the League's activities. The League had not indeed achieved, as yet, a great deal; but it was certainly not the league of the strong against the weak. His own country, Denmark, was one of the smallest countries in Europe; yet, if her voice was heard effectively anywhere, it was in Geneva and nowhere else.

Leaving aside the political aspect of the League's work, there was hardly any fear of misjudging its activities in the field of international finance, in the sphere of intellectual co-operation, and in the department of health. He for one, did believe that the health officers in India had achieved quite a lot. It was indeed remarkable that in the recent Kumbh Mela, the department managed the affairs so well that there were only 36 deaths, while the gathering had exceeded a million.

"The health officers in India had achieved quite a lot" only in the cities and towns, and that mainly in those portions in the cities and towns where the Europeans dwelt. The vast majority of the people of India live in the villages, where exactly the opposite of "quite a lot" has been done.

Dr. Madson thinks that the League is not the league of the strong against the weak. But, if ever the interests of Denmark clash with those of the big five, he would find out the real character of the League. Moreover, when it is called the league of the strong against the weak, what is meant above all is that it is a combination of the imperialistic nations and the independent occidental nations against the subject, backward or unorganised peoples of the earth, who form the majority of mankind.

In the sphere of international finance, the League has never done, nor can it ever do, anything to prevent Britain from cheating India to enrich herself. For instance, it has been admitted in the British Parliament and elsewhere officially that India was robbed of some 400 millions of rupees by what are known as "reverse councils". Many a time and oft has India lost and Britain gained very large sums of money by the manipulation of India's currency. Can the League, dare the League, even try to prevent such swindling?

What again has the League yet done for India in the department of health? Nil. But it has already done something perceptible in the case of other countries. Last year, we pointed out in *Welfare* in detail what the League had done for other countries which it had not even attempted for India. For a Health Delegation to go about sight-seeing in India under the misleading chaperonage of the I.M.S. people is no service done to India, but rather its opposite.

We are not aware that the League has done anything for India in the sphere of intellectual co-operation. Let us quote from its pamphlet, "The League of Nations: A Survey", issued by its Information Section.

"One of its first steps was the institution of a general enquiry into the conditions of intellectual life in different countries, and a series of monographs has been issued on the subject. (No monograph on India has been issued. Ed., *M.R.*) Efforts were made to bring assistance to those nations whose intellectual life was specially affected through economic conditions; suggestions were made to universities, academies, and learned societies throughout the world to organise the exchange of books and scientific instruments, and a large number of institutions responded. Books were sent from America, England, India, etc., to those in need of them, and gifts made by the Japanese universities made it possible to award two scholarships to Austrian students. Certain publications have been obtained for the Polish Academy, the Budapest Observatory, the School of Mines at Sopron, the universities in Roumania, etc., and exchanges have been organised between the Department of Scientific and Industrial Research in London and institutions at Athens, Dorpat, Vienna, etc.

"The general organisation of intellectual life has been promoted by the formation of a number of national committees for intellectual co-operation working closely in touch with the International Committee, and twenty are now in existence!"

Nothing has been done *for* or *in* India in any of the directions mentioned above. Where India comes in is in the sending of books *from* this country "to those in need of them." Evidently India herself does not stand in need of books—there is such a superfluity of them in India that what needs to be done is merely to distribute the excess abroad.

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The League and Opium and Labour Legislation in India

The British and pro-British advocates of the League of Nations try to prove its usefulness to India by asserting that it has done great things in regard to the opium traffic. The real fact is, as Mr. C. F. Andrews has shown in detail in *Welfare* that the British Government in India had to agree to reduce the export of opium abroad because of the strong attitude taken up by the U. S. A., *which is not a member of the League.* Britain felt obliged to please America, and hence her promise to reduce

the export of that poisonous stuff. But what India herself is affected by is the consumption of the drug here. What Government will do in the matter is not yet known. Committees of enquiry are not always or generally fruitful of good results.

But supposing the League were really instrumental in the reduction of the export of opium abroad and of its consumption in India, is that a thing to boast of for Britishers ? They ought to be ashamed, in that case, that what their government ought to have done long ago of its own accord, they were compelled to do under external pressure.

As regards labour legislation in India, it cannot be said without detailed examination of all the labour laws, which connot be done in a brief note, how much of them has proceeded from philanthropy and how much to cripple competition on India's part with British and other manufacturers. The fact that India was made to ratify the Washington Hours of Labour Convention long ago, though the chief manufacturing nations of the West, including Britain have not done so yet, is very significant. The little that has been done is always well-advertised, but that things like unemployment insurance, sickness insurance, contribution by the capitalists to the educational-cultural funds of trade unions, are unknown and unimagined in India is carefully kept in the background.

But assuming again, in the case of labour legislation, that the British Government has done something in this sphere under the influence of the League, how can the advocates of that Government feel proud of it ? Why did they not pass these laws long long ago ? The League has not been in existence a decade yet, but the British people have been ruling parts of India for well-nigh two centuries. What had they been doing all this while ?

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Indore Again

The ex-Maharaja of Indore is again proving himself a great nuisance. His infatuation for a danceress created great scandal and led to his enforced abdication. The disgraceful affair filled column after column of our newspapers. Now again he is before the lime light, and our newspapers are wasting their space in descriptions of his movements and intentions. He has two wives living—that is to say, counting only those legally married to him. But he wants to marry an American woman. But as neither he nor the woman will turn Moslem, the woman must be converted to Hinduism in order that the Maharaja may he able to gratify his polygamous instinct. And this is to be called *shuddhi* or purification! Why not call it by its proper name in this case, *viz.*, *ashuddhi* or impurification ? If any Hindu or Arya Samajist missionary performs this ceremony of perversion, he ought to be ashamed of himself and be denounced by his fellow-believers. Every religion has the right to admit to its fold people of other religions by gennine conversion. But all religions ought to be ashamed of travesties of conversion.

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Reception of King Amanullah Khan in Europe

There is nothing to find fault with in the splendid reception given to King Amanullah Khan in the European countries through which he has been passing. But surely it is permissible to feel a little amused at the homage he is receiving and will receive at the hands of nations who have abolished both despotic and constitutional monarchy. And the feeling of amusement becomes greater when one cannot but have a shrewd suspicion as to some of the probable causes of European snobbery in his case.

It is well-known that Afghanistan is a big country with a very small population. The area is given variously as about 245,000 or 270,000 squares miles, and the population according to the latest estimates is about eight millions. The population of England is 35,681,019 and area 50,874 square miles. The area of Bengal is 76,843 square miles and population 46,695,536. These figures show that, by proper development, Afghanistan can have many millions more of inhabitants, even though much of it is arid and mountainous. It is not suggested that Europeans would like to emigrate to and settle in the Amir's country. What they would like to do is to take part in developing the country. It would perhaps require large numbers of irrigation engineers, mining engineers, chemical engineers, road builders, bridge-makers, technical instructors, medical men, etc, and scientific machinery and instruments and materials of various kinds. These men, machinery and materials

would have to be imported from Europe or America. As His Majesty the Afghan king is now touring in Europe, the different nations there compete with one another in pleasing him in order to supply him with the men, materials and machinery which would be required. These European people also know that there may be openings for their other goods also in Afghanistan, though their hopes may be frustrated in this respect if the Amir continues in future to be as staunch a Swadeshist as he is at present. The European peoples also hope to finance His Majesty with capital. But perhaps they would not entertain this hope, if they knew that he desires to develop his country, slowly if necessary, with the pecuniary resources of his own country. He is very wise in this desire.

What we have stated above about the development of Afghanistan is supported by the description of its undeveloped mineral and other resources. "Northern Afghanistan is reputed to be tolerably rich in copper, and lead and iron are found in many parts. Coal is found in the Ghorband Valley and near the Khurd Kabul Pass. Gold in small quantities is also brought from the Laghman Hills and Kunar, Badakhshan is said to be the only country in the world to produce first quality lapis lazuli. This is smuggled in considerable quantities to China and Bokhara." As there has not been any geological survey of the country, there may be other minerals also whose existence is not yet known.

The Afghans have a fine physique: but as intermittent and remittent fevers and diseases of the eye are among their most common complaints, progressive medical science has obviously a sphere of work there. Some Indian doctors should settle there both for practice as well as for teaching young Afghans the healing art. His Majesty the Afghan King would also do well to import some of his engineers and technical experts from India. They would be as efficient as those from the West, and would suit the Afghan purse better.

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Professor H. Glasenapp

Professor Dr. Helmuth von Glasenapp of the University of Berlin has been touring in India since November last year. He passed through Calcutta last month and told us that he would come back in February to deliver some lectures in connection with the Calcutta University. The Calcutta Review informs its readers that he has been recommended by the Syndicate for appointment as a Reader of the Calcutta University to deliver a course of lectures on "Jainism" and "Influence of Indian Thought on German Philosophers". He has been for years a close student of Indian philosophy and has written books on



Professor H. Glasenapp.

Hinduism, Jaina philosophy, the doctrine of Karma, and the philosophy of Madhvacharya. Of the modern languages and literatures of India, he possesses some knowledge of Hindi and Bengali.

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Conference of Indian Christians

During last Christmas a Conference of Indian Christians was held at Allahabad under the presidentship of Mr. B. L. Rallia Ram. He is, comparatively, a young man—he is not yet forty; but he has had varied experience in many foreign countries, which will stand him in good stead in serving his community and country with a broad outlook. During the War he served the Indian troops under the Y. M. C. A. in Mesopotamia. He was a member of the Commission sent out by the C. M. S. Committee in London to study and rsport on certain aspects of its work throughout India. He went in 1926 to Helsingfors in Finland as one of the delegates of the



Mr. B. L. Rallia Ram

Indian Y. M. C. A. to the World Conference of the Association.

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"An Explanation"

The character-sketch of Mr A. V. Thakkar, published in our last number, about which we printed an explanation, was not sent to us by its writer, but by a friend of his ; and the latter sent it under a misconception as to our practice in relation to the publication of original articles. So none of the two gentlemen was in the least to blame.

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Hartals and Disturbances

Some British journalists in Britain and India have been anticipating that the *hartal* proposed to be observed on the occasion of the landing of the Simon Commission in Bombay on February 3, may lead to riots and similar disturbances, and some of them have warned the promoters of the *hartal* that if such untoward incidents happen, these promoters would be held responsible for them. We should indeed be extremely sorry if the *hartal* does not pass off quite peacefully, as it is intended to do. But in the case of our British political opponents the wish is often father to the anticipation ; and those of them who have been apprehending trouble are men of the same kidney with those who have the power both to quell and create disturbances. It is the duty of the latter to prevent, not to promote, disturbances.

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The Simon Commission Hartal

We have all along held the opinion that Indians should have nothing to do with the Simon Commission at any stage of its activities. In spite of what Anglo-Indian and British papers have been writing, we do not see any reason to change our opinion in the least. The small groups of Indians who have expressed a desire not to boycott the Commission have, no doubt, the right to think and act for themselves. But it is suspected that some of them are not masters of themselves and some are working for personal ends. In any case, it is certain that their intended co-operation with the Simon Seven will do no good either to their communities or to India as a whole.

As the vast majority of politically-minded Indians are in favour of boycotting the Commission, one view is that instead of a *hartal* its arrival should been treated with absolute indifference,—no notice being taken of it. There is something to be said in favour of this view. But perhaps as the appointment of the Commission is a slap in the face of the India which seeks self-determination, it may have been rightly considered necessary to do something spectacular to show that that India is hurling back the insult. In that view, it is necessary to make the *hartal* a complete success. It may also be necessary to tell Indian back-sliders or would-be co-operators on the sly, by means of a successful *hartal*, how strong and widespread the national feeling is against the Commission. For these reasons we wish all success to the proposed *hartal*.

The holding of daily propaganda meetings is necessary and unobjectionable. But Mr. Subhas Chandra Bose's notification to the public on the *hartal* should have been somewhat differently worded. He has neither the legal, nor the physical power to make the public obey him If the All-India Congress Committee or even the Bengal Provincial Congress Committee had been thoroughly representative of most shades of political opinion in the country, and if those bodies had formally given him dictatorial powers, even then his language should not have been dictatorial. But the Congress

is less representative to-day than before and Mr. Bose has not been constituted its pan-India or Bengal dictator. So, nothing would have been lost if he had simply earnestly appealed to or requested all those to observe *hartal* who, according to his notification, "*shall not*" do this or that. The moral force of a polite and earnest request would have been greater, not less, than that of the words "*shall not.*" Where obviously the only means that can and should be used is persuasion, it is unwise to use language which is likely to put one's back up. Of course, no reasonable man should make the mere wording of a notification an excuse for not doing his obvious duty. But leaders should not leave any loopholes for shirkers, if they can help it.

Some Anglo-Indian journalists who have been trying to persuade Indians to accept them as their friends and well-wishers and follow their advice to co-operate with the Commission, have found that their efforts have not succeeded. So now indirect threats are being used. It has been said that, as the general strike in England was declared illegal, so *hartals* in India must be illegal, and those who are trying to bring them about are acting illegally. Anglo-Indian papers act in various capacities. They sometimes egg the bureaucracy on to take drastic steps. And sometimes they publish inspired articles to warn the Indian public that if it does not "behave", things would go ill with it. Again, at other times, they publish articles as feelers for the bureaucracy, just to ascertain public feeling. Whatever may be the object of tentatively suggesting that hartals are probably illegal, if the authorities try to prevent them by any lawful or lawless exercise of their power, whether the attempt succeeds or fails, the object of the promoters of the hartal would be completely gained. For, the taking of any such step by the Government would prove to demonstration that the feeling in favour of a general *hartal* was so strong and widespread that the powers that be were obliged to resort to extreme measures to prevent it.

Government has undoubtedly the right to prevent coercion and intimidation. But any steps with that object in view can be logically taken only *after* the resort to intimidation and coercion has been proved.

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The Meaning of Swaraj

The derivative meaning of Swaraj is self-rule, self-mastery. *Sva* means self or own, and *raj* or *rajya* means rule, mastery, governance. Hence national Swaraj derivatively stands for complete national self-mastery. So by laying down that the object of the Indian National Congress is the attainment of Swaraj by legitimate and peaceful means, the Congress creed has never prevented its followers from asserting their right to complete self-mastery. The English word "independence" is nodoubt a word with a negative import. But in Sanskrit and in our vernaculars we do not use that word, or any literal translation of it like *anadhinata* ; we use swaraj, swadhinata, swatantrya, etc., which are not negative.

Undoubtedly in the history of the Congress the word Swaraj has not been hitherto used definitely and unambiguously to denote absolute national autonomy. But neither can it be asserted that it has been used throughout definitely and unequivocally to mean "colonial self-government" or "dominion status." The word was first uttered from the Congress platform by Dadabhai Naoroji in his presidential address in the Calcutta session of 1906. There after describing in detail the political demands of the Indian nation, he summed up by saying : "the whole matter can can be comprised in one word—'Self-government or Swaraj like that of the United Kingdom or the Colonies.'" Self-government like that of the United Kingdom is different from self-government like that of the Colonies even now when colonies like Canada are called Dominions and have earned many of the rights of independent countries. Self-government like that of Britain means absolute independence. Our interpretation, therefore, is that Dadabhai Naoroji placed before his countrymen the ideal of absolute autonomy as the most desirable goal. and that of colonial self-government as the next best thing. And it may be safely presumed that he knew that the second might and would lead to the first in course of time.

We construed his words in this way twenty-one years ago. Writing in the second number of this Review, we observed :—

Some of us have concluded in a mood of either hasty appreciation or of equally hasty fault-finding that Mr. Naoroji is in favour of self-government on colonial lines, but not of absolute autonomy. But the actual words that he uses,—"Self-govern-

ment or Swaraj like that of the United Kingdom or the Colonies"—do not warrant any such conclusion. There is nothing to prevent us from interpreting his words to mean that he desires absolute autonomy like that of the United Kingdom, but would be content [for the present] to have self-government on colonial lines under British suzerainty. *The Modern Review* for February, 1907, p. 209

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Evolution of Dominion Status

At present self-government like the colonies of Canada, Australia, and South Africa implies a higher political status than it did in the days of Dadabhai Naoroji. The Dominion Governments are now equal partners with the British Government in London. If the British Government enters upon any war without previously consulting and obtaining the consent of the Dominions, the latter are not bound to make common cause with the former. The Dominions can now also have independent diplomatic relations with foreign governments. Canada has already got its own representative at Washington and has concluded a treaty with the U. S. Government directly. There has been a fresh development in the same direction recently.

It is announced in Paris that following upon the diplomatic negotiations after the conversation held in Paris last December between Mr. Dan duran, Canadian Minister of State and M. Briand, the French Foreign Minister, the Canadian and French Governments have decided to create a Canadian Legation in France and a French Legation in Canada. The new French Minister will reside in Ottawa. It may be recalled that at the Imperial Conference held in London in 1926, it was decided that in the countries where the dominions felt they had special interests the appointment of their own special representatives was to be welcomed. In other cases the Foreign Office British Embassies and Legations should continue to be used as normal diplomatic channels between Dominion Governments and Foreign Governments. The only such official dominions representatives at present are Canadian and Irish Ministers in Washington.

That the historic traditions binding the two countries and the increasing importance of political as well as trade interests of Canada in France and Europe generally were among the considerations impelling the establishment of the Canadian Legation in Paris is contained in the statement of Mr. MacKenzie King, who points out that the Canadian Commissioner in Paris has hitherto been hampered by not having complete status as Minister. These things, the statement says, are meaning much in European diplomacy. The establishment of a Ministry in Paris will be like having a Minister for all Europe. Mr. King concludes by saying that the action has been taken with full knowledge and hearty co-operation of the British Government.

Past bitter experience in America and necessity have taught the British Government the virtue of being accommodating.

—

Indian Loan in London

No Indian loan ought to be floated in London. All public loans should be floated in India and every possible effort should be made to get all the money from Indians. The loan of seven and a half million pounds sterling recently floated in London and subscribed, is another chain forged round India's neck. The capital lent to or invested in India by Britishers has been persistently urged as one of the reasons for denying self-rule to this country. That is one of the strong reasons for doing without any further influx of British capital to India. Originally, of course, there was no British capital invested in India, as the British adventurers brought none with them from Britain. What they invested in India was obtained in India by fair means or foul. This has been proved by Major B. D. Basu by extracts from parliamentary papers in his book on the "Ruin of Indian Trade and Industries", chapter vii, from which the following passages are extracted :

In the course of his examination before the Parliamentary committe on the 30th March, 1832, Mr. David Hill was asked,

"377. Where does the capital employed by the indigo-planters come from ?"

and he replied :—

"It is accumulated in India exclusively."

Besides Mr. David Hill, several other witnesses also stated that little or no capital had been or would be brought out from England to India. Thus Mr. W. B. Bayley, in his examination before the Parliamentary Commitee on the 16th April, 1832, in answer to question No. 919, said :—

"My opinion that no capital will be brought from England into India arises from little or none having been brought hitherto, even at periods when interest has been at a much higher rate than it now is."

Then he was asked :

"920. Do you think more capital would not go to India if the restriction on Europeans resorting to India was altogether taken away ?—I do not think that capital would be sent from England but I think that capital which would be otherwise remitted to England would probably remain in India,"

Captain T. Macan also in his examination on the 22nd March, 1832, was asked :

"1435. Would Europeans be likely to invest their capital in works of that sort?"

He answered :—

"I think there is much error upon the subject of European capital in India."

He was again asked :

"1436. Under the existing law that restricts intercourse with India, is it probable in your opinion, that any companies would be found to undertake such works?"

His reply was :—

"I think Europeans *who have acquired capital in India*, might undertake such public works, with proper encouragement ; but I scarcely can anticipate so much enterprise and risk as to take capital from England to invest in such speculations : *in truth, capital is, I believe, never taken from England to India ; it is made there and remitted home.*"

On this Major Basu observes :—

"It was then at that time somewhat of a myth that European sojourners brought any capital from England to India. Things may or may not have changed since then, but we require a parliamentary committee of enquiry to bring the true facts to light."

As to the efficacy of any such committee of enquiry in our times, we have our doubts. In the days to which the extracts made by Major Basu relate, Englishmen did not apprehend that what they said in evidence would be utilised by us in trying to safeguard the economic interests of our country, and hence they did not take much care to conceal some facts. But in our times Englishmen know that any admissions of truth made by them would be used by us for our purposes. Hence they would be careful not to disclose inconvenient facts. One fact, however, is quite clear without the labours of any parliamentary committee of enquiry. Much of the capital which comes out from Britain to India even now is money taken from India by officials in the shape of big salaries, allowances and pensions and by men of business and others in the shape of profits or dividends earned in India. All the work —at least most of the work, done by these British officials, can be done equally well, if not better, by Indians, for smaller salaries and pensions. And if our Government had been a national government, Indian factories, Indian banks, Indian shops, etc., would have flourished in the place of most of the European concerns to be found in all provinces of India. It is, therefore, easy to understand the Indian dislike for the further exploitation of India with money originally obtained by the political and economic exploitation of our country.

Major Basu proceeds to state that, as regards the necessity, and the advantages to the people of India, of the investment of British capital in India, Mr Rickards truly said in his evidence before the Committee on East Indian affairs, in 1830, that—

"India requires capital to bring forth her resources, but the fittest capital for this purpose would be one of native growth, and such a capital would be created if our institutions did not obstruct it."

This opinion still holds good. All Indian development and improvements should be made with Indian money obtained from Indians. Never mind if the process be slow on that account. The development and exploitation of India by means of foreign capital generally leads, as in mining, to the permanent depletion of India's natural wealth. King Amanullah Khan of Afghanistan has decided very wisely not to borrow any foreign capital for the development of his country, as such capital might give foreigners a strangle-hold on Afghanistan.

—

Exclusion of Legislators from the Directorate of the Reserve Bank

In his revised Reserve Bank Bill, the Finance Member has reverted to his initial scheme of excluding members of the legislatures from the directorate of the Bank. Are the members of legislatures in European and American countries and in Japan excluded from the directorate of similar banks there ?

—

Exclusion of "Hindus" from American Citizenship

We have received the following correspondence from Mrs. Taraknath Das too late for insertion in the Comment and Criticism section.

In the October number of the Modern Review, page 439, appears an article entitled "Latest On Hindu Citizenship" by Prof. Sudhindra Bose.

Mr. Bose states that, "The Washington Government has consented to validate citizenship of Indians naturlized before 1923. All legal proceedings which have been started to revoke their citizenship papers have now been suspended. This action will enable some sixty odd Indians to maintain their

legal status as full-fledged American citizens with all the rights of any other citizens",

I wrote to the Hon. Raymond F. Crist, Commissioner of Naturalization, asking for an authoritative statement as to the status of those Indians whose citizenship had been cancelled prior to the decision in the Pandit case. I enclose the answer from the Commissioner, which should be of interest to the Indian people.

Some 69 Indians were naturalized, and the citizenship of 45 persons cancelled; therefore *24 persons only* still retain their citizenship. As things stand today, no Indian can become an American citizen, as Indians are not regarded as "white persons"

The 45 Indians whose citizenship was cancelled are not benefited by the decision in the Pandit case and unfortunately are rendered stateless,

The letter from the Hon. Raymond F. Crist to which Mrs. Das refers runs as follows:—

My dear Mrs. Das:

Your letter of the 25th ultimo. I regret to state, was inexplicably delayed in an unusually heavy incoming mail, and has just today come to my attention.

The statement quoted by you inexactly presents the situation. After the Supreme Court of the United States had refused to grant the application for a writ of certiorari in the Pandit case, the Department of Justice authorized the respective United States Attorneys to discontinue the pending suits which had been directed against the naturalization of such persons and which had not theretofore been concluded. This did not alter the citizenship status of those whose certificates had previously been cancelled.

Very sincerely yours,
Raymond M. Crist,
Commissioner of Naturalization.

—

"Gandhi Still for "India Free"

Such is the heading of a short article in the *Literary Digest* of America, which runs as follows:—

"Exchanging One Master For Another" the poorest kind of policy for a country whose legitimate and highest aspiration should be freedom, says no less a personage than Mahatma Gandhi, who declares himself stoutly opposed to the idea that India should ally herself with Russia in order to drive the British out. His pronouncement was made to the Colombo *Times of Ceylon*, the capital of Ceylon, Britain's "premier colony." This newspaper is exclusively British owned and British edited, according to Indian editors, who are much imprest by that fact. They think the more of him that Gandhi makes it clear to-day as at the time when his non-cooperation movement was at its height that he is bent upon freeing India from the yoke of Britain. Though recent years have been marked with sanguinary conflicts between the Hindus and Moslems in various parts of India, his resolve remains unchanged, it seems, and to the blunt question put by the representative of *The Times of Ceylon*—"Do you honestly believe that India would be happier if the British got out of the place altogether?" he replied with equal bluntness:

"Yes. I believe that that is the only solution of India's problems—and not only the problems of India, but also those of Africa. There is no half-way house to that solution. Of that I am convinced. It would be better, I admit, if the British remained as friends, at the mercy of India, and they would have to be at the mercy of India if they remained without the bayonet and the physical force which keeps them there now, and did penance for their past misdeeds. I admit, too, that there would be strife it they went, internecine trouble, probably much innocent blood would be shed, but India ultimately would find herself."

Gandhi was next asked by the reporter from the same paper why he and his people wished to non-cooperate with the British when they could reach their goal by cooperating with them. He replied with engaging frankness:

"I am strongly against cooperation with any force that is evil. My policy of non-cooperation is aimed at the forces of evil, quite irrespective of the individual, or of the individual administration. I realize that the individual is not to blame. I should not care whether the administration were British or whether from the Viceroy down to the doorkeeper they were Indians. If they were evil, I would not advocate cooperation with them. Congress is not entirely good—by which I mean it makes mistakes like the individual, but it does a certain amount of good, and that is why I support it."

—

Narcotic Drugs in China

Mr. C. F. Andrews brings to light in *The People* of Lahore some damnable facts to show how for the sake of filthy lucre some European powers and Japan continue wickedly to make a determined attempt to ruin China body and soul. Says he:—

The European powers, which had in former times used their power to introduce opium into China,—such as Great Britain by way of Hong Kong and Shanghai and Portugal by way of Macao, together with the Europeanised Japan which followed only too faithfully the bad example set by the West, —appear now to have discovered another mode of poisoning the manhood of China.

There has been, ever since the war, a continually increasing smuggling of the very worst and most deadly narcotics, such as heroin and codeine and morphia made from opium, and cocaine made from the coca leaf, which have in many provinces almost taken the place for drug addiction which used to be taken by opium itself. Death and impotence follow far more quickly from these powerful drugs than from opium. So that in many ways, owing to this new and devilish mode of poisoning masses of mankind, the manhood of China is being undermined and it is only with the utmost

difficulty and precaution on the part of Young China that the evil can be kept under any sort of control.

Mr. Andrews then quotes an account from Chinese sources which shows, by giving the figures for the total seizures of smuggled narcotic drugs made by the Chinese Maritime Customs during 1925 and 1926, that the narcotic situation in China during the year 1926 was much more threatening than that of the previous year, as shown by the fact that the importation or smuggling of foreign narcotics during 1926 had increased at least three times that of 1925.

What is being done to ruin China impels Mr. Andrews to observe :—

There is no comment needed on this graphic description of what is happening in China to-day. Only one thing needs to be told, namely, that these human fiends in the West and in Japan, who are prostituting science and mechanical invention for the manufacture of these insidious and deadly poisons, have marked down India also as a base of operations. Cocaine, especially, is being imported by smugglers at immense profits for which men sell their souls. Only if the magistrates of India make the penalty for such an offence of smuggling much more severe, and not retrievable with a fine, will the evil be stopped.

—

Miss Mayo Criticised

The December number of *The Hindustanee Student* of New York is devoted almost entirely to pointing out the falsehoods and exaggerations contained in Miss Mayo's "Mother India." It is to be hoped that this issue of the journal will be largely circulated in America. What is printed in it has for the most part been already published in newspapers in India.

The Literary Guide of London for January publishes a review of that American woman's book by "one who resided in India many years." It is signed "A. L. Saunders." This reviewer in not blind to the element of truth in the book, but feels bound to observe :—

"The extent to which Miss Mayo can go wildly wrong in her generalizations may be gathered from a few quotations."

The quotations we need not reproduce. The reviewer proceeds :—

As Miss Mayo's countrymen say, can you beat it? She remarks at the beginning of her book that when she started on this Indian voyage of discovery she was warned not to generalize. It is a pity such eminently judicious advice should have been disregarded.

Why, then, the book's success? Partly because of its appeal to a certain political school, the class of people who subscribed £25,000 to General Dyer; much more because it is an exhortation and a justification for missionary enterprise. Mission Societies, like the churches, are feeling the chill blast of unbelief, but can not so well shelter under the convenient cloak of "reinterpretation in terms of modern thought." The difficulty is in man-power rather than in money. The ranker the harvest is represented, the more hope of additional labourers.

It would take too long to follow Miss Mayo's philippic through each heading. Indian ways of living, which for her are insanitary in the extreme, are in many respects cleanlier than those of Europe. She has, unfortunately, only too good a case for her descriptions of cruelty to animals; but the cruelty of Indians is callousness—seldom active as in Europe. It is the doing of men who are themselves underfed and hard worked and comfortless. Our humanity to animals is really not much more than a century old; and, though inspired writings are not a reliable guide, it is to be noted that while Hindu, Mahomedan and Buddhist scriptures preach kindness to animals, our Gospels are silent on the point, and the Catholic doctrine, that animals have no souls like men, does undoubtedly make for inhumanity.

Sacred books, the reviewer adds, though some guide to a people's ideals, are rarely trustworthy as a picture of actual life. If would be a mistake, for instance, to interpret the Gospel precepts as to taking no thought for the morrow, laying up no treasure on earth, giving away all one's possessions, as if they represented the actual practice of Scotch or American business men. Miss Mayo quotes the Hindu scriptures as supporting her hopelessly incorrect representation of the domestic life of Indian women and children and the social life of Indian outcasts.

Some Hindu Shastras may describe the Hindu wife as a submissive serf, and the Hindu widows as down-trodden chattel. The average Hindu husband or son knows better.

As to the outcasts—or untouchables, as she calls them—Miss Mayo's account of their degradation is exaggerated, though she has got two important facts correctly. One is that the sum and substance of the Indian caste division, which has flowered into malitudinous sub-divisions, is the racial antagonism between the conquering Aryans (fair-skinned) and the conquered Dravidians (negroids). The same caste rule prevails in the United States but is more violently enforced, and subscribers to American missions would do well to remember it. The other fact is that the large majority of Indian Mussalmans, as of Indian Christian, are converted outcasts or their descendants. The effect of this on the alleged oppression of outcasts

is obvious. You cannot oppress people very seriously when it is perfectly easy for them to transform themselves into members of communities you dare not meddle with.

The reviewer then points out the amount of truth that there is in the most sensational part of the book—that dealing with sexual matters. He also refers to some weak spots in European and American society in this respect, and mentions some Hindu and Muhammadan marriage customs which, in his opinion, the Christian West would do well to imitate.

As for turning the tables on the Britishers, in whose political interests Miss Mayo's book has been written, that has been done very effectively, among others, by Mr. Paras Nath Sinha of Bihar in *The Searchlight* and by Mr. Lajpat Rai in *The People*, *The Bombay Chronicle*, etc. It is, of course, a truism that to prove that in sexual morals Great Britain is worse than India is not to prove that Indian society is impeccable in that respect;—all our editors and journalists know it. If in spite of that obvious fact, Great Britain and America have to be exposed, it is because we feel compelled to show that, if the perpetuation of India's tutelage and bondage is sought to be justified on the ground of certain faults, Great Britain and America ought to be bound in stronger chains, and that, in any case, if we are to remain slaves on that account, Britishers are unfit to be our masters and mentors and Americans their supporters and eulogists. We must, of course, reform our society—we have been doing it. We do not require any reminders from impure-minded enemies of India. *The Literary guide's* reviewer gives it as his concluding verdict that "the book is clever, even brilliant. It is earnest and plain-spoken. But its recklessness of assertion, exaggeration, and sensationalism make it useless as a sociological study."

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The Bengal Social Service Exhibition

The Bengal Social Service League is now more than ten years old. During the thirteen years of its existence it has done good work in many directions. Dr. D. N. Maitra, its energetic, resourceful and enterprising secretary, has got together a small band of willing workers whose services will be more and more appreciated with the lapse of years. The latest philanthropic venture of the League is the parmanent Social Service Exhibition opened last month. It is rightly claimed to be a "permanent school of popular education through the medium of charts and models and through demonstrations, lantern lectures, and educative cinema shows." The ideal thing would be to have such a permanent exhibition in every village to teach the people to adopt better methods of living. That means the expenditure of money, but not of more money than has been misappropriated and squandered by unscrupulous persons connected with what may be provisionally called politico-philanthropic schemes. Unfortunately, the country does not open its purse-strings unless there be some political sensationalism and theatricality and political magic. Still, it may be hoped that the League will be able gradually to have a permanent social service exhibition at least in every district town. The Eastern Bengal Railway has successfully run a demonstration train. Cannot the Social Service League arrange with the authorities of that and other Bengal railways to have its Exhibition in one or more carriages of such trains in future?

The Secretary has appealed for only five thousand rupees to enable the League to extend the sphere of its operations. There are very many persons in Calcutta who can singly give this amount without feeling the poorer for the gift.

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The Indian Industrial and Commercial Congress.

Presiding over the last session of the Indian Industrial and Commercial Congress, held at Madras, Sir Ibrahim Rahimtoola delivered an ably thought out address. He deprecated provincial sentiment in industrial and commercial matters, observing:—

I have heard with regret that in some quarters economic interests are regarded as distinct as between province and province, and there is a tendency to introduce provincial particularism. I think it is necessary to remember that the division of India into provinces is for administrative purposes only, and that separate local administrations do not mean any conflict of economic interests. It is stated that the problems coming before the Indian Legislature are sometimes visualised from the interests of different provinces, resulting in divisions detrimental to the real interests of the country. In public affairs we have more than enough of divisions and

I earnestly trust that at least in the economic sphere the wider interests of India's prosperity as a whole will be the guiding light of all our activities.

After quoting a passage from a recent speech of Lord Ronaldshay's in which that ex-governor of Bengal had re-iterated the sanctimonious platitude that "Britain held India as a sacred trust for a people who had fallen on evil times" Sir Ibrahim said that in view of that claim it became desirable to examine how the "trustees" had discharged their duty by India during the century and a half they had been in supreme control of this country. After a detailed examination of this description, he arrived at the conclusion :—

Britishers do not come to India on a mission of philanthropy or for the benefit of their health. I will ask them to drop the pretence of holding India as a "sacred trust" and boldly to acknowledge the fact, that they are here for promoting their trade interests. I would appeal to Lord Irwin to visualise the Indian economic problem in the same spirit in which he, with Lord Lloyd, has done it for Britain in the "Great Opportunity" and to lay down a policy for India, consistent with the views he has expressed therein. I would ask him to call together the best brains of commercial India, to state the real object of Britain's control of India's destiny, and jointly to evolve measures for the prosperity of India,

The resolutions passed by the Congress covered all the most important industrial, commercial and other economic problems and questions of the country, such as Indian banking conditions, the Reserve Bank Bill, the ratio question, protection to the cotton textile industry, state aid to cottage industries, Indian mercantile marine, inland water communications, abolition of import and export restrictions, export duty on hides, protection for lac industry, India's representation at international conferences, Imperial preference, constitution of Port Trusts, the Railway Board, Railway services, Mining concessions, disposal of planting areas, Insurance legislation, Indianisation of services, reduction of railway freight for soft coke, Indian coal industry, female labour in mines, etc.

The Congress adopted a resolution advocating the boycott of the Simon Commission—strongly urging all Indian chambers of commerce and other commercial bodies not to give evidence before the Commission or otherwise assist it in its deliberations.

In bringing the proceedings of the Congress to a close the President said :—

The perfect unanimity which prevailed in this Congress in regard to questions affecting various parts of the country was a happy augury of the future united action of Indians to promote the vital interests of their motherland. He congratulated the delegates on the businesslike methods in which they conducted the proceedings and they had thus made his task the easiest possible. They had got through a tremendous amount of work and everything had gone on smoothly, harmoniously and in the best of spirits. There was nothing in the universe that could keep India in the present condition if they all presented a united front for the cause of their motherland and Indians were intellectually in no way inferior but were superior to people of other races, and even inspite of handicaps they could give a very creditable account of themselves in competitive examination with foreigners. In conclusion, he pointed out that if only all Indians united together there was nothing on the face of the earth that could keep India from her just and legitimate rights.

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C. P. and Madras Councils and the Simon Commission

The Central Provinces and the Madras Legislative Councils have done their part well by condemning the constitution of and expressing their want of confidence in the Simon Commission. Other provincial councils and the Central Legislature should do likewise, though it is too much to hope that the Council of State will think alike with the vast majority of their politically minded countrymen.

The formation of committees of the legislative bodies for helping the Commission should be similarly prevented. This cannot be done if the elected members belonging to the Congress or Swaraj party absent themselves from the council chambers. But as the C. P. and Madras Swarajist members have been able to do good work by violating the party mandate, so should the Swarajist members of the other legislative bodies—particularly as obstruction is one of their basic principles. Utility should not be sacrificed or subordinated to theatricalities.

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The Indian Science Congress

The Calcutta session of the Indian Science Congress was a very successful one. A large variety of papers was read, belonging to the spheres of both pure science and applied science. The delegates paid visits to various scientific, industrial and educational institutions, and had altogether quite a pleasant time

of it, in addition to the advantage of coming in contact with so many active minds.

As the Tropical Medicine people had already held their congress in Calcutta earlier, there were no medical section meetings this time in connection with the Science Congress. The other section, such as those relating to agriculture, anthropology, botany, chemistry, geology, mathematics and physics, psychology and zoology held successful meetings. A scientific exhibition was also held in connection with the Congress. Numerous fine instruments were shown, which were very much appreciated by the foreign delegates.

According to the Associated Press summaries of the proceedings of the Congress,

In the section of Chemistry alone, more than 140 papers of high technical value were read and discussed.

Calcutta contributed a large number of them, with Madras and Bombay coming second.

The section of Mathematics and Physics, presided over by Dr. Hunter, contributed 81 papers. Allahabad and Calcutta submitted more papers than any other centre in this section.

The section of Psychology attracted about 23 papers. Dr. Michael P. West presided.

The section of Agriculture, presided over by Rao Saheb Venkataraman, attracted 34 papers, as compared with the very meagre number in the first session of the Congress.

44 papers were submitted in the Zoology section of the Congress, presided over by Dr. Sundar Raj. Allahabad contributed more papers in this branch than any other single place, with Calcutta as the second best.

Mysore and Southern India and the Punjab submitted a large number of papers in the Botany section

Dr. B. S. Guha, formerly of the Calcutta University and at present of the Anthropological Survey of India, presided over the section of Anthropology, which attracted more than 50 papers. Mr. S. S. Mehta of Bombay read an interesting paper on "Indian and Roman marriage ceremonies compared" Mr. K. N, Chatterjee (Calcutta). read a paper on the use of nose ornaments in India. Dr. Kalidas Nag (Calcutta) discussed India's contributions to the culture of Indonesia, Mr. Ramaprasad Chanda read a paper on culture contact in ancient India and showed that possibly the caste-ban originated because of differnces in culture.

Mr. Asoke Chatterjee of the "Modern Review." urged the protection of the aborigines in India.

Thirty-six papers were read in the Geology section, many of which contributed much to this branch of Science and greatly added to the possibility of industrial expansion and commercial development. A paper on the iron resources of Mandi State by Dr. S. K. Roy was read by Mr. Maitra.

It may be mentioned in this conneceion that the contribution of the Geological section of the Science Congress was considerable. In this connection the remark of Dr. Fermor of the Geological Survey of India may be mentioned, who stated that so long the popular idea was that it was only the Geological Survey of India who contributed to the sum total of geological research and advancement, but it was now seen from the number of papers read during this session, that people other than those connected with the Survey had no small share in the development of the science.

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"Power Alcohol" From New Sources

In the chemical section of the Indian Science Congress much interest centred round Professor Dr. Hemendra Kumar Sen's paper on "Power Alcohol".

Two natural products of the province of Bengal were Gangwe Hyacinth. The former was a tree growing very abundantly in Sunderbans and the cheapest wood in the market. There were at least 100 tons of sawdust available from the saw mills of the city. By introducing proper forestry regulations the growth of the tree in the forests could be maintained perenially. Prof. Sen obtained 30-40 gallons of Alcohol from a ton of Gangwe sawdust. The usual figure obtained with other varieties in other countries was in the region of 20-22 gallons. The cost of production per gallon of spirit was shown to be 6.05 annas, which pointed therefore to a great prospect for the industry in the province. It was also stated that the Union Distillery of Calcutta managed by Dr. Bose's Laboratry were arranging to erect an experimental plant to give the process a large scale trial. The chemical interest of the problem was also great, as the work would bring out certain results of fundamental interest in Cellulose Chemistry.

The water hyacinth, the other natural product of the province, for destruction of which the Government and the people were so anxious, was found to yield good results. The method adopted by Prof. Sen differed from that followed previously,

A large number of distinguished gentlemen took part in the discussion that followed, amongst whom were noticed Dr. Chunilal Bose, Dr. P. Niyogi, Dr Pandya of the Agra University, Dr. A. C. Sarkar, Dr. N. N. Goswami, Dr. J. K. Choudhuri of Dacca, Mr. J. N. Dutta of Sylhet and others. Dr. Panchanan Niyogi asked if the collection of water hyacinth would be feasible, to which the author replied in the affirmative from certain statistics both local and foreign. He emphasised, however. the need for careful organisation. Dr. Sarkar also expressed a similar view. Great enthusiasm was exhibited about this very important contribution of the University of Calcutta. The sectional President Prof. S.S Bhatnagar warmly congratulated Prof. Sen on the important paper he had presented the section with, and hoped that there would be from now less occasion in future for accusing organic chemists of apathy in the study of natural products.—A.P. I.

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Indian Aborigines and the Science Congress

Mr. Asoke Chatterjee, in the course of a paper entitled "A plea for the protection of Aborigines in India" stated that some of the aboriginal tribes in India, such the Andamanese, were fast dying

out. It was necessary that steps should be taken for their protection and preservation before it was too late.

It was resolved that in view of the fact that it would be prejudicial to the economic and cultural interests of the aboriginal tribes of India, should there be unrestrained contact between them and individuals representing a different state of culture and progress, the Government be approached by the Indian Science Congress to institute an immediate enquiry by competent anthropologists and other men to go into the situation and to formulate protective legislation in the light of such an enquiry.

It was further resolved that proper authorities be approached specially to consider the case of the aborigines of India and to allow the Anthropological Section of the Science Congress to state before them in detail the case of the aborigines in British India and Indian States.

—

Production and Consumption of Sugar in India

In the section of Agriculture of the Science Congress, Rao Saheb T. S. Venkatraman, in the course of his presidential address referring to the sugar industry in India, said:

"The Indian consumption of sugar and sugar products is at present, largely, in the form of jaggery. A fourth of it, however, is in the form of refined sugar and now the bulk of this article—over 85 per cent—has to be imported from outside, at a cost of about Rs. 15 crores each year. In one year, the value of the article thus imported exceeded 26 crores. The dumping of refined sugar into the country is a serious drain on our wealth. It further exerts an adverse effect on the home industry, and might ultimately lead to the extinction of this crop.

"It is now widely accepted that sugarcane probably originated in India and spread to other countries from here. It was an interesting curiosity to our visitors in the years before the Christian era. Alexander the Great was much struck with it, and his followers named it the "Honeyed Reed" or the reed which makes honey without the help of bees. The Indian area under sugarcane is nearly half that of the world and and hence much greater than that of any other single country. This ought to give India the premier postion as sugar producer. But to-day she has to import large quantities of refined sugar from outside and across wide seas even to meet her domestic needs."

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Educational Psychology

In the psychology section of the Science Congress Prof. West, the president, dealt with psychology and education, and many other speakers discussed problems relating to literacy, the education of defective, normal and super-normal childre intelligence tests, etc.

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Mr. Natarajan on the Education of Women

Having before us only a very brief summary of Mr. K. Natarajan's presidential address at the fortieth session of the Indian National Social Conference, held at Madras, we wrote in our last number that "if he really said women's educational progress in India has been marvellous, we cannot help saying that his enthusiasm led him to indulge in the language of hyperbole." On reading this remark of ours, he has sent us a copy of his presidential address, saying that his observation had special reference to the Madras Presidency. What he exactly said in his presidential address with reference to the education of women is quoted below.

In the matter of the education of women the progress made during the last thirty years has been little short of marvellous, and nowhere more so than in this Presidency. You have now in Madras City two great Women's Colleges, attended by about four hundred students drawn from all castes and communities; the number of girls attending high schools and primary schools has also largely increased, and it is a remarkable fact that while, during and since the war, there has been, owing to the economic stress resulting from high prices and increased school and college fees, some retardation in the advance of men's education, these causes have had little effect in checking the steady growth, both numerically and otherwise, of the education of girls. I must not omit to refer here to the Women's University at Hingne Badruk which owes its existence almost entirely to the self-sacrificing zeal of Professor Karve, whose services to women's cause in India will always be gratefully remembered by social reformers all over the country. Personally, I hold that, in the present circumstances of our country, when a sort of tradition of women's intellectual inferiority has held sway for many centuries, it is necessary, at least till that tradition is wholly destroyed, to make no distinction in the courses of study, especially in the higher education open to men and women. I have, therefore, been all along rather sceptical in my appreciation of the idea of a separate University with an altogether different curriculum of studies for women. But I have always acknowledged that every method and every system which promises to bring the benefits of education of some kind to girls and women who would otherwise go without them, is to be welcomed; and from that point of view the Women's University is a very valuable and interesting experiment.

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Medical Research in Ancient India

That Dr. Sir Brajendranath Seal, who has done so much to make the moderns acquaint-

ed with the knowledge of the positive sciences possessed by the ancient Hindus, would also be able to say something new on medical research in India, is only to be expected. This he did in introducing the delegates of the Far Eastern Association of Tropical Medicine to a meeting at Mysore. What they thought and felt after listening to Dr. Seal's brief address, we do not know. But it would encourage our young medical students in research, should they take to it, to know that in ancient times our forefathers did what was for those days remarkable and that they were not inferior to any contemporaries of theirs. If the members of the general public bear this fact in mind, they may also be disposed to help in the establishment and maintenance of medical research institutes for Indians on independent lines.

From the earliest times, said Dr. Seal, hundreds of years before the birth of Christ, from the days of Punarvasu, Atreya and Dhanvantari, the fathers of medicine and surgery, at any rate from the days of the University of Taxila, so famous for its schools of medicine, India has taken an active part in the investigation of diseases prevalent in her warm climate and of the indigenous drugs and their healing virtues. And from the extant treatises of Charaka and Susruta, we are surprised to discover that these early enquirers into what may be called tropical diseases and medicines used to meet in conference, in great gatherings of Rishis and savants on the banks of the Ganges, in some forest or mountain retreat, warmly discussing the fundamentals of life and health, and the principles of disease and its cure. These methods of the academy and symposium are no doubt familiar to us in philosophical enquiry, in Greece and India alike. So also the South Indian Academies of Literature, assigned to a fabulous antiquity, are famous in many a story and legend ; but what may be called the Ancient Eastern Association of Tropical Medicine, attended by delegates from far Vahlika and Gandhara in the West to Benares and Kosala in the East, in fact, from Central Asia to Middle India, had their conferences and sessions centuries before Christ. Mark the long list of names, Atreya, the President of the Congress, Kumara, Shiras, Kankhayana, the Vahlika Physician, Vadisa. Marichi, Maitreya Kashipati—the Lord of Benares. Their name is legion and the debates and discussions show quite a modern spirit of enquiry and investigation, even if they should be in the nature of imaginary conversations. And not investigation alone. India in the early Buddhist times, certainly not later than the third century B. C., inaugurated the organisation of medical relief to man as well as animals, by organising hospitals and attaching thereto gardens of medical herbs and drug stores as well as regular establishments of medical officers and attendants—an organisation which was carried to the Malaya Peninsula and the Eastern Archipelago in the course of India's peaceful civilizing mission.

The Far-Eastern Association of Tropical Medicine, to-day, equally in its activities of medical research and organisation of medical relief, is, therefore, Dr. Seal went on to observe carrying forward on a modern scientific basis the same movement of congress and conferences and of hospital organisation whereby Ancient India pressed knowledge to the service of suffering humanity. And it was not merely the motive power and impulse, not merely the principle of organisation, in respect of which the Ancient Indian medical organisation was akin to the activities of to-day. In some of their results and discoveries they anticipated in their pre-scientific empirical way some accredited and widely acclaimed results of present-day medical research in tropical diseases and drugs. He proceeded to give one or two concrete illustrations of this fact. Take for example, Sir L. Roger's earlier investigations into dysentery and leprosy. In the Ayurveda Pharmacopoeia, a decoction of the Kurchi bark and the Chaulmoogra oil, in certain combinations, were prescribed for dysentery and leprosy respectively, and the drugs in crude forms were in use as bazaar medicines. What Rogers and his assistants did in their first attempts was by modern analysis to find out and extract the active principle concerned in each of these cases. The subsequent developments of various forms of injection were scientific achievements which were necessarily beyond the reach of the ancient physicians ; but still it is clear that the latter had diagnosed varieties of these diseases, and found remedies which though not specifics, could actually alleviate or arrest them, and, as it turned out, they thus laid the foundation of future scientific advance. Then, again, take the question of epidemics—what Charaka calls varsonas, devastations of whole peoples and regions, Charaka notes the characteristic signs

and accompaniments of these epedemics—the contamination of the water, the soil, the air, and the agency of various pests—including the mosquito, the fly and the rat, makshika, mushakadi—to select only a few from the list. Or, again, take the question of specific diets in relation to specific diseases; for example, the interdiction of salt in dropsy. In fact, the dietetics of Susruta and Charaka may fairly pass the test of any upholder of vitamines or the investigator of the innutrition theory of the origin of diseases.

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Minimum and Maximum

Some British papers have asserted that the maximum which Britain may be disposed to concede to the political aspirations of India is provincial autonomy. Previous to the last Madras session of the Indian National Congress, though revolutionaries had worked for absolute independence as their goal and many non-revolutionaries had declared in speech and writing that nothing short of absolute independence could be the ultimate goal of India, no representative and collective body of Indians, following the path of what is called "constitutional agitation," had declared for that goal. But now that one such body, the Congress, has declared that to be its goal, it cannot be said that *all* India is in favour of any lower goal. And that lower goal is in the case of the National Liberal Federation, the Muslim League, etc., Dominion status—nothing lower than Dominion status. It would, therefore, be quite accurate to say that the minimum demanded in India is Dominion status and the maximum, absolute independence. Britannia considers herself as the Lady Bountiful and India as the beggar. So, on the principle that beggars cannot be choosers, Britannia may confidently think that the maximum which she is prepared to concede, *viz.*, provincial autonomy, will have to be thankfully accepted by India, though it may be lower than her minimum demand. But Britain is not in reality the mistress of the situation. So India will continue to press forward towards her goal, though she is not just yet able to apply any pressure which will make Britain agree to her attaining even Dominion status—not to speak of independence.

Independence is sometimes thought of and characterized as "isolated" independence. But if other independent countries in the world are not in an "isolated" position, what is there to prevent India from forming alliances with other powers?

Again, Dominion status is sometimes spoken of as superior to or better than absolute independence. We do not understand how. Perhaps it is meant that the self-governing Dominions in the British Empire enjoy all the advantages of independence without the full responsibility of self-defence. But is it really an advantage to lean on others for self-defence? The more one relies on others, the greater is the perpetuation of one's internal weakness. To be called upon all of a sudden to stand on one's legs is no doubt perplexing. But we are not just now contemplating any cataclysmic change. Should, however, there be any such change, the India which would be able to sever her connection with Britain in that way, would certainly be able to undertake the duty of self-defence.

It has been stated that interdependence of nations is a higher ideal, indicating a higher stage of political evolution, than mere independence. That is true. But that stage follows the stage of independence. If all nations be not free, they cannot obviously be mutually dependent. Taking the case of India and the other parts of the British Empire, it would not be interdependence if India alone were a dependency of the latter. For real interdependence, the other parts of the Empire must bear the same relation to India as India would do to them. That would mean exact equality of political status of all parts of the Empire. And even when that is attained, that would not mean the interdependence of the nations of the earth. India might then depend on Great Britain and Great Britain on India, but not India on Japan or France, or France or Japan on India, for example. Therefore, real and comprehensive interdependence of the nations of the earth presupposes first of all complete independence and equal political status for all nations—at least of such numerically large populations as that of India.

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The Hartal and Students

We were opposed from the first to students leaving the state-recognised schools, colleges and universities in conformity with Mr. Gandhi's programme of non-co-operation

unless room could be found for them in other institutions which were at least as efficient as the former. We hold that view still. The observance of the Simon Commission *hartal* by students stands on a different footing. It does not mean leaving the educational institutions on their part for good. It means only a day's absence. The authorities of those institutions who are in favour of the *hartal* or are neutral will agree to give their students a holiday on February 3. Those who have to be opposed to it on political grounds, as the authorities of Government or state-aided institutions, need not take a more serious view of their students' absence for a single day than they do when they absent themselves without assigning any reasons. They sometimes do that to see a football match or a wrestling match or some race. As for the political aspect of the affair, students are not in these days punished for acting as Congress volunteers, Muslim League volunteers, etc. If students are made to assemble for celebrating the Empire Day, for example, that is certainly politics, though it is not the kind of politics objected to by Government and loyalists. It may be argued that the Simon Commission *hartal* is a direct insult to that body and an indirect insult to the British Imperial Government which has appointed it. But is not the enforced Empire Day celebration by many of our students a direct insult to our national self-respect ? Who would willingly celebrate on a particular day the fact of our being a subject people ? If our students are encouraged to insult themselves and their country by celebrating the Empire Day, why should they be punished for assisting at a function which is meant to hurl back the insult involved in the appointment of the Simon Commission in violation of India's right of self-determination ? The one insult is just as political or non-political as the other.

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The Oil War in India

The British advocates of British mineral oil interests are angry with the American Standard Oil Company, because the latter are purchasing petroleum from Russia and selling it at a cheaper price in India than the oil supplied by its rivals. The British partisans say that the American Company has been thereby underselling the indigenous product of the Indian Empire, and thus want us to range ourselves with them. We do not see why we should. Let us take an example. The Burma Oil Company is as much a foreign Company as the Standard Oil Company. The profits of the former fill the pockets of foreigners—not of the Burmese or the Indians. If the independence of Burma had not been destroyed for her oil and other natural resources, the oil would have remained underground till such time as the Burmans themselves could develop the oil industry and get all the profits. But now the greater the sale of the Burma oil, the quicker would be the exhaustion of the total oil deposit in that country ; so that even if in future Burma became self-ruling and wanted to buy out the Burma Oil Co., it would not be worth while doing so. Hence we do not see any reason to give preference to the oil supplied by the Burma Oil Co., on other rivals of the Standard Oil Co. We should buy whatever is cheaper for the quality. If the Burmans could tap and supply the oil of their own country, it would be reasonable to purchase it even at a higher price than American or Russian oil.

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Meetings Against Child-Marriage

The citizens of Madras held a public meeting last month to support legislation against child marriage. The resolution adopted fixed the minimum marriageable age of bridegrooms and brides at 18 and 14 respectively. Mr. N. Srinivasachariar spoke against the resolution, though he was in sympathy with its object. Dewan Bahadur T. Varadarajulu Naidu moved an amendment to the resolution to substitute the figures '21 and 16' for the figures '18 and 14'. It was put and lost.

Madras students of both sexes are taking much interest in the question. At a meeting of the students of Queen Mary's College, which is a woman's college, held under the presidency of its principal, a resolution to fix 16 and 21 as the minimum age for the marriage of brides and bridegrooms respectively was passed. It heartily supported the principle of Mr. Sarda's bill in the Legislative Assembly and Dr. Muthulakshmi Reddy's bill in the Madras Council. Similar resolutions have been passed at the Lady Willingdon Training College. which also is a woman's college, the Law College, Pachaiappa's College, the Victoria Hostel and the Venkateswar Hostel. The students of the

Madras Presidency intend to carry on the agitation in all colleges in the city and in the mofussil until legislation against too early marriages has been brought about.

Archaeology in our Universities

There is a vast field for archaeological workers in India. Archaeological research is one of the principal means of adding to our positive and difinite knowledge of India's past. It is, therefore, to be regretted that even in the postgraduate departments of Indian universities adequate arrangements do not exist for giving training to advanced students in archaeological work. Some of them study epigraply, numismatics, etc, no doubt, and learn what previous workers have discovered. That is a valuable part of their education. But what is also required is that they should learn to be archaeological discoverers themselves, just as in scientific education students not only acquire what is already known but try to find out new facts and truths themselves. We referred to this desideratum in our universities in a note in a recent issue. Since then the Benares University has appointed Mr. Rakhaldas Banerji as one of its professors of history. As he is admittedly a very competent archaeologist, well-known for his discoveries at Mohen-jo-Daro and elsewhere, the Benares University may now, if it likes, make arrangements for giving archaeological training to some of its advanced students under Mr. Banerji's guidance.

As the years pass, the Government of India and our legislators cannot but have a higher and higher idea of the value of archaeology than they now have. More money will then be available for archaeological work and more workers wanted. India ought to be able to supply these workers, who will have a useful career. Our universities should prepare themselves betimes to become the nurseries of such workers.

Punishment for Wearing Sacred Thread

It is said, the Chief of Baghat in the Simla Hills has imprisoned and fined some members of the depressed classes for wearing the sacred thread. These persons had been recently "purified" and invested with the sacred thread by the Arya Samaj, which has the right to do so. While we do not think the wearing of the sacred thread itself necessarily makes one a better man, no one has the right to prevent people from doing so if thereby they feel that they can add to their self-respect and raise their social status. The Chief should not have been so antedeluvian as to consider an innocent act a crime.

Europeans and Indians in South Africa

In the course of a recent speech Premier Hertzog said that "it was often felt that South Africa would have been happier if Indians had not been present". But it was the Europeans who took them there to serve their own selfish purposes. Does not Premier Hertzog also know that, by other than the European intruders in South Africa and their partisans, "it was often felt that South Africa would have been happier if [Europeans] had not been present?" When the Premier suggested that "the Indians *further* complicated the colour question in South Africa," he admitted by implication that some other people had already complicated and in fact been responsible for the genesis of that question. And the Europeans were that people.

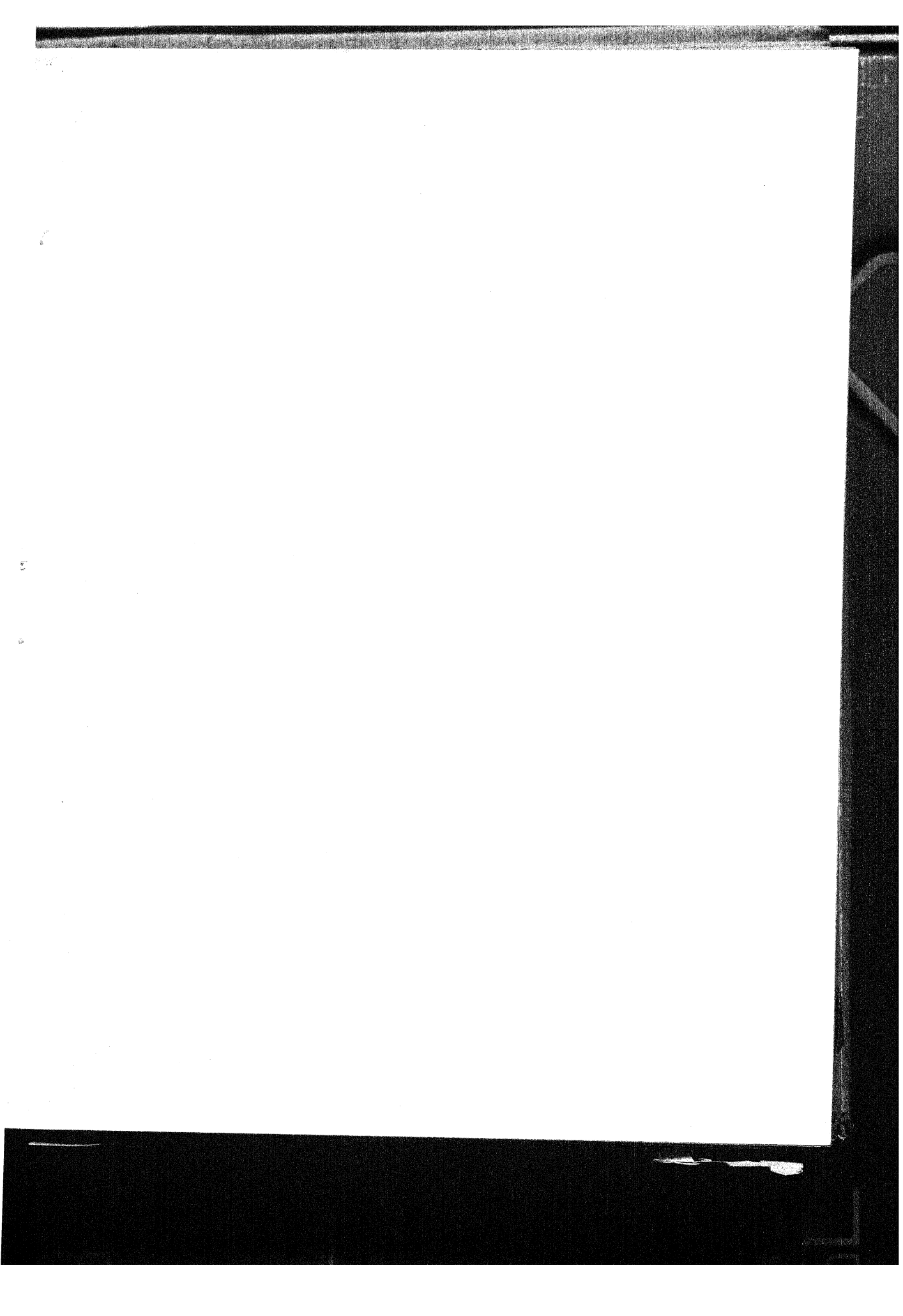
"Statesman" to Pay Damages

Judgment has been delivered by the Chief Justice and Mr. Justice C. C. Ghosh, awarding damages of Rs. 1,000 with costs to Mr. Subhas Chandra Bose in the appeal preferred by him from a judgment of Mr. Justice Buckland dismissing his claim for damages for rupees one lakh against the proprietors and the editor of the *Statesman* in respect of a libel contained in the issue of that newspaper of November 26, 1924. Justice has been done; but perhaps the damages awarded should have been heavier.

Hooliganism in Madras Against Boycotters

In a previous note on the Simon Commission *hartal*, we have written that those who anticipate trouble owing to the *hartal*, are men of the same kidney with those who can both quell and create disturbances. Evidently what has been done against a Simon Commission boycott meeting in Madras, presided over by Mr. Yakab Hassan, is the first sample of organised hooliganism anticipated by the British journalists referred to in our previous note.

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A HAREM SCENE

By Mr. Kshitindranath Majumdar

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VIDYAPATI, THE POET OF MITHILA AND BENGAL

By NAGENDRANATH GUPTA

SEVEN cities might have contended for the honour of the birth-place of Homer, but with the exception of the poet Vidyapati I can recall no other name of a poet claimed as their own by two peoples speaking two different languages. It is not as if the poet had written in two languages, or had translated his works into another or a foreign language with a fascinating felicity of phrase and an artistic selection of words. Vidyapati wrote many works in Sanscrit, for he was a profound Sanscrit scholar of wide attainments ; but the lyrical poems that brought him enduring fame were written in his own language, the language of Mithila, the far-famed land of Sita chronicled in epic song, the age-old seat of ancient Aryan learning, and now forming the district of Darbhanga in the province of Bihar. In spite of the facts that Vidyapati wrote his lyrics in a language which is not Bengali and that he was not a native of Bengal, he is recognised as one of the two earliest and greatest poets of Bengal, the other being Chandidasa. Vidyapati's poems are included in the earliest collections of Vaishnava poetry which flooded Bengali literature in the life-time of Chaitanya and after the passing of that great prophet of divine love. Both Chandidasa and Vidyapati lived before Chaitanya. It has to be explained how the poems of the Maithil poet Vidyapati came to be included as an integral part of Bengali literature.

Before the time of Vasudeva Sarvabhauma, the preceptor of Chaitanya, there was no school or *tol* in Bengal. Mithila was the nearest seat of Sanscrit learning and young Brahmin scholars from Bengal used to proceed to Mithila to acquire learning. Naturally, they learned the Maithil language and greatly admired the poems of Vidyapati, which they copied out and brought with them to Bengal, where they rapidly gained wide popularity, as many people in Bengal in those days understood the language of Mithila. Vasudeva Sarvabhauma was a brilliant scholar who became proficient in all branches of Sanscrit learning. He had the misfortune of vanquishing his Maithil *Guru* in the course of an argument, with the result that all his palm-leaf manuscripts containing grammar, Nyaya and other Shastras, and the Darshanas were forcibly taken away from him and he was ignominiously expelled from Mithila, the Maithil pundits vowing that they would never again admit any scholars from Bengal. Vasudeva carried all his learning on the indelible tablet of his memory and established his own school

at Navadwipa in Bengal and Chaitanya was one of his earliest and most distinguished scholars, but from that time all contact between Bengal and Mithila ceased. The songs of Vidyapati were sung in the famous *kirtans* inaugurated by Chaitanya, and the language and the ravishing melody of the Maithil poet found many imitators among the Vaishnava poets of Bengal. Among the early poems of Rabindranath Tagore are a number of delightful songs in the language and manner of Vidyapati, composed under the *nom de plume* of Bhanu Sinha, the word Bhanu being a synonym of Ravi, the sun. Rabindranath never learned the Maithil language or grammar, but his poetic instinct and ear helped him to acquire the language of Vidyapati's poetry.

It is tolerably certain that for sometime after the intellect of Bengal had ceased to be in touch with Mithila and all intercommunion between the two provinces had ceased, the Vaishnava community of Bengal understood the language of Vidyapati's poetry and knew that the poet was not a Bengali. But as time rolled on and the waters of Lethe washed away the landmarks of memory, all about the language and identity of the Maithil poet whom Bengal had taken into her bosom was forgotten. It has been pointed out as a defect of the Indian intellect that it is entirely lacking in the faculty of historical accuracy, and lets imagination and hearsay Ido duty for the dry facts of history. This faiaing, however, is not confined to India. Vidyapa ti lived in an age older than that of Sh kespeare, and yet in England itself there was a prolonged and even acrimonious controversy, the echoes of which were heard until recently, as regards even the identity of the greatest name in English literature. It was quite seriously maintained, with a great array of plausible evidence, that there never was any person of the name of William Shakespeare, or if there was one, the name was merely that of a mediocre play-actor to whose authorship the immortal plays were erroneously and gratuitously attributed. It was triumphantly announced that the real author was Francis Bacon, one of the founders of inductive philosophy and the famous author of the "Advancement of Learning" and "Novum Organum". Is it permissible to enquire whether this controversy is considered a laudable instance of historical research and a careful sifting of the facts of history?

About three hundred years after the passing of Vidyapati the text of many of his poems current in Bengal became hopelessly corrupted, as was only to be expected, since the writers of the manuscripts knew nothing about the language in which the poems had been originally composed. Many other poems actually composed by him were treated as anonymous and were not included in his poems, because the last lines in which the author's name appeared were missing. This is a sort of imprimatur which is to be found in the poems of Hafiz and in the songs of Kabir, Tulsidas and Surdas, and in all the poems of the Vaishnava poets of Bengal. It came to be firmly believed that Vidyapati was a native of Bengal and several unfounded stories came to be associated with him. As, however, the language of the poems was obviously not Bengali, a theory, which was accepted without challenge or hesitation, was put forward that the language in which Vidyapati had written was Brajaboli, a dialect supposed to be in use in Muttra or Brindaban. In point of fact, however, there is not the least resemblance between the language of the poems and the dialect spoken in the holy places named above. Moreover, it was never asserted that Vidyapati had spent a number of years in Brindaban, nor was it ever explained why he should have preferred another language to his own, on the assumption that he was a Bengali, for the composition of his poems.

All the fictions about Vidyapati, the mutilations in the text of his poems could have been easily set right by a scholar from Mithila, but the poet like the prophet is not always honoured in his own country. The name of Vidyapati is venerated in Mithila, there is a palm-leaf manuscript of the *Srimadbhagavatam* in the poet's own handwriting extant in a village in the Darbhanga district, and it is highly treasured; manuscript copies of a number of Vidyapati's poems are to be found in many Maithil homes, but beyond that nothing was done. The Bengali script is borrowed from the Maithil, so that Maithil scholars have no difficulty in reading Bengali, but nothing was done in Mithila either to correct the baseless theories prevalent in Bengal or to bring out a correct edition of the poems. All the errors occurred in Bengal and they were ultimately corrected in Bengal. A complete history of the poet's family was collected, an old palm-leaf manuscript of his poems was found in

Mithila, and a collected and corrected edition of the poems was published in Calcutta and another edition in the Devanagari character was published at Allahabad. A palm-leaf manuscript of the poems was found in the library of the Maharaja of Nepal at Khatmandu and new poems found in it were incorporated in the Calcutta and Allahabad editions.

Such great names in wisdom and learning as Janaka, Yajnavalkya, Vachaspati, Udayana and Pakshadhara belong to Mithila, but prior to Vidyapati no one had attempted to write in the Maithil language. Sanscrit alone was used as the medium of writing and the language spoken by the people was despised as a vulgar lingo. There is reason to believe that Vidyapati himself commenced his literary activities by writing in Sanscrit. There were three distinct stages in the output of his literary work : the books that he wrote in Sanscrit, the few others that he wrote in a form of Prakrit which he designated *Abahath* (अवहठ) and the songs and lyrics in Maithil, which undoubtedly represent his mature and mellowed writings, and have won for him fame and a permanent place in the literature of Bengal.

The system of orthography followed in these poems is that of Prakrit as distinguished from Sanscrit. The language approximates closer to Hindi than to Bengali, and is marvellously musical in the selection of words and the lilt and movement of the verse. There is no attempt anywhere at eking out a poem. The majority of the poems are models of brevity and the lyrical cry rings true. Occasionally, the master singer strikes another chord in his harp and one listens entranced to the burst of full-throated music and the stately roll and march of his verse. For a fine simile take a fragment of a song :—

जब गोधूलि समय बेली
धनि मन्दिर बाहर भेली,
नव जलधर बिजुरि रेहा
दन्द पसारिअ गेली।
धनि अलप वयसि बाला
जनि गाँथलि पुहप माला।

"In the gloaming of the dusk the maiden (Radha) came out of her house and passed trailing behind her a lengthening contrast of a streak of lightning on a new cloud. She is young like a newly strung garland of flowers."

The darkling twilight is the background of cloud and the moving maiden is the line —not a flash—of lightning moving slowly in the dark. The *dvandva* (द्वन्द्व) is the contrast between light and darkness. It is a motion picture reminiscent of the superb similes of Kalidasa. In the *Raghuvansam* the princess Indumati as she passed the rows of princes waiting for her choice of a husband moved like a lighted taper at night *sancharini dipasikheva ratrao* (सञ्चारिणी दीपशिखेव रात्रौ), and as she withdrew the light of her countenance from prince after prince the dark pallor of disappointment spread over their faces as the edifices along a street are swallowed up in the darkness when the torch that lighted them has passed. In the *Kumarasambhavam* the moving figure of Parvati, adorned with various flowers, is spoken of as *Sancharini pallavini lateva* (सञ्चारिणी पल्लविनी लतेव), like a moving creeping plant putting forth sprouts of new leaves.

In depicting the love-scenes of Krishna and Radha the Vaishnava poets had no thoughts about the love of mortals. These songs are regarded as sacred literature by the Vaishnava community. The mere fact that these songs moved Chaitanya, who became a Sanyasin and took a vow of celibacy while he was quite a young man, to the raptures of religious exaltation, proves their essentially religious spirit. These poems are really allegorical and afford glimpses of deep spiritual suggestion. Writing of the poems of Vidyapati Sir John Grierson, who was for some time a Civilian in Bihar and is a linguist of some note, said :—

"To understand the allegory, it may be taken as a general rule that Radha represents the soul, the messenger or *duti*, the evangelist or mediator, and Krishna, of course, the deity...The glowing stanzas of Vidyapati are read by the devout Hindu with as little of the baser part of human sensuousness as the Song of Solomon is by the Christian priest."

The Vaishnava poets belong to the same order as the Sufi poets like Hafiz and Jalaluddin Rumi. The descriptions of Krishna do not at all conform to the ordinary notions of manly beauty. His complexion is always described as green like new grass, and surely the Indian poets, ancient and modern, were not colour-blind. The beauty of Krishna was the verdant beauty of nature, soothing and restful to the eye. In the

Song of Solomon the virgin seeking her lover is not fair. "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." And further on she says, "Our bed is green." Here also is the idea of a colour refreshing to the eye.

The love-tryst is the symbol of the soul seeking and meeting the deity in secret, unknown to the world. The world knows nothing about an overpowering love for the Lord and is ever a stumbling-block in the path of the devotee and the man of God. Men who sought God and His great love renounced the world and escaped to the peace and solitude of the forest. In keeping her assignations with Krishna Radha laid aside every feeling of fear, and while the rain poured and the thunder rolled and hooded death in the shape of serpents crossed her path she went fearlessly to meet her lover :—

रयनि काजर बम भीम भुअङ्गम
कुलिस परए दुरवार।
गरज तरज मन रोसे बरिस घन
सं सए पड़ अभिसार॥
* * * *
चरन बेधल फनि हित कए मानल धनि
नेपुर न करए रोल।
सुमुखि तुअ्ओ तोहि सरूप कहसि मोहि
सिनेह कत दुर ओल॥

"The night emits black darkness, fearful serpents are moving about, the irresistible thunderbolt falls; the rumble of thunder strikes terror into the heart, the clouds are pouring rain in wrath, the assignation has become doubtful...A snake coiled itself round her feet, but the maiden welcomed it since it silenced the tinkling of her anklets." Then the amazed and perplexed woman who was accompanying her, the *duti*, asked her wonderingly, "O fair one, I ask thee, tell me the truth, how far is the bourne of Love?"

How could the worldly-minded woman with her limitations understand that the deity attracts the devotee as the magnet draws the needle, that this was a love that d.red all and that love is stronger than death?

There is a startling and fine conceit in a poem in which the *duti* urges Radha to go to the trysting-place on a night when the moon was full :—

आज पुनिमा तिथि जानि मोए ऐलिहु
उचित तोहर अभिसार।
देह जोति ससि किरन समाइति
के विभिनावए पार॥
सुन्दरि अपनहु हृदय विचारि।
आखि पसारि जगत हम देखल
के तुअ सनि नारि॥
तोंहे जनु तिमिर हीत कए मानह
आनन तोर तिमिरारि।
सहज विरोध दूरे परिहर धनि
चल उठि जतए मुरारि॥
दूती वचन हीत कए मानल
चालक भेल पचवान।
हरि अभिसार चलालि बर कामिनी
विद्यापति कवि भान॥

"Knowing tonight is the full-moon I have come; it is fitting that thou shouldst keep the tryst. The light of thy body will mingle with the moonbeams and who will be able to distinguish between the two? O beauteous one, I considered in my heart and I opened my eyes and I saw there is not another maid in the world to compare with thee. Do not look upon darkness as thy friend, for thy countenance is the enemy of darkness. Let alone the conflict of nature; rise and come where Murari is waiting for thee. The maid listened to the messenger and Cupid became her guide. The poet Vidyapati says, the fair maiden went to the assignation with Hari."

The invisibility of Radha in the moonlight that flooded the earth is a daring and suggestive conception. The figure and fairness of Radha would merge in the moonlight as a component part of it, and she did not need the magic cap of invisibility to escape curious and censorious eyes. On the other hand, the darkness of a moonless night would betray her, for, is not there a perpetual conflict in nature between light and darkness and was not Radha like unto a slender beacon of moving light, not merely in her incomparable beauty but by virtue of the luminous aura of her soul eager to mingle with the All-soul and enveloping her as with a garment woven from starbeams? In the last line the poet says, Radha went forth in the glory of the full-moon to meet Hari. The name Krishna is not used and Hari is the highest and holiest name of the Lord.

Sometimes, not often, there is a play upon words in some of the verses. It is not high poetry, but it shows the wonderful flexibility of words in the Sanscrit language. There is no more precise or more perfectly formed language in the world, but the variety of meanings attached to single words is bewil-

dering. There is no other language living or dead, which can compare with Sanscrit in this respect, though such words may be found in other languages. The word "cleave" for instance, in the English language means to unite as well as to split, two altogether opposite meanings. Another such word is 'liege', and it means both a vassal and a lord. The single instance of a play upon words that I have selected from Vidyapati is not because it is important but because of an extraordinary coincidence. In a poem descriptive of the beauty of Radha these two lines are to be found:—

सारङ्ग नयन वचन पुन सारङ्ग
सारङ्ग तसु समधाने।
सारङ्ग उपर उगल दस सारङ्ग
केलि करथि मधुपाने॥

The word *saranga* is used no less than five times and each time it has a different meaning. Taken in the order in which the word occurs, the meanings are: (1) an antelope, (2) A cuckoo, (3) Cupid, 4) Lotus, (5) A black beetle or bee. Translated, the verses mean:—

"Her eyes are like the antelope's, and her voice is like the cuckoo's; Cupid dwells in the glance of her eyes. Over her lotus-like forehead are ten ringlets like black bees, playfully sipping honey."

The coincidence to which I have referred is that there is a couplet in the Punjabi language with a similar play on the same word *saranga*, and there cannot be the remotest suspicion in either case of either plagiarism or even auto-suggestion:—

सारङ्ग फड़ेया सारङ्ग नूं
जो सारङ्ग बोलया आए।
जे सारङ्ग आखे सारङ्ग नूं
तां सारङ्ग मुख ते जाए॥

In these lines the word *saranga* occurs six times, but the meanings are different from those in the verse of Vidyapati, though in the Punjabi verse there are only three meanings which are twice repeated. The word here means, following the same order as before, (1) peacock, (2) snake (3) cloud, (4) peacock, (5) cloud, (6) snake. The meaning of the verse is:—

"A peacock caught a snake. When the cloud spoke, that is, when the thunder was heard, the peacock cried to the cloud and the snake escaped from the mouth of the peacock."

Of the rhymes that swing to a stately measure part of one poem may be quoted as an illustration. It is a marvel of metrical movement:—

कुसुमबान विलास कानन
केन सिन्दुर रेह।
निखिल नीरद रुचिर दरसए
अरुन जनि निज देह॥
आज देखु गजराजगति
वर जुवति त्रिभुवन सार।
जनि काम देवक विजय वल्ला
विहलि विहि संसार॥
सरद ससधर सरिस सुन्दर
वदन लोचन लोल।
विमल कञ्चन कमल चढ़ि
जनि खेल खञ्जन जोल॥
अधर पल्लव नव मनोहर
दसन दाड़िम जोति।
जनि विमल विद्रुमदल सुधारवें
सौंचि धरु गजमोति॥
मत्त कोकिल वेनु वीना नाद
त्रिभुवन भास।
मधुर हासे पसाहि आनलि
करए वचन विलास॥

"Like the pleasance of the god of Love armed with arrows of flowers is her hair, with the line of vermillion in the middle showing itself like the sun in the midst of thick, beautiful clouds. To-day I have seen the fairest damsel in the three worlds passing with the stately gait of a lordly elephant, moving like the victorious flag of Cupid in the world created by Brahma. Her face is fair as the autumn moon and her eyes are restless like a brace of wagtails playing on a lotus of pure gold. Her lips are tender as new leaves and the glint of the pomegranate seed is in her teeth: it is as if the pearls found in the heads of elephants were arranged in rows on leaves of clear coral sprinkled with ambrosia. When she speaks with a smile all the musical notes of the impassioned cuckoo, the lute and the lyre in the three worlds are arrayed together."

The time came when, according to the tradition recorded in various ancient books, Krishna passed out of the sight and out of the life of Radha. Regarded as an allegory the interpretation of this incident is the estrangement of the soul from the deity and the void following the separation. In his poems dealing with this phase of divine love Vidyapati has sounded all the octaves of the whole gamut of grief and anguish. Krishna left Radha without even bidding her farewell:—

मधु निशा बेली धनि भेलि नीन्द।
मुकिल न गेलें मोहि निठुर गोविन्द॥
जाए खने दितहु आलिङ्गन गाढ़।
जनि जुवार पल्लव सें खेल पाढ़॥

Radha is speaking to a friend :—

"O fair one, I fell asleep in the summer night and cruel Govinda did not even ask my permission when he left. I would have given him a close embrace even as the rising tide clings to the shore."

There is one famous song which is sung everywhere in Bengal even to this day :—

सखि हे हमर दुखक नहि ओर।
इ भर बादर माह भादर
शून मन्दिर मोर॥
झम्पि घन गरजन्ति सन्तति
भुवन भरि बरिखन्तिआ।
कन्त पाहुन काम दारुन
सघने खर शर हन्तिया॥
कुलिश कत शत पात मुदित
मयूर नाचत मातिया।
मत्त दादुरि डाके डाहुकि
फाटि जाओयत छातिया॥
तिमिर दिग भरि घोर जामिनी
थरके दामिनी पांतिआ।
विद्यापति कह कैसे गमा उबि
हरि बिन दिन रातिआ॥

"My friend, there is no end to my grief. In this full rainy season, in the month of Bhadra, my house is empty. The clouds are thick, there is incessant thunder and it is raining all over the world. My lover is gone abroad and cruel Cupid is shooting his keen shafts at my heart. Thunderbolts are falling by the hundred, the glad peacock is dancing passionately, the impassioned frogs and the moorfowl are lifting their voices, and my heart is bursting with grief. Darkness has spread in all directions, the night is fearful and lines of lightning are flashing. Says Vidyapati, how wilt thou pass the days and nights without Hari?"

In another poem Radha says there are means of mitigating the pangs of separation in the summer, but in the rains she is utterly helpless :—

खेदर मोरे कोकिल अलिकुल वारब
करकङ्कन झमकाइ।
जखने जलदे धवलागिरि वरिसब
तखनुक कओन उपाइ॥
गगन गरज घन सुनि मन शङ्कित
वारिअ हरि करु रावे।
दखिन पवन सौरभे जदि सतरब
इह मन इह विछुरावे॥

"I shall chase away the cuckoo, and prevent the black bees from coming near me by jingling my bangles, but what shall I do when the clouds from Dhavalagiri begin to pour rain? I am alarmed when I hear the thunder in the sky and the rain clouds rumble. At the same time, if I escape the fragrance of the south wind in summer, my absent lover and myself may forget each other."

A time came when in the passion and intensity of her grief Radha lost her sense of identity and suffered not only the agony of her own estrangement but also the grief of Krishna at the parting. The *duti* who has proceeded to Muttra to interview Krishna says :—

अनुखन माधव माधव सुमरइत
सुन्दरि भेलि मधाइ।
ओ निज भाव सोभावहि बिसरल
अपन गुन लुबधाइ॥
माधव अपरुब तोहर सिनेह।
अपन विरहे अपन तन जर जर
जिवइते भेलि सन्देह॥
भोरहि सहचरि कातर दिठि हेरि
छल छल लोचन पानि।
अनुखन राधा राधा रटतहिं
आधा आधा बानि॥
राधा सञी जब पुन तहि माधव
माधव सञी जब राधा।
दारुन प्रेम तबहु नहि टुटत
बाढ़त विरहक बाधा॥
दुहुं दिस दारुदहने जइसे दगधय
आकुल कीट परान।
ऐसन बल्लभ हेरि सुधामुखी
कवि विद्यापति भान॥

"Remembering Madhava, Madhava at all times, the fair one has herself become Madhava. Tempted by her own qualities and enamoured of herself, she has forgotten her own condition and nature. O Madhava, this love for thee knows no precedent. Her body is worn by the separation from her own self and it is doubtful whether she will live. Distraught, and with her eyes full of tears, she looks pitifully at her companion and, in a broken voice, incessantly repeats Radha, Radha! When she thinks of Radha she becomes Madhava, and again, thinking of Madhava she becomes Radha. Still there is no abatement of cruel love and the pain of separation is increasing. Says Vidyapati, as a maggot living in a piece of wood despairs of life when the wood takes fire at both ends and there is no way of escape, so, Lord, seems to be the state of the nectar-mouthed one."

The conception that runs like a thread of gold through this remarkable poem clearly and definitely transcends all notions of mortal love. It is the very ecstasy of the agony of the soul seeking union with God. The estrangement here enters upon a dual phase: first, there is the pain of desolation for the soul left destitute; next, there is the realisation of the isolation of the higher Soul which is seeking to draw other loving souls unto itself. There is the alternating consciousness of both the seeker and the sought, the double-edged grief that cuts both ways. There is a confluence of two streams of bereavement; but the waters do not mingle —they retain their individuality and distinctiveness.

The best known and most widely repeated poem of Vidyapati is one in which Radha, in reply to a question of a companion, sums up her experience of love as it is commonly understood and plaintively declares how it fails to quench the longing of the soul. It is a threnody of aching and unsatisfied yearning, but out of it gleams the ever-varying newness and the never-fading freshness of soul-love, as the intoxication of wine represents soul-intoxication in Sufi poesy :---

सखि कि पुछसि अनुभव मोए।
सेहो पिरीति अनुराग बखानइत
तिले तिले नूतन होए॥
जनम अवधि हम रुप निहारल
नयन न तिरपित भेल।
सेहो मधुर बोल श्रवनहि सुनल
श्रुतिपथे परश न गेल॥
कत मधु जामिनी रभसे गमाओल
न बूझल कइसन केल।
लाख लाख जुग हिअ हिअ राखल
तइओ हिआ जुड़ल न गेल॥
कत विदगध जन रस अनुमगन
अनुभव काहु न पेख।
विद्यापति कह प्राण जुड़ाइत
लाखे न मिलल एक॥

"Friend, what dost thou ask me about my feelings? That love and ardour become new every moment even in the describing. From my birth I have looked upon beauty, but my eyes have never been satisfied. My ears have heard that sweet voice times out of number, but the feel of that voice does not linger in my ears. How many summer nights have I spent in pleasure and yet I do not understand what pleasure is like: For lakhs and lakhs of eons I have held him to my heart and yet my heart has not been cooled. Vidyapati says, many who are wise in love are plunged in it, but feeling is not to be seen in any one of them. Not one can be found even in a lakh to soothe the soul."

The word *anubhava* (अनुभव) which I have loosely translated as feeling, is in reality untranslatable. It is one of those words which are peculiar to the genius of a particular language, and for which no accurate or exact synonym can be found in another language. The word itself is in common use and has a plain meaning, but there is a deeper and subtler meaning which baffles translation. It is partly feeling, partly realisation, but in addition there is a subtle something which can be felt but cannot definitely be expressed. It is in this sense that the word has been used by the poet and it holds the key to the poem, because it is to be found at the beginning as well as the end of it. The word was used by Radha's friend in her question so as to get at the root of the matter. The most ethereal among the English poets, Shelley, has treated of Love's Philosophy in lines of surpassing loveliness, in which the deep calls unto the deep and the heights reach out to greater heights :—

The fountains mingle with the river
And the rivers with the ocean,
The winds of heaven mix for ever
With a sweet emotion;
Nothing in the world is single;
All things by a law divine
In one another's being mingle—
Why not I with thine?
See the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven
If it disdained its brother:
And the sunlight clasps the earth,
And the moonbeams kiss the sea;—
What are all these kissings worth,
If thou kiss not me?

This is the loftiest expression of love on earth and also beyond it, the love that is mirrored in the affinities in nature and attunes itself to the music of the spheres. The note which runs like a long-drawn sigh of disillusionment through the verses of Vidyapati refers to mortal love, but there is also a haunting suggestion of that other love between the soul and the deity and which is the theme of our poet. The phrase about the lakhs of yugas is not a mere hyperbole but symbolical of the exclusively Aryan conception of the cycle of life wheeling round and round in a never-ending sequence of incarnations.

There are some hymns in which the poet

addresses Madhava or Krishna as the deity. I shall reproduce a few lines from one of these :—

तातल सैकते वारिविन्दु सम
सुतमित रमनी समाजे।
तोहे विसरि मन ताहे समर्पल
अव मझु हव कोन काजे॥
माधव हम परिनाम निरासा।
तुहु जगतारन दीन दयामय
अतए तोहारि विशोयासा॥
* * * * *
कत चतुरानन मरि मरि जाओत
न तुअ आदि अवसाना।
तोहे जनमि पुन तोहे समाओत
सागर लहरि समाना॥

"Like a drop of water on a hot and parched sandy strand I have remained among wife, children and friends. I forgot thee and gave my mind to them. Of what use are they to me now ? Madhava, I despair of thee hereafter. Thou art the saviour of the world, merciful to the humble; therefore I place my trust in Thee. How many four-headed Brahmas die time after time ! Thou alone art without a beginning and without an end. Other gods emanate from Thee and again enter Thy being, as the swell rises from the sea and again disappears in it."

A fitting conclusion to a tribute of appreciation, however inadequate, to this poet will be the recital of his invocation to the goddess of Energy, an ode of great sublimity :—

विदिता देवी विदिता हो
अविरलकेस सोहन्ती।
एकानेक सहसको धारिनी
अरि रंगा पुरनन्ती॥
कज्जल रुप तुअ काली कहिअओ
उज्जल रुप तुअ वानी।
रविमण्डल परचण्डा कहिए
गंगा कहिए पानी॥
ब्रह्मावर ब्रह्मानी कहिए
हर वर कहिए गौरी।
नारायन वर कमला कहिए
के जान उतपति तोरी॥

"Manifest thyself, O goddess with the glorious thick tresses, manifest thyself: Thou art many in one, containing thousands and filling the battlefield of the enemy! Thy dark form is known as Kali, thy shinning shape is Saraswati. In the nimbus of the sun thou art called Prachanda, the Fierce, and as water thou art known as the Ganges. In the house of Brahma thou art called Brahmani, and Gouri in the house of Siva. In the house of Narayana they call thee Kamala, but who knows thy origin or whence thou comest ?"

The allusion in the second line is to the allegory in which the goddess Kali, in the form of Chandika, destroyed the demon leader Sumbha and the demon army. It is related in *Markandeya Chandi* that armed warriors by the thousand issued from the shape of the goddess, as Minerva sprang full-armed from the brow of Jupiter, and slaughtered the demon army. Afterwards, as this phantom army was disappearing whence it had come, the goddess, who was about to slay the demon chief with her own hands, said to him, "O wicked one, I am alone in this universe, who is the second one beside me?" "दुष्ट, एकैवा ' जगत्यत्र द्वितीया का ममापरा ?" This is the explanation of the whole poem. Sakti, or Energy, is multi-manifest, but it is one and without a second in essence. The antithesis between the dark and bright forms does not imply different entities. The prismatic hues of the rainbow, visibly different, proceed from a single source. Shut out the sun's rays and the rainbow with its variegated colours will disappear. Notable skill has been displayed in the arrangement of the various manifestations of the goddess Sakti. Each one is antithetic of the other and so the group is divided, two by two. To begin with, there are the two forms, one dark and the other bright, one destroying evil and the other the source of all artistic creation Next follow the fierce energy to be found in fire and the sun side by side with the gentle spirit that moves on the waters. We next find the two Saktis respectively, behind Brahma, the creator, and Siva, the destroyer. Finally, there is the Sakti behind Narayana, the nourisher and the sustainer. Different peoples in different parts of the world have realised for themselves, either independently or in subtle spiritual sympathy with one another, the existence of a supreme and first Creator of the Universe, who set the wheel of the Law in motion, and they have called him God the Father. In the progressive and later stages of spiritual thought the Aryans conceived another and a gentler phase of the unresting activity in nature, and realised by the intuition of faith what has now been established by the patient inquiry of science, the existence of a single, dominant Energy out of which all things proceed

and which manifests itself in many conflicting mutually antagonistic forms. On this foundation rest the allegories, some full of beauty and others full of dread, of the many-named and multiform goddess, who represents the female principle in the law of creation and to whom millions in India bow down as God, the Mother.

SOCIOLOGY AND PROGRESS

The Contribution of L. T. Hobhouse to Social Philosophy

By Professor WENDELL M. THOMAS, Jr.

SHOULD sociology confine itself to the attempt to discover the laws of observable social conduct, or should it endeavor also to point out the conditions of human progress, past and future? Can it fruitfully deal with both fact and value? While strongly insisting upon the necessity of distinguishing the facts of evolution from the values of progress, Prof. L. T. Hobhouse, the contemporary English sociologist, publicist and philosopher, would side with those who contend that the chief contribution of the sociologist is his selective or normative investigation and construction of social *values*. The scientist should be broad enough to be a preacher.

In every civilized country today, according to Prof. Hobhouse, "an army of reformers is toiling at the vast and absorbing problem of social progress. But in method, the 'army' looks more like a miscellaneous assortment of guerilla bands, acting without concert, often at cross purposes, sometimes coming into violent conflict, and at best with no clear sense of any common cause." The promoters of Temperance push their program without regard for anything else, and likewise the thrift specialists, the Single Taxers, the apostles of sanitary and housing reform, the Tariff Reformers, the Trade Unionists, Co-operators, Socialists, and Eugenists. Accordingly,

> "To promote unity of aim among men of goodwill and lay a basis of co-operation between those attacking different sides of the social problem is a practical problem of the highest importance."

The need is for sociology, the science that deals with the facts of society as a *whole*, and seeks rationally to discover human value and its conditions; and Hobhouse, backed by his survey of experience and his interpretation of recent political issues, grapples with the problem in his books *Social Evolution and Political Theory*, the Trilogy *The Rational Good*, *The Elements of Social Justice*, and *Social Development* and in his lectures and seminars on *Social Philosophy and Psychology*. As a science, sociology seeks to discover ultimately the conditions of social progress: and in *method*, it does well to follow the scientific steps of biology.

(1) *A Construction of "a morphology,...* a systematic arrangement of types that we find in accordance with their affinities." When Darwin began his work in biology, he found the whole fabric of organic evolution "standing, as it were, ready and waiting for him in the great natural classifications of botany and zoology." Hobhouse, as a pioneer in sociology, had to invent an arrangement. Guided by the inherent logic of the facts, he arrayed mental types according to their control over the natural environment. But as they now stand, both schemes are purely abstract. "To transform the dead, crystallized classification into a living movement," we need *an enquiry into genesis*: do the abstract schemes conform to a real time development? Paleontology replied Yes to Darwin; and history, anthropology and archaeology replied to Hobhouse with a Yes growing fainter and less certain as it travelled towards the remote past, but certain enough in the more recent development to affirm that the scale of types arrayed *logically* according to their control over nature represents also the "*genetic* affinity whereby the types pass into one another" in novel adaptations. With each

type of control over nature we find associated various expressions of social life in art, morality, government, customs, and the rest, all of which together constitute that particular type of society. Such phases of social development must be compared not by chance features of similarity in outer institutional forms, but by their inner purpose and meaning; "It is the *psychological* groundwork that determines the true affinities in a sociological classification." Once we have constructed our living classification,—a biological or a sociological morphology as the case may be, we are prepared for

(2) *An estimation of the morphological process*, in

"a formula of descriptive synthesis. * * * How far and in what direction has it taken us? The biologists have been generally content to follow Mr. Spencer in conceiving evolution as a process from the simple to the complex, or they have regarded it simply as a progressive adaptation of the organism to the environment."

Using the sciences of comparative psychology and sociology, Hobhouse sees in evolution the process of a growing, developing, and harmonizing mind. But the final goal in every science is not mere description, but the discovery of laws, causes, conditions. If then sociology is to be a true science, it must seek

(3) *A determination of the conditions of the process.*

"When, in relation to the organic world, Darwin arrives at the conception of the struggle for existence, the laws of heredity and natural selection, as causes determining the growth of species, he is giving us a theory of the permanent conditions underlying this development."

But when Hobhouse as a sociologist chooses the species *man* that holds to conscious standards of *value*, he is forced to study the conditions of *progress*. But before he can discover its *conditions*, he must define its *nature*; and this is a task for social *philosophy*, involving "a searching inquiry into the first principles of ethics." Let us then follow this double inquiry into the nature and the conditions of progress.

"Progress is a process of the realization of ends of human value, ethical ends." "In the world of thought there is a reality to which preconceived opinion and rebellious emotion alike must bow. When experiment and calculation have spoken, controversy is put to silence. Is there no corresponding reality, no analogous method in the world of practice, and of human values? No one would deny that given a certain End, the means employed to bring it about will be such as will 'really' succeed or 'really' fail...But what of our ends when we have gained them? Do we not find that some are 'really' satisfying, and others 'really' vain and illusory, and if so, must we not admit that there is a reality and an unreality in the world of our desires, and a truth and falsity in our judgments as to what is good? Lastly, if A pursues an end which is very satisfactory to him, but a crushing blow to B,...is there nothing to determine what is just and fair between the parties? It looks, then as if the right and wrong stand to the will much as true and false stand to the judgment...We shall enquire whether there is a Rational, and therefore a demonstrable, standard of values...which we may call the Rational Good."

But

"It is useless to look for anything, call it Practical Reason, Will, or what we may, that stands outside the body of impulse-feeling and controls it."

Reason, or intelligence, assumes control by an inner growth. The primal spring of action is *impulse*, an expression of hereditary reactions. But as the individual meets with experience, impulse becomes guided by the rudder of *feeling*. Now within impulse-feeling, on the ground of past experience, an idea is formed of future experience..."and this idea regulates the act, reinforcing or checking the impulse to perform it." The union of *idea* with impulse feeling forms purposive *desire*, directed to a particular object or end.

Now when desire has attained its object with satisfaction, "there is a harmony between the effort and its result, and the feeling involved in the harmony is one of pleasant tone." The effort of a child to consume a sweet, for example, is not checked but encouraged by the resulting taste. And there is no limit to this harmony.

"Any act or object, simple or complex, near or remote, which stirs feeling, may form the content of an 'experience' we call good or bad."

But since feelings themselves may conflict as when a person feels ashamed for having rejoiced, "*the Good is a harmony of feeling with feeling.*" It is to be carefully noted that this harmony of feeling may be of the most exalted type, and is by no means to be limited to mere bodily affection. The most satisfactory harmony might well be called bliss.

Now the process that realizes this ultimate Good, this all-embracing harmony of feeling is the only process that can ultimately be called progress. And the only process that can continuously realize a universal harmony of feeling is the harmonious development of collective humanity, in which every personality

finds fulfilment. *Social progress, then, is the harmonious development of society.*

2. Now that Hobhouse has found the *nature of progress* to consist in The Realized Good of a harmonious, social development of personality, he is prepared to go on to infer its *conditions.* These he divides into four groups,—(1) physical, (2) biological, (3) psychological, and (4) sociological.

(1) One school claims to find the conditions of social development in the *physical environment*, in climate, food, soil, and the rest. Hobhouse grants that these may contribute variety to social development by determining local peculiarities, but maintains that their general influence is relatively small. Areas which afford security and encourage communication will obviously favour the rise and growth of civilization ; towns will spring up where large numbers of people can congregate ; and a specific climate and food will fix national mannerisms ; but we lack evidence that these factors affect history apart from racial and political movements. Can England's commerce be explained by saying she is an island ? Would the Blackfellows or Pygmies, placed on the British Isles, have duplicated the record of Englishmen ? History shows that the purely physical factor diminishes in importance as the power of man over nature increases : the sea, for instance, at first a barrier, becomes a connector.

(2) The view that the *biological factors* determining the nature of the individual are the chief cause of human development became popular with Darwin, and tended to supersede all others : social progress was supposed to lie in the mating of individual cells, and the breeder of "short horns" knew more about it than the historian. This biological "enlightenment" takes three forms. First. *the struggle for existence between individuals* was assumed to give at a stroke both the facts and the norm of human progress: follow the law of nature, and let the fittest survive ! Wrong in its facts, this doctrine is based on the illusion that the fittest in one environment are also the fittest in any ; the fitness of a man in society to-day is determined by his social, not his biological qualities ; a great inventor or a powerful magnate may be a puny physical specimen. Wrong in its norm, it judges superiority by successful competition which destroys millions of offspring, rather than by successful co-operation which conserves its young, and grows in scope and complexity and strength of organisation. Secondly, *the struggle for existence between groups* was assumed both to display the value of loyal co-operation for the survival of present groups, and to serve as a model of conduct for well-behaved nations. Right in its perception that organization is a source of strength and progress, this doctrine is wrong in setting up the hopelessly self-contradictory norm of inner co-operation with outer competition.

Thirdly, the *Eugenists* seek to improve the stock neither by individual nor by group struggle, but by a *rational* biological selection. Nature produces a variety of individuals, some sound, some defective ; why not destroy a stock that is socially harmful by preventing the mating of the individuals that bear the undesirable strain ? According to Hobhouse, this method is sound, provided (1) we all agree upon what qualities are good for society But lacking this common social philosophy, we can indeed apply eugenics to a limited extent if we all agree with the *careful* Eugenists that we do not want certain ultravicious defects such as feeble-mindedness, insanity, alcoholism, syphilis, or tuberculosis. But since a good quality, often dwells with a bad one,—for instance, since tuberculosis may be the physical defect of an inventive or poetic genius, society could not eliminate the one without depriving itself of the invaluable gift of the other. Accordingly "we must be certain that the stock which we seek to eliminate is so vicious that its removal is a net gain," and "that the vice is irremovable and not dependent upon the conditions which it is within our power to modify." But this certainly is not ours unless we possess a thorough understanding of the laws of heredity : we must learn, for instance, the difference between "small *fluctuations* that are constantly arising and dying away again which we have no adequate ground for eliminating, and definite *mutations* of permanent significance which we have every ground for eliminating.

(2) But in the last analysis, those who rely *mainly* on Eugenics are shutting their eyes to a method both surer and quicker. *Biological* selection is slow ; measuring time by epochs, it is characterized by fixity rather than change ; despite violent natural selections, we see from the Stone Age onward approximately the same human type, even in minor traits

But *social* selection is rapid ; relying on the fact that in one way or another, living things become adapted to the environment in the short or in the long, society can know that as is the social environment, so will men be. Society eliminates by hygiene not individuals but defects, by justice not stocks but misfits. The central fallacy underlying the inefficient method of the Eugenist is the biological conceit that human progress is a matter not of institutions, but of "gametes", that man is merely an individual, instead of an individual-in-society. Thus according to Hobhouse the biological conditions of human development, whether natural or in man's control, are like the physical conditions, almost negligible.

(3) The *psycholgical conditions* are ultimate in social development, for society consists wholly of persons. *Impulse* is primitive, *feeling* is directive, but the valid expansion of life is a function of *intelligence* or *consciousness*, which grows up within impulse-feeling as its organizer, and by clarifying relations, becomes the normal method for dealing with every new and important situation. Thus any condition that favours intelligence makes for progress. But *individual* psychology is insufficient, since man, wiih his members and organization, demands a *social* treatment. Society molds the mind of the individual (1) by the *stimulation* of responses in him to social demands, (2) by the *selection* of congenial character and conduct through social approval and disapproval, and (3) by the *accumulation* of traditions and co-operative organizations. The individual molds the mind of society (1) by his special abilities, sympathies, interests, and (2) by his general demand for attention and co-operation. Since the individual and society are thus interwoven, the conditions discovered by social psychology are simply the individnal side of the social conditions discovered by sociology.

(4) The *sociological conditions* of social development are the institutional embodiment of the principles of the free harmonious growth of the spiritual life. Rights and duties, moral, social and political freedom, personal and social justice, the payment of service and the distribution of wealth, property and industrial organization,—in short, all the institutions of Democracy must be so adjusted as to effect a harmony between the free expansion of the individual, and the common good of society. This application of ethical principles to social structure is

> "in form deductive, but this is not to say that it is an attempt to apply abstract principles without experience. On the contrary, the only valid principles are those that emerge out of our experience, and the function of the highest generalizations is to knit our partial views into a consistent whole."

To sum up, Darwin the biologist finds that the conditions of the organic process are "the struggle for existence, the laws of heredity and natural selection," and probably others ; Hobhouse the sociologist finds that the conditions of human progress are a harmonious order of social institutions, including, of course, the mental effort necessary for its achievement. Darwin started with the supposition of organic modification, conceived the hypothesis of natural selection, and labouriously investigated a great number of situations which showed organic change, to ascertain whether it were always accompanied by "natural selection." Hobhouse starts with the philosophic definition of progress, and tests in turn the physical, biological, psychological, and sociological hypotheses to see which factors accompany progress. Thus Hobhouse not only follows the scientific method of Darwin, but also goes further; and as a sociologist interested in value, in progress, and in the future, he must go further. First, he sets up the ideal of progress; then skilfully selecting from his vast mental storehouse of facts those political and economic conditions that he feels have promoted progress in the past, he arranges them with the tested faith of an expert in an ideal harmonious social order which should minister even better to progress in the future. In thus blazing a scientific trail in the realm of social values, he has rendered humanity a distinct service.

SINCERITY IN SPEECH AND WRITING, AND THE ESSENCE OF TRUE ELOQUENCE

By MISS HETTY KOHN, B.A. (London)

"I spoke a word,
And no one heard ;
I wrote a word,
And no one cared,
Or seemed to heed ;
But after half a score of years
It blossomed in a fragrant deed.
... ...
"Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow."
(John Oxenham ; "A Little Word")

"Of all that is written, I love only what a person hath written with his blood. Write with blood, and thou wilt find that blood is spirit."
(Nietzsche.)

Sincerity in Speech and Writing in Daily Life

IN ordinary intercourse with people, it is not, of course, possible to be always literally sincere. As Moliere cleverly shows in his "Misanthrope," a too ruthless sincerity involves offending our fellow-men and making enemies all round ; and in the farce of our own day, "Nothing but the Truth", we have a still more ludicrous demonstration of the practical impossibility of living even twenty-four hours with our fellow-creatures without telling a single "white lie."

Sincerity, however, is not incompatible either with politeness, hospitality or kindness and is a far more satisfactory policy in the long run than that of flattery. The pleasure of listening to polite speeches wears off as soon as we discover that they mean nothing, and we long for a little sincerity from those around us, even if we have to hear a few plain, unpalatable truths about ourselves. There is great value in being able to see ourselves as others see us, but as our friends are, as a rule, reluctant to give us this opportunity, we have to rely on our enemies for it. With all this, there is no need to be brutal or rude, though to combine frankness with kindness requires considerable skill. When it is a good friend who *in a sympathetic manner* tells us an unpalatable truth or gives us wholesome advice, we may resent it at first, but appreciate it in the long run. This certainly does not apply to such of our acquaintances as find fault with us from sheer bad temper or from a love of fault-finding. There are indeed people who prefer to hear silvery words and complimentary speeches, even when they are fully aware that there is no real friendship behind the empty phrases : they say it sweetens daily life. Dr. Frank Crane, in one of the essays ("Apples of Gold") in his delightful book "Upper Meanings," has the following to say :

"The thing you ought to say is generally the flattering thing. And what you ought not to say is criticism.

"Shall we lie, then ? Not necessarily. There are usually two things to say upon any occasion. Select the pleasing one.

"Even if you have to twist the truth a little —well, if the only time you twist it is to bring pleasure and to stir up love, you are to be congratulated.

" 'I would much rather have an enemy who makes me a delightful compliment of which he believes not a syllable,' avowed a sincere woman 'than a friend who says disagreeable things to me under pretext of doing so for my own good'."

We agree with Dr. Crane in as far as there are some occasions when to tell a lie is more merciful than to tell the truth. We lie to the patient on whom the doctors have pronounced the death sentence—we conceal from the aged parent the news of the death or disgrace of a distant son or daughter, in order to save his last few weeks on earth from the despair into which the news would cast him. A song entitled "The Truth or a Lie," which was sung years ago, gave eloquent expression to this theme In fiction, too, some instances have become classical. We respect the nun in Hugo's "Les Miserables" who, to give Valjean, the ex-convict, a chance to escape and lead a better life, lies to the officials who come to search for him---the first untruth she has ever told. In one of Carmen Sylva's Roumanian stories,

too, the mother tells her first lie, and goes to the length of swearing falsely with her hand upon the venerated family icons, to reassure her son of the supposed fidelity of his adored young wife : he believes his mother, because he has such faith in her unimpeachable honesty, and it saves him from suicide. Again, have we the heart to disagree with Dickens when he says that "there are some falsehoods on which men mount, as on bright wings, towards Heaven"? (Tom Pinch sacrifices his last ten shillings for Martin Chuzzlewit to take to America. Had Tom confessed that they were his all, Martin would never have accepted them.) Even in every-day life a "white" lie calculated to give genuine pleasure might be permissible—but inspite of all this, we cannot agree with the lady cited by Dr. Crane.

Let us desire sincerity as a general rule, and friends around us on whom we feel we could rely in the hour of need. When Dr. Crane goes on to say : "Disarm the brutal commonplace ! Spin rainbows in your days, and hang coloured lanterns in your nights, if you do not want ruthless Disgust to trample all your roses and desecrate your dreams !" we cannot but feel that it is sincerity, and not flattery, which will give us the more lasting rainbow and the brighter coloured lantern to illumine our path through life.

It is often irksome to the sincere individual to have to go through with the polite formulae of pressing a tiresome guest to stay on, or to express his admiration for a gift which is unsuitable and utterly useless to him. One remedy is surely to cultivate as far as possible that generous attitude towards the guest or donor which makes the best of the person, and by "drawing him out" will actually make the painful duty of entertaining him into a pleasure, or which, in the instance of the gift, takes the good will for the deed.

The fact is that a great proportion of the polite "white" lies usually resorted to on these occasions, are entirely superfluous. Let us refrain, by all means, from hurting the feelings of our friends, but why, when an unwelcome visitor apologises for having stayed so long, should we think it incumbent on us to overwhelm him with extravagant assurances that among all our acquaintances it is precisely he whose company gives us the greatest pleasure ? A friendly "Not at all. Come again whenever you feel inclined" is quite sufficient. Let us steer clear of flattery at least as far as is humanly possible.

It is maddening to be praised by outsiders for some good quality which we feel we do not possess, while our real merit goes unappreciated. It is also irritating in daily life when people tender us flattering invitations or make us promises which, as time shows, they never meant seriously enough to intend to carry out at all. They perhaps meant them at the moment when they made them, but gave the matter no further thought. Insincerity in pretty things such as invitations, is especially galling when coming from a person we esteem. The object of the invitation may be trifling enough in itself, a walk, a drive, or a tea-party,—yet the "victim" cannot help feeling wounded. He feels lowered and cheapened in his own estimation, for at the time, the friend thought him worth inviting—unless (worse still) the invitation was a mere polite phrase—whilst later he did not think it of sufficient consequence to refer to the invitation again ! We are reminded of the cartoon in "Punch" where one man constantly tells another that he is going to invite him to dinner, and enquires minutely as to the address of his office, but does not trouble to make a note of the friend's telephone number.

Much insincerity in ordinary conversation is due to the reluctance of many people to confess that they do not know a certain thing which they are asked. This is a strange weakness, for there is no disgrace in a man's not being a walking encyclopaedia. The maxim of the mediaeval rabbis, quoted in the previous article in connection with sincerity in religious belief, might well be adopted for every-day conversation. It is : "Learn to say : I do not know." We know many persons who, rather than bring themselves to say those four fatal words, will, in their desire to appear well-informed and "important," give grossly inaccurate or exaggerated or indeed, purely imaginary information on any given topic. Needless to say, we soon discover this tendency in our friends, and after being misled once or twice, are on our guard not to accept their statements as gospel truth.

In letters, gushing sentimentality is never really eloquent. While in conversation it is often possible to detect the false note of insincerity in the person's voice and facial expression, in letters it is sometimes difficult

to distinguish the wheat from the chaff. Hence the reticence of a genuine person in writing letters of congratulation or condolence : he rejects each "suitable" phrase of convention as hackneyed and likely to give the addressee the impression of being mere commonplace compliment.

The custom, still so prevalent in Britain, and now in vogue in certain circles in India, of sending greeting cards to friends and acquaintances at Christmas or the New Year, calls for tact in the selection of the verses printed on the ready-made cards. The main idea is to exchange cards with friends just for remembrance's sake at the festive season, and one might, therefore, argue that the wording of the cards does not much matter. However, the recipient involuntarily attaches a personal significance to the sentiment expressed in the verse, and the greeting will for this reason be far more eloquent if the sentiment is appropriate to the degree of intimacy between the two friends. To receive a card with a picture of ivy leaves (an emblem of constancy) and a verse referring to love and friendship and to precious memories of the golden past, is gratifying when it comes from a dear friend, but strikes a false, jarring note when sent by a new or casual acquaintance. When the two acquaintances are of opposite sexes, matters are still further complicated. For instance, a card bearing the following verse by J. G. Holland, beautiful in its simplicity, will be appropriate only from a good friend :

"Where true love bestows its sweetness,
Where true friendship lays its hand,
Dwells all greatness, all completeness,
All wealth of every land."

Again, in the matter of farewell speeches, presentations, or demonstrations in the nature of a "send-off," the person desirous of paying a genuine tribute to him whom he esteems, finds himself in a quandary, for he knows that it requires consummate tact to pay this tribute gracefully without seeming to flatter or to offer mere officious incense The German, for instance, does not hesitate to bombard the hero of the "farewell" with bouquets of flowers, which custom is more in line with our Indian way of doing things than the undemonstrativeness of the Englishman. Such customs are liable to abuse, and become a nuisance. The sincere person should, however, overcome his reticence, for, as it is but human for a person to enjoy receiving tributes of true appreciation, why should we not do honour *during his life-time* to the person who has won our esteem and affection ? As the French poet says, every farewell is, in a sense, death to those one loves, for the tenure of life is uncertain. It would be a happier world if more flowers were offered to the living, and not only to the departed ! The risk is that ultra-sincere persons, in their anxiety to avoid the very appearance of ostentatious flattery, may perchance only succeed in embarrassing the recipient instead of giving him pleasure.

The essence of true eloquence Having touched on the lesser aspects of eloquence namely, in conversation, letter-writing and social life, we come now to eloquence proper, namely, in speeches, lectures and sermons, and in books.

Among the ancient Greeks, eloquence played a far more prominent and vital part in public life and actual politics than it does in any country to-day. 17th century France, an age of excellent orators, lamented this decreasing role of eloquence. Nevertheless, apart from oratory and books, there is no gainsaying the importance of eloquence in the legal and teaching professions and in the commercial world.

True eloquence, whether in speech or writing, whose effect is to be lasting, must have complete sincerity as its basis.

Though earnestness is the first requisite, for the orator or writer must have something to say, mere hysterical enthusiasm is not sufficient. In the case of a canvasser, the enthusiasm may, indeed, suffice to carry the hearer off his feet and induce him to purchase the article---whether he regrets his purchase afterwards or no. Similarly the fiery earnestness of preachers at religious revival meetings has been known to effect the "conversion" of hundreds of people—but in how many cases is the conversion a lasting one ?

To attain true eloquence the orator (or writer) must put various restraints on the flow of his words.

Adaptation of the diction to the subject, and also to the minds of the audience or the public is a preliminary requirement, and the fact that this is so often forgotten, accounts for much waste of even the finest eloquence.

The arrangement and presentation of the subject must be clear and logical. The words must be selected carefully to convey the right shade of meaning, and any ambiguous expression rigidly excluded. "A sentence

that needs explaining," said Voltaire, "is not worth explanation : its one duty is to present a fact."

It is partly the presence of ambiguous expressions and obscure metaphors which render the esoteric mysticism of some of the modern poets meaningless to the ordinary mortal. We would not wish to be as caustic as Lessing who in his fable of the nightingale and the lark, suggests that there are poets who, like the lark, soar far from the earth to sing, so as not to be heard, but perhaps it is difficult for the ancient idea that "the gods love that which is dark and concealed," to die !

Sometimes it is the language itself rather than the individual orator, that is responsible for a vague or misleading term. It is the task of the orator to see that none but the right impression is conveyed to the minds of the audience. An illustration is furnished by a paragraph in the recent issue of a German Catholic review, which deprecates the coining of a new and euphemistic word "Freitod," i. e., "voluntary death" instead of the usual word "Selbstmord" (literally "self-murder") for "suicide." The objection is that the new expression has an attractive and heroic ring about it, suggesting that man's life is in his own hands, to be disposed of or ended as he (and not Providence) thinks fit; it is pointed out that the new word invests the suicide with the false halo of courage, making a hero and a martyr of him ; and that, if allowed to obtain a firm footing in the German language, the word will contribute to the false notions of liberty prevalent now-a-days. As the paragraph points out, he who ends his own life is in any case a coward who had not the courage to face out his life's battles, or at best a fool who lost his head during temporary stress of circumstances, so that he should be blamed or pitied, but not glorified as a hero of liberty.

The objection is not pedantic: it is merely sound psychology—and in the case of an entirely new word for an abstract idea, it is after all in the hands of the orators and writers whether the expression is to become common property or not.

Figures of speech must be sparingly used, and each one must be appropriate. No great orator will allow a metaphor in his discourse unless it really drives a point home. In the words of Pascal, "It is not enough that a thought or illustration be intrinsically beautiful ; it must be appropriate to our subject, in which nothing ought to be excessive and nothing deficient."

In commenting on a line in one of Corneille's plays ("Polyeucte") where the paraphrase "the enemy of the human race" is used instead of "the devil," Voltaire, the apostle of simplicity, points out the appropriateness and dignity of the phrase in the context, and says that the word "devil" (diable) would have been ludicrous : for, the popular notion of the Evil One is a monster with horns and a long tail, whereas "enemy of the human race" conjures up a terrible being who presumes to do battle with God Himself.

"When a word presents an image which is base, disgusting or comic ennoble it by accessory images ; but do not attempt to add vain grandeur to an idea which is imposing in itself. If you want to say that the king comes, say : 'The king comes'—do not imitate the poet who despising these words as too commonplace, said : 'The great monarch wends his majestic steps hither.' "

Simplicity is the golden rule of the best speakers and writers. Voltaire, when complimented on his fine phrases, broke out angrily : "My fine phrases ! Know that I never composed a single one in my life." French prose-writers rarely depart from the golden rule. Among British authors, the works of George Eliot and R. L. Stevenson may be cited as patterns of a dignified simplicity worth emulating by aspirants to literary perfection. Among present-day novelists, W. J. Locke and Compton Mackenzie might be mentioned. As regards public speaking, our University undergraduates, and graduates too, might to advantage take the restrained eloquence of the Hon. Srinivasa Sastri as their model, and also adopt the same principles in their essays. The following quotations speak for themselves :

"Refrain from trying to be witty ; depict truthfully, and your work will be delightful. Consider that you are suffocating your child by too many caresses. The greater your simplicity, the less will be your desire to shine; make straight for the point ; say only what is essential."
(Voltaire : Letter to Cideville)

"……The slightest affectation is a vice."
(Voltaire : Letter to a lady)

Brevity, too, is the aim of the elite in the field of eloquence, though some themes naturally require longer treatment than others. We need not necessarily be as zealous in brevity as Joubert, who was tormented by the ambition to put "a book into a page, a page into a phrase, and a phrase into a word," nor take literally the advice of Sir John Adams to his students, namely, to use our

words as sparingly as if they cost a rupee each as in a cable message, but brevity is a difficult art worth acquiring. Calvin, a less impetuous orator than Luther, prided himself upon the brevity of his style. Pascal, whose discourses were most impressive, realised that "continued eloquence wearies." The majority of audiences are unable to concentrate on one subject for an indefinitely long period: but this is a fact ignored by many preachers and lecturers, judging by their "long-windedness" and unreasonable claims on their hearers. The essays of Dr. Crane in "Upper Meanings" dealing with life and conduct are models of brevity. Such themes require brief treatment, for in the hands of a moralist devoid of humour, they become dry and dull. Scarcely any essay in the above-mentioned book exceeds 800 words, and many contain less than 150 words. Every novelist knows how much more difficult it is to write a good short story than to spin out a yarn according to his fancy.

Superfluous words are an unforgivable sin, for the sole duty of words is to convey ideas. The sarcastic criticism of Voltaire on the "Academie francaise" might be quoted in in this connection :

"The necessity of speaking, the embarrassment of having nothing to say, and the desire to gain a reputation for wit, are three things which are capable of making even the greatest man ridiculous."....."Unable to find new thoughts, they have searched for new phrases, and speak without thinking, like people making a pretence of eating, while they are perishing of inanition.

"Instead of there being a rule in the French Academy to have all these speeches printed, they ought to make a rule of not printing them."

Repetition is inexcusable except where the speaker wishes to emphasize a point by presenting it again in a different way. Summing-up is, of course, not included in "repetition."

Exaggeration is allowable only in rare instances, as for example, to give proper perspective to the main idea of a drama.

Eloquence depends for its effectiveness also on the *conscientious care* which has been bestowed on his work by the orator or author. When men of genius find it necessary to devote time to the preparation of their speeches and to revise their manuscripts, speakers and writers of a lesser order need not disdain to do so. Earl Curzon, it is said, wrote out his speeches beforehand, carefully deciding upon each word, and memorising the whole manuscript. Mr. G. Bernard Shaw tells us that he sometimes re-reads a page twenty times before he considers it ready to go to the printer. Such matters as the choice of titles do not always receive the attention they deserve. As Pascal says, "the last thing which one finds in composing a work, is to know what to put first."

The two quotations given below need no comment :

"For every four words that I write I delete three."
—Pascal

"They think they err, if in their verse they fall
On any thought that's plain or natural.

Would you of everyone deserve the praise?
In writing vary your discourse and phrase.

Take time for thinking; never work in haste;
And value not yourself for writing fast.

Gently make haste, of labour not afraid;
A hundred times consider what you've said;

Polish, repolish, every colour lay,
And sometimes add, but oftener take away."
(Boileau: "Art of Poetry" translated by Soame)

The *criteria* of eloquence are its convincingness, and its power of creating a permanent impression and really touching the hearts of the multitude. Poetry, the novel and the drama have often achieved, by their pathos, what oratory pure and simple could never have achieved. The public, like children, desire a parable. It took a Charles Dickens to awaken Victorian England to the abuses in schools, workhouses and prisons — true eloquence backed by sincerity and a definite untiring purpose. It would be difficult to think of any treatise which could plead more eloquently the cause of the down-trodden Jew in mediæval Europe than the few lines in "The Merchant of Venice" :

".....Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? if you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we no't die? and if you wrong us, shall we not revenge?'

In the realm of non-fiction, the telling dicta, the "winged words" which are involuntarily remembered by hearer or reader, are often, though not necessarily, the mark of the cream of eloquence. A book on an abstract subject, interesting and well-reasoned out though it may be, cannot but gain in

impressiveness if it contain a few sentences in which certain of its ideas are crystallised. To take, by way of illustration, a book on teaching ("Education for Self-realisation and Social Service, by Frank Watts), the reader, especially if he is a teacher himself, will remember and be inspired by such sentences as :—

"Make the vague idea clear, the clear idea attractive, and the attractive idea convincing."

"Faith (i.e., in one's vocation) and force are as clearly identical as doubt and debility."

Eloquence, then, noble art though it is in itself, shines brightest when it serves as the companion and adornment of Truth, or as a guide to the seeker after Truth—Truth in its highest, widest, and most abstract meaning, Verity, the ideal—or goddess, if you prefer—worthy of lifelong pursuit, even though absolute Truth be elusive and unattainable. As example, however, is better than precept, the following one, quoted by Carlyle in an "Essay on History" ninety-seven years ago, will serve our purpose admirably :—

"The old story of Sir Walter Raleigh's looking from his prison-window, on some street-tumult, which afterwards three witnesses reported in three different ways, himself differing from them all, is still a true lesson for us."..."Raleigh took up the manuscript of the second volume of his history, then just completed: 'How many falsehoods are here?' said he. 'If I cannot judge of the truth of an event that passes under my eyes, how shall I truly narrate those which have passed thousands of years before my birth; or even those that happened since my existence? Truth, I sacrifice to thee!' The fire was already feeding on his invaluable work, the labour of years: and he calmly sat till it was utterly consumed, and the sable ghost of the last leaf flitted up the chimney."

It is perhaps advisable, after all that has been said in this and the preceding article, published last year in the November number of this Review, to point out that we in no wise undervalue the importance of true eloquence. Eloquence is beautiful and desirable, and there is always scope for it in this world of suffering and injustice; but it must be the genuine article, pure, and free from the debasing elements of insincerity and excessive adornment. Cheap, false eloquence not only misses its mark, but serves to confuse the minds of the hearers, thus contributing to mental insincerity, the very evil we wish to avoid.

PHYSICISTS AT THE VOLTA CENTENARY CONGRESS

Translated specially for the Modern Review from the Italian Journal "Voltiana"

ARNOLD SOMMERFELD—Professor of Theoretical Physics in the University of Munich, Bavaria, Germany. A great physicist and mathematician. He has made very notable contributions to the solutions of fundamental problems in the field of electricity, hydrodynamics, light and relativity. His works on atomic physics have exercised a great influence on the progress of that subject. He is the most popular teacher of Physics in Germany, and can count amongst his students the majority of the younger generation of rising German Physicists.

ASTON, F.W.—of the Trinity College, Cambridge, one of the most gifted pupils of J. J. Thompson, discoverer of the "mass-spectrograph", with which he proved that atoms of all elements have integral weights, and thus extended the theory of isotopes to the non-radioactive elements. Nobel Prize man (1922).

HALL, E.H.—Professor of Experimental Physics in the Harvard College. Made a special study of electrical, thermoeletrical, and thermomagnetic phenomena. Discoverer of "Hall Effect."

DEBYE, P.—Professor of Theoretical Physics at Zurich; now called to the chair of Experimental Physics at Leipzig. He is thus a "Physician Complet" in the language of Langevin. His greatest contributions are on the Theory of specific heat, on X-rays and on the formation of molecules.

[Debye is a Dutchman by birth, was first professor at Gottingen, then at Zurich in Germany. Now he has been called to fill up the chair of Experimental Physics at Leipzig in Germany. The reader will note how in European countries, particularly in Germany and Switzerland, University chairs are filled up irrespective of questions of nationality, and birth. He will also note that such a thing as applying for a post is unknown. Posts are always offered to the most deserving candidates].

Professor Debye is a very versatile man and can talk English, German and French very fluently.

JANET, P.A.M. Director, Ecole superior, Paris, has done important experimental work for systematizing the units of electricity, and proving that the ratio of the two units is equal to the velocity of light. An electrotechnician of great fame.



Pietro Debye

CABRERA, B.—Professor of Experimental Physics at the Uuiversity of Madrid, Spain. Has made a deep study of spectra of elements, and with his colleagues has made systematic study of magnetic properties of elements and compounds. To Cabrera is due the great impetus given to the study of Physics in Spain. One of his pupils, Catalan, has made the most notable contributions in spectroscopy in recent times in the discovery of multiplets.



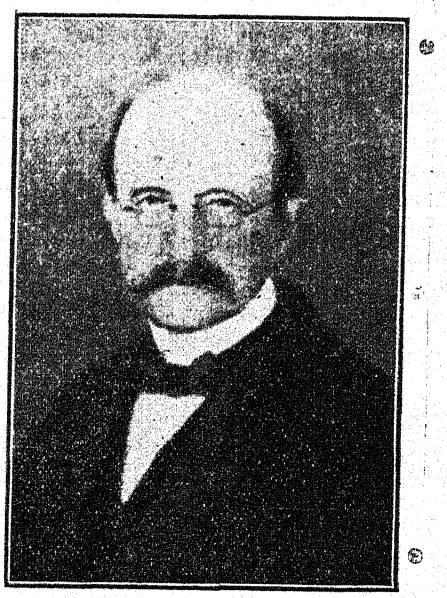
Paul Andre Marie Janet

LANGMUIR, I. Chief of the Research laboratory of the General Electric Company of Schenechtady, New York, U.S.A. Experimenter and Theorist combined, he has made fundamental contributions to the problems of emission of eletricity from hot filaments to problems of adsorption and diffusion, is the inventor of the "Langmuir Pump" and has made numerous contributions to technical Physics. Has recently produced flames of atomic hydrogen in which temperatures of 6000°c are reached.



Arthur E. Kennelly

EHRENHAFT, F.—Professor, and director of the 3rd physical institute of the University of Vienna. Has made a special study of the properties of Ultra-Microscopic Particles. Inventor of very fine experimental method for the study of Brownian



Max. K. E. L. Planck

movement of the properties of colloids, of the action of light on submicroscopic particles; he has gathered round him a numerous band of students with whom he is contesting the usually adopted fundamental conception of the atomicity of Electricity. He may be called the 'Doubting Thomas' of the present age.



Guglielmo Marconi

KENNELLY, A. E.—Professor of electro-technics in the Technological Institute of Boston, U. S. A. Has a large number of works on the application of mathematics to electro-technical problems. Has made numerous contributions of great Technical value to problems of alternate currents. One of the first to recognize the existence of an ionised layer in the upper atmosphere of the earth for explaining the phenomena of propagation of Radio-waves (Kennely Heaviside-layer.)

PERUCEA, E.—Professor of Physics in the Polytechnique Institute of Turin. Has made very good contributions to the field of optics and electricity.

SOMIGLIANA, C.—Professor of mathematical Physics in the University of Torino, has exercised a profound influence on the coming generation by his teaching. Has made very important contributions to the mathematical theory of Elasticity and to the theory of the figure of the Earth.

WEISS, P.—Professor of Experimental Physics and Director of the physical Institute Strassburg, Alsace, has made very fundamental researches in the theories of magnetism.

BRAGG, W. L.—Professor of Experimental physics in the University of Manchester, has made fundamental contributions for studying the structure of crystals with the aid of rays. With his father Professor W. H. Bragg, he discovered the reflexion of X'rays from crystal surfaces. Nobel Prize man with his father in 1915 and probably the youngest Nobel Laureate at that time.

PLANCK, M.—Professor of Theoretical physics in the University of Berlin. Author of numerous profound researches in the thermo-dynamics, radiation and problems of dissociation. He is best known as the author of the most revolutionary and at the same time most fruitful conception in modern physics, viz., The Quantum Theory of Radiation.

MARCONI, G.—One of the scientific glories of Italy and of the world, known far beyond scientific circles as the discoverer of Wireless Telegraphy. He is not only a great inventor but also a great philanthropist.

CANTONE, M.—Professor of Experimental Physics in the University of Naples. Has made fundamental researches on magneto-elastic phenomena.

MAJORANA, Q.—Professor of Physics in the University of Bologna, and President of the Reception Committee of the Congress. He has made very important researches on Gravitation, on Contact Electricity, on Double Refraction in liquids caused by a magnetic field, and on Radio-telephonic transmission by Ultra-violet light.

TOLMAN, R. C.—Professor of Physical chemistry and mathematical physics in the Technical institute of Pasadena, California. Has made numerous contributions to problems of physical chemistry, thermodynamics and statistical mechanics.

BRILLOUIN, M.—Professor of mathematical physics at the College de France, Paris. Has got very important contributions to problems of dissociation, on thermodynamics and many problems of mathematical physics.



Quirino Majorana

VON LAUE, M.—Professer of Theoretical Physics in the University of Berlin. Discovered the diffraction of X-Rays by crystals in 1912 and thus once for all settled the nature of X-rays. Nobel Laureate in 1914. Theoretical Physicist and mathematician of great power, he has illuminated by his researches many dark problems in optics, thermodynamics, electricity and relativity.

WAGNER, K. W.—President of the Imperial Department of Telegraphic Technology, Germany and honorary Professor at the Charlottenburg Polytechnique. Profound investigator in numer-

ous branches of electro-technology, he has particularly devoted his activity to transmission of signals by electromagnetic waves, and to the study of suitable conductors and dilectrics.

GERLACH, W.—Professor of Experimental physics in the University of Tubingen in Germany. One of the ablest experimenters in the field of Optical and Atomic Physics. Along with Stern, he has proved that all atoms are miniature magnets with definite magnetic moments.

EDDINGTON, A. S.—Plummian Professor of Astronomy at Cambridge, England. A mathematical physicist of great fame. He has made a profound study of the theory of Relativity which he has made popular by his writings. He has made a deep study of the astronomical consequences following from the theory of the electronic structure of matter, has formulated a theory of stellar systems under radiature equilibrium, combines intuition with mathematical sagacity.



Max. Von Laue

AMADUZZI, L.—Professor of Experimental Physics in the University of Parma, Italy. Has made very important contributions to Photo-electricity, was one of the earliest collaborators of A. Righi.

FRANCK, J.—Professor of Experimental Physics, University of Gottingen, Germany. Has performed experiments of great value for studying the ionisation of gases and of solving the problems of chemistry with the aid of modern knowledge in atomic physics. Nobel Laureate in 1925. One of the greatest experimental physicists of modern Germany.

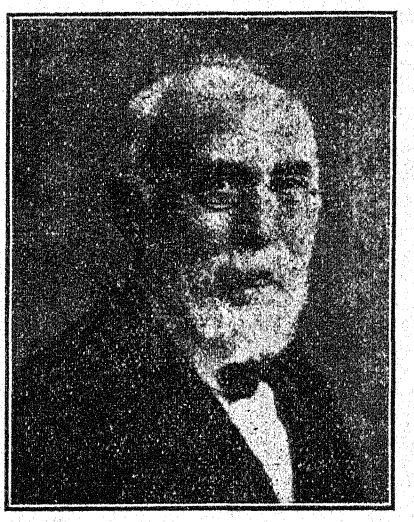
DUANE, W.—Professor of Biophysics in the University of Harvard. Has made very important contributions to fundamental problems in X-ray spectroscopy.

FERMI, E.—Professor of Theoretical Physics in the University of Rome. One of the youngest members of the Congress (he is only 28); he has risen by his brilliant original contributions to be one of the ablest Physicists of Italy. Author of the Fermi (Dirac) statistics in thermodynamics; he promises to become one of the ablest physicists of the world. Has also performed experiments of great value in the domain of thermo-optics.



Robert Andrew Millikan

SMEKAL, A.—Professor in the second Physical Institute of Vienna. Has made very notable contributions to the structure of matter, to thermodynamics, quantum theory and emission and microstructure of X-rays.



Hendrik Antoon Lorentz

FRAENKEL, J.—Professor of Theoretical Physics in the Polytechnique Institute of Leningrad, Soviet Russia. Has made very important contributions to electrodynamics and atomic physics. His con-

tributions are marked by a boldness of conception and fineness of execution.

LA-ROSA, M.—Professor in the University of Palermo, Sicily. He has made numerous important contributions to spectroscopy, General Optics, and theory of alternate currents.

ZEEMANN, P.—Professor of Physics at Amsterdam, Holland. One of the most eminent persons in the scientific world, his experimental studies have a profound influence on the progress of our knowledge of the structure of matter, and propagation of light in matter. Father of magneto-optics and discoverer of Zeemann-Effect. He was awarded jointly with H. A. Lorentz the first Nobel Prize in 1902.

MILLIKAN. R. A.—Director of Norman Bridge Laboratory, Pasadena, California U. S. A. One of the ablest experimenters now living. Has made very fundamental researches on Photo-electricity and studied its connection with Volta effect. Has



Meghnad Saha

made the most accurate determination of the fundamental electronic charge with the simplest apparatus. Has bridged the gulf between ultra-violet light and X-rays with his vacuum spectrograph. In recent years has been studying the "cosmic rays' or highly penetrating rays coming from space. Nobel Laureate in 1923.

GIANFRANCESCHI, G.—Professor of Physics at the Pontificial Gregorian University. Has made numerous researches in different branches of physics.

LEVI-CIVITA, T.—Professor of Rational Mechanics in the University of Rome. One of the most genial mathematical physicists of our time. His researches are of profound significance and of quite definite character, and are dedicated to the most important problems of applied mathematics. He has made contributions to the generalised theory of relativity, to hydrodynamics, electrostatics and electromagnetism. Einstein's theory of generalized relativity would have been impossible but for Levicivita's contributions to absolute Differential Calculus.

BORN, M.—Professor of Theoretical Physics in the University of Gottingen, with a profound grasp of the most important problems of Physics. He has brought to bear upon them his unique powers of mathematical analysis, and has exercised a profound influence on the course of events. His ideas on crystalline structure and their application to thermochemical problems constitute a very genial and fundamental contribution of the present decenium. One of the founders of quantum mechanics, he has drawn round him a large number of students.

LORENTZ, H. A—Emeritus Professor of Theoretical Physics in the University of Luden, Holland, and one of the *masters* of modern physics. His researches on the influence of magnetism on the emission of light led to the discovery of 'Zeemann Effect' in 1897, for which he was awarded the first Nobel Prize in 1902. A most expert mathematician, he has enriched Physics with most important contributions in the theory of Relativity, in electron theory and created a very active school about him.



William Robert Wodd

SAHA, M.—Professor of Physics in the University of Allahabad, India. Theoretical Physicist of no common merit, he has drawn the attention of the whole scientific world by his researches on the interpretation of spectra of stars. By his happy intuition in this field, he has opened a way for a most notable number of researches of the greatest interest for applied and pure physics and Astrophysics. In recent years he has dedicated his studies with great success to the structure of spectra and internal constitution of atoms.

WOOD. W.R.—Professor of Experimental Physics in the University of Baltimore, U. S. A. and one of the most original minds at present living. He has enriched Physics with numerous experimental investigations of fundamental value to which he was led by mere intuition before there was any theory to guide him. Amongst his numerous researches may be mentioned—investigations on the

Fluorescence spectra of vapours, studies on absorption spectra, fundamental researches on interference and diffraction of light, invention of a new method of tricolour photography, and in recent times an apparatus for producing high frequency sounds by means of which he can kill fish from a distance.

MAC LENNAN, J. C.—Professor of Physics in the University of Toronto, Canada. He has a series of profound researches on Radioactivity and spectroscopy. In recent years he has carried out a series of brilliant experiments on the origin of the auroral spectrum, which are sure to increase materially our knowledge of the upper layers of the atmosphere.

KRAMMERS, E. A.—Professor of Theoretical Physics in the University of Utrecht, and one of the genial collaborators of Bohr in the study of modern theories of Atomic structure.



Niels Bohr

GRINEISEN, E.—Sectional Director of the Physico-chemical Reichsaustalt, Berlin, and at present Professor of Physics in the University of Marburz. Has made very important contributions in the domain of Electrotechnics and their application to optics and methods of measurement. He is an authority on the physical properties of metals and has materially advanced our knowledge about them.

AMERIO, A.—Professor of Experimental Physics in the University of Pavia. He has made important contributions on the determination of the temperature of the Solar Photosphere and on the emission spectra of elements. An inventor of very delicate self-registering instruments.

DUKE DE BROGLIE, M.—Paris. One of the ablest experimenters in the domain of atomic and molecular Physics. He has made very extensive researches on characteristic X-ray spectra of elements, and has made many discoveries regarding B-ray emission from radioactive elements. A great worker on the internal structure of atoms.

GIORGI, G.—Professor of Mathematical Physics in the University of Cagliari, Sardinia. Has made very important investigations on the Ratio between electrostatic and electromagnetic units of electricity.

RICHARDSON, O.W.—Professor of Physics in the University of London. His fundamental researches on thermoionics have opened a new chapter in Physics and made possible the advent of the three electrode tube without which wireless telephony would have been impossible. He is a profound student of the Electron Theory of matter, and in recent years has dedicated his energies to the systematisation of molecular spectra of Hydrogen.

BOHR, N.—Professor of Theoretical Physics and Director of the Institute of Theoretical Physics at Copenhagen. Nobel Laureate in 1922. Author of the first successful theory of the hydrogen spectrum and of a profound series of researches dealing with the structure of matter, his ideas have dominated the whole scientific world for the past decinium. They have stimulated researches, on the structure of matter, and the origin of spectra all over the world, and have left a lasting stamp on the course of progress of the physical science. He has gathered round him an enthusiastic band of students from all parts of the world, including even aristrocratic England and Germany.

COTTON, A.—Professor of Physics in the Sorbonne, Paris. He has made very important researches on Optics, on the ultra-microscope, on double refraction in matter under the influence of electric and magnetic fields.



Sir Ernest Rutherford

RUTHERFORD, SIR, ERNEST,—Professor of Physics in the Cavendish Laboratory, Cambridge, and President of the Royal Society, London. One of the most distinguished experimental physicists of ours and of all times. For his first successful theory of Radioactivity, he was awarded the Nobel Prize in 1908. His experiments led to the nuclear theory of the atom which is now accepted all over the

world and form the cornerstone of the present-day atomic physics. In recent years he has been engaged on the artificial disintegration of atoms, with a view to determine the structure of the nucleus. Founder of a new school, he has gathered round him a brilliant gallaxy of workers in Physics.

STERN, O.—Professor of Theoretical Physics in the University of Hamburg. In addition to his contributions in Theoretical Physics he has, in collaboration with Gerlach, worked out a very ingenious and fruitful method for determining the magnetic moments of atoms.



Debendra Mohan Bose

COMPTON, A. H.—Professor of Physics in the University of Chicago. His name is best known for the discovery of "Compton Effect," which proves the corpuscular nature of radiation in a most straightforward and convincing way, has besides made numerous contributions to the structure of crystals; to the theory of T-rays, to the theory of absorption of radiation by matter. Professor Compton had been in India in 1926 when he was invited by the Punjab University to deliver a course of lectures on the relation between matter and radiant energy.

HEISENBERG, W.—The Benjamin of the Congress, being only 26 years of age. One of the most gifted students of Sommerfeld and Bohr. He has been already called to the Chair of Theoretical Physics in the University of Leipzig. Heisenberg has been engaged on his researches on the structure of atoms and origin of spectra only for the last three years, and he has already excited the wonder of the scientific world by the originality of his ideas and the fertility of his conceptions. His works along with those of Pouli, have led to the explanation of complicated spectra, and of the Periodic Classification of elements.

[Educationists and particularly authorities of Colleges in Bengal may take a lesson from the career of this young man with regard to their policy in the matter of appointments in educational services. In Germany the usual age at which a man is called to a full-fledged chair ordinarily varies from 35 to 40, and he has to pass through successive stages of assistant lecturer, assistant Professor to a full-fledged Professorship. But the only test for promotion to a higher grade is "efficiency" and if a particular man is found efficient he may be promoted to the highest posts over the heads of men much senior to him in experience and service. Heisenberg has been called to the chair of physics in one of the oldest and most renowned of German Universities, over the heads of people who might be double his age. The Germans care only for efficiency and for nothing else.

Contrast with this the practice which is followed in Bengal. The chief deciding factor is superannuation, i. e., how many years of service a man has put. This vicious policy has been very ruinous in the past and if followed further will mean the ruin of education in Bengal. I need not cite examples. They can just take the Presidency College of Calcutta, once the premier Institution of Bengal, but now in the opinion of the writer occupying a very secondary position because in the matter of new recruitments and filling up of highest posts, the authorities have been guided by only service rules, and seem to have forgotten that there is such a thing as Efficiency.]

PASCHEN. B. C. F.—President of the Physical Reichsanstalt, and one of the greatest experimental spectroscopists of modern times. One of the ablest experimenters, now living, and inventor of most sensitive measuring instruments.

SIEJBAHU, M.—Professor of Physics in the University of Apsula, Sweden, and Nobel Laureate in 1924. Has made a series of most important experimental investigations in the spectrescopy of X-rays in which he has displayed extraordinary mechanical ability and grasp of fundamental facts. Has gathered round him a very capable batch of workers who are extending his works in all directions.

LASAREFF. P.—Director of the Institute of Physics and Biophysics, Moscow. He has made numerous contributions to problems of physics, and physical chemistry. Has carried out with fine instruments of his own invention extensive surveys of anomalies in the value of gravity, and magnetic field of the earth in Russia.

BOSE. D. M.—Professor of Physics in the University of Calcutta, India. He has made important contributions to the study of tracks of H-particles, to problems of origin of magnetism and other important problems.

HOW BRITAIN GIVES MILITARY PROTECTION TO INDIA

By THE REV. J. T. SUNDERLAND

PART I

GREAT Britain makes constant and strenuous claim that she is in India for its protection. The Indian people, she declares, cannot protect themselves, and so she generously and unselfishly renders them this great service. When they complain, as they constantly do, of the enormous proportion of the country's revenues spent by their foreign rulers for military purposes, the reply is made: "You should not complain; all this expenditure is for your good; and it is far less than your own expenditure would have to be, if we were not here and you had to protect yourselves. We maintain our army in India solely to guard you, to prevent you from being attacked, invaded, subjugated by a foreign power. Even our mighty British navy, for which you have no expense, we use to guard you from danger. This is a matter of pure generosity on our part, for which you should be profoundly grateful. You are in the highest degree fortunate thus to have the powerful protection of the great British Empire."

What reply is to be made to this claim of Great Britain?

The reply which the Indian people make is to deny that there is any truth whatever in it.

They declare that Britain, instead of being their protector, is a usurper that has deprived them of their dearest possessions on earth, namely, their country and their freedom; that she refuses to give these back; and therefore, that the foreign nation which, far more than any other, they need to be protected from, is Britain herself.

India puts her case essentially like this: "Britain, a far-away power, having no just claim on us and no right to be on our soil, has conquered us, is holding us in subjection against our will, and is exploiting our country. All that Britain's army and navy do for India is to make more firm her grip on us. That is to say, Britain has taken possession of our country by various unrighteous means; and by means of the army which she keeps here (which India has to pay for), and by the aid of the British navy, she (Britain) holds us down, and at the same time prevents any other power stealing from her her ill-gotten property—her big valuable Indian Empire. This is the sense, and the only sense, in which Britain gives India military and naval protection."

India says to us in America: "Our Indian situation is much what yours would be if Germany had conquered and was holding in subjection the United States, and was maintaining a big army there (at your expense), and was using her navy, to prevent you from revolting and throwing off her rule, and to prevent any other nation—say England or France—from taking you away from her. Would you regard Germany as your protector? Would you have reason to be very grateful to Germany for using her army and navy to make secure her possession of her stolen American empire?"

Is not India right in the way she puts her case?

Really to protect a country is to protect its freedom: is to protect its people, its rightful owners, from having their country taken from them by foreigners, or from being ruled and exploited and despoiled by foreigners. Britain does nothing of this kind for India; but the exact opposite. Instead of protecting India against foreign conquerors, foreign domination, foreign exploitation and foreign tyranny and injustice, Britain uses her military and naval power to rivet all these upon India.

If somebody takes my house from me by force or other unrighteous means, I do not care much to have him protect himself against having the house stolen from him by some other person. That does not benefit me. What I want is the return of the house to me, its rightful owner. That is protecting me in my rights; nothing else is. In like manner, really to protect the Indian people is to give them back their country, of which they have been deprived. Nothing else can ever be.

I repeat: what Britain maintains her army in India for, and what she uses her navy for, is not at all to protect the Indians in their

right to liberty and justice, but to protect *herself* from what she regards as two possible dangers to herself in India, namely (1), that of the Indian people rising, shaking off their foreign yoke (the British yoke), and recovering possession of their own country ; and (2) the danger that some other nation may drive her out of India and thus steal from her the country (the rich possession) which she has taken from the Indian people.

Thus we see that the only protection the British give India in return for the crushing military burden that she is compelled to bear is the infinite injustice and wrong of subjection, bondage, exploitation, loss of freedom, deprivation of the place which she has a right to occupy among the great nations of mankind.

And now as to the cost of all this to India.

As already has been said, Great Britain claims not only that she protects India but that she does it at a far less expense to the Indian people than they would have to bear if they protected themselves. They have to pay nothing for the service of the great British navy ; and the cost of the Indian army, great as it is under British rule, is less than an army of their own would cost if they were independent. This is the claim. Is the claim true? India answers, no, it is not.

The Indian people have studied the matter carefully, and there seems to be clear evidence that their military budget now under British rule, is considerably larger than it would need to be under independence ; in other words, that they are now paying considerably more for British "no-protection-at-all" than it would cost to maintain an army and a navy of their own which would give them real protection.

Where do they get their evidence ? A substantial part of it from Japan.

Japan is more dangerously situated than India. It has more threatening enemies than has India. Russia, which Britain has always regarded as India's only peril, is far nearer to Japan than to India : indeed, Russia's Asiatic possessions extend to Japan's very door, while, on the other hand, she is separated from India by hundreds of miles of space, by lofty and difficult mountain ranges and by buffer States. Yet Japan's army and navy, which afford her ample security, and by means of which she actually fought a victorious war against Russia, entail upon her a *military and naval expenditure considerably less than that borne to-day by India.*

Let us see exactly what are the figures—the figures which nobody can deny,

According to the Statesman's Year Book for 1926 (and there is no higher authority), Japan's total estimated expenditure for her army and navy for the year ending March 31, 1926, was $146,612,270. By the same authority the total estimated military expenditure of India for the same period was $200,735,660. Thus we see that India has to pay actually over *$50,000,000 a year more* for military domination by foreign rulers, called "protection," (which is not protection at all but subjection), than it costs Japan really to protect herself with her own army and navy, and have freedom.

Nor is even this all. Notwithstanding India's much larger military expenditure, India has not a War College, or a Naval College, or an Army General, or a Naval Commander, or a battleship, or an aeroplane, or a fort, or a regiment of soldiers, or a cannon, or a rifle, that she is allowed to call her own. In Japan there are all of these ; and they belong not to foreigners but to the Japanese people, and are used wholly for their benefit.

In these facts and figures we see the ground for India's claim, not only that Britain's so-called protection is a sham, but that under freedom she could provide for herself real protection at a considerably lower cost than she now pays for the sham.

Part II

The latest and crowning movement of Britain for the "protection of India" is that of creating a "Royal Indian Navy." The plan for building such a navy has caused much discussion in Parliament and elsewhere and some opposition, but it seems to have been finally decided affirmatively.

To the world looking on, and also to some of the Indian people, it has seemed at first sight as if now India will have something of a military kind which will be really her own, which she herself will be permitted to control, and which will really protect her. But—this illusion has been dispelled. It has turned out that the plan is one formed not at all for India's benefit, but wholly for Britain's. Its real object has proved to be to increase the

British navy, under the name of India and at the expense of India.

To be specific ; it has three objects in view, as was made clear in the debate on the subject in the British House of Commons, April 5, 1927. In that debate three Amendments to the Bill creating the Navy were moved, all of them aiming to give India some real ownership and some real control. But all were defeated by heavy majorities of more than two to one. The Amendments proposed were to the effect:

1. The Indian Navy, paid for by India, should be used only for the defense of India, in Indian waters, and not for the defense of the Empire, in distant waters.

2. That if sent to distant waters, in defense of the Empire, the cost of the same should be borne by the Empire and not by India.

3. That it should not be sent to a distance, in the service of the Empire, without the consent of both Houses of the Indian Legislature.

But as already stated, these amendments were defeated by large majorities.

It was definitely decided by the British House of Commons :

1. That the so-called Indian Navy, notwithstanding the fact of its being built wholly by Indian money, is to be really a part of the Imperial Navy, to be used anywhere and for any imperial purposes that the British Admiralty may order.

2. That the cost of using it outside of Indian waters and for general imperial purposes may at any time be placed on India, if Parliament shall so order.

3. That the Indian Legislatures (that is, the Indian people) shall have no control over it whatever.

Thus the so-called Indian Navy is placed npon exactly the same footing as the Indian Army. While paid for wholly by India, it is to be King George's "My Indian Navy," and a constituent part of his "My Indian Empire"—that is, it is to be owned wholly by Britian, controlled wholly by Britain and used wholly for Britain's ends.*

What about "protecting" the Indian people ? As for *really* protecting them (from the tyranny, domination and exploitation of a foreign government, which is the only protection they need), the new Navy is to have no such function at all. Its sole purpose is to be that of *protecting Britain* from the danger of *losing India* either by rebellion or through attack and invasion by some other nation.

What about *cost* to India ? We have found that before the building of the New Navy, the amount which India has paid for her so-called protection (military and naval) has been $200,735,660 a year, some fifty million dollars a year in excess of what, if free and independent, she would have had to pay for real protection like that of Japan, with an army and navy of her own as strong as those of Japan. Now let us add to that great sum the heavy cost of building this new navy and the further heavy cost of its perpetual up-keep. Then we shall be able to get some idea of what the impoverished Indian people will be required to pay when Britain's scheme of an "Indian Navy" shall have been put in operation.

Will be required to pay *for what purpose*? As we have seen, not for *protection* at all, but for the support of a military and naval system the object of which is to *rivet more firmly India's chains.*

[*This article forms a chapter of the Author's forthcoming work on "India's Case for Freedom," specially contributed to the Modern Review like the other chapters published in it*]

*. In this connection attention ought to be called to a question which is being asked in not a few quarters. The question is, whether, in creating this Royal Indian Navy as an auxiliary to and really a part of her British Navy, Great Britain does not violate her promise made in connection with the Washington Conference for the Limitation of Armaments. At that Conference, she, in connection with several other nations, engaged to limit her naval construction in a certain specified manner and to a certain specified degree. Technically she seems to have kept her promise ; that is, she appears to have limited her *home* naval construction exactly as agreed. But what about this naval construction of hers *in India* ? Does she not here really break her promise ? It is noticeable that in the debate in Parliament this question came to the fore, members seriously urging that the creation in India of a "new Navy of capital ships, submarines, cruisers, and the rest," to be used anywhere and in any manner the British Admiralty may direct, even including being ordered to China to suppress her struggle for freedom, is a clear violation of Great Britain's duty and pledge to assist in promoting naval disarmament in the world.

The matter is one which is troubling not a few minds outside of Great Britain. Evidently British statesmen will make a mistake if they treat it lightly.

THE CAPETOWN AGREEMENT

By C. F. ANDREWS

WHILE heartily congratulating Mr. P. S. Aiyar on so ably stating his case against the Capetown Agreement, in a wholly impersonal manner, there are certain comments which are necessary for me to make, in order to correct any false impressions :—

(1) *Repatriation.* I had already come to dislike Repatriation as strongly as Mr. P. S. Aiyar. This I have stated again and again in the public press and explained my own earlier mistakes. At the same time, it is fair to say, that the Agreement of 1927 is an advance upon that of 1914 on this subject. On three points, there has been real gain,—

(i) Anyone now accepting the Government bonus is able to come back within three years, provided he pays back the bonus. He is in exactly the same position as other returned immigrants, except that he has to pay back the borrowed money.

(ii) The age of any minor, who returns with his parent, is reduced from 21 to 16.

(iii) No form of recruiting will be allowed, which the Indian Government objects to, as either non-voluntary, or unfair.

It is true, that during 1927, a larger number were repatriated, than in 1926. This was due to two reasons :—

(*a*) The bonus offered was increased early in 1927.

(*b*) Many who took the bonus, in 1927, are expecting to return, if India does not suit them.

(*a*) In practice, we find that whenever the bonus has been increased the number who have taken it has first risen and then has fallen again.

(*b*) In practice, also, if India does not suit those who are now coming over, there will be no insuperable difficulty in their finding the money to repay the bonus, even if they have spent it. Money is more plentiful out there and friends will often help, or else lend the money on good security. South African Indians have had an experience of the world which makes them able to look after themselves.

(ii) *Industrial Legislation.* Mr. Aiyar's argument, —that harsh industrial legislation is being enacted, simply in order to drive Indians to become repatriated,—is hardly borne out by the facts; because the main classes attacked by this class legislation are the African natives and 'coloured' persons, who cannot possibly be driven out of South Africa which is their native country. The Indian only comes in as a side issue; and he suffers the same disabilities as the two classes I have mentioned. I would agree with Mr. P. S. Aiyar, that if the Colour Bar Act were to operate against Indians in Natal, it would be very serious indeed. I have publicly condemned the Indian Delegation at Capetown for not making a protest in this matter and also with regard to clause 104, in the Liquor Bill, which was already in draft when the delegates arrived in Capetown and should have been protested against at that favourable moment. There were also points in the Industrial Wages legislation, which discriminated against Indians. These should have been cleared up. I agree with Mr. Aiyar so far.

But to object to the principle of the two Industrial Wages Acts was impossible, for they were in principle non-racial; and we have always agreed to abide by legislation, which is non-racial. I was interested in Mr. Aiyar's quotation from the Lange Asiatic Commission of 1921, which strangely enough I had not noticed before. But we cannot go back, in industrial legislation, to the year 1921, in South Africa, with a Nationalist Labour Government now in power, and Labour often in the saddle.

(iii) *Aliens.* Mr. Aiyar's point about Indians being still regarded as 'aliens' has surely been settled by the Agreement itself, wherein domiciled Indians are definitely recognised as a permanent section of the South African population.

(iv) *Fort Hare College.* Here Mr. Aiyar's position, that Indians should not attend for higher education an African College is quite untenable. Personally, I hope that when the new Indian College is opened in Durban, it will be on the same generous non-racial basis as Fort Hare. I sincerely trust, that a welcome will be given to African natives in our own Indian College, just as these African natives have given us a generous welcome in theirs. Nothing but good can come from the warm friendships, which have already taken place, between those who will be African leaders in the future and our Indian higher-educational students. To speak of the African natives in the way Mr. Habib Motan does (as quoted by Mr. Aiyar) is most insulting, and I hardly like to think what racial trouble he is stirring up by doing so. The poet, Rabindranath Tagore, gave me a definite message to the Indians in South Africa. He stated, that if the Indian Community could not win the respect and affection of the Africans (who had the true right to be in South Africa, as the children of the soil) then they had no place there. They were imperialist intruders. Mr. Habib Motan's statement, which Mr. P. S. Aiyar quotes at length, with evident commendation, must shock every Indian nationalist who reads it. It is directly contrary to all that the poet told me to advocate.

Let me explain. There is no direct colour bar as far as I am aware to the European Universities in South Africa, in most subjects: but inveterate custom is against Indians, and the social ostracism is so hard to endure, that practically no Indians qualify in that way. They prefer to go to England. On the other hand, the Lovedale and Fort Hare institutions, which are primarily for Africans, have no social ostracism at all. Europeans have gone there in small

numbers, and also Indians; they have received the most kindly and generous treatment, which the South African Indian Congress has acknowledged. Indeed, some of the most highly educated and patriotic Indians in South Africa have been educated at Lovedale and Fort Hare. Let me say, also, in a parenthesis, that the late Chief Justice of South Africa, Sir J. Roos Innes, used to speak with pride of the same experience, for he was educated, along with African students, at Lovedale. He gloried in the fact. The Africans in consequence loved him, as a friend. There could hardly be a sweeter relationship, and one which would more effectively break down colour prejudice. I believe, but am not quite certain, that the present Chief Justice, Sir William Solomon, holds the same proud record.

But Mr. Habib Motan writes: "My Committee records its emphatic protest against any arrangements for Indian students at Fort Hare Native College, and if, in spite of our protest, you make arrangements, and if even one student, not only from the Transvaal, but even from any part of the Union of South Africa, attend the said College, the Indian community will be greatly upset; and it would then be the duty of my Committee to come out openly and record our protest against such degradation at your hands."

It is difficult to explain in India, how terribly such words as these, published broadcast and commented on in the South African press, will inflame African minds against the small Indian community. The blunder committed is even worse than a crime.

(*v*) *Land Alienation Ordinance.* On this point, Mr. P. S. Aiyar is right. The Indian Delegation ought never to have accepted and ratified the municipal land alienation ordinance for Durban, which is an exceedingly bad piece of class legislation, tending to lead to the segregation, in separate areas, of the two communities in the future. We are going to have endless trouble over that. The South African Indian Congress strongly dissented from that part of the Agreement, and is still lodging its protest.

Let me say, however, that the Indian position all round, in South Africa, is stronger to-day than it has ever been before, since 1914. Of that I have not a shadow of doubt. Our real danger to-day is in East Africa.

POSITIVE OUTLINE OF IMPERIALISM

By NIRMAL CHANDRA MAITRA

IMPERIALISM is undeniably the ingredient "par excellence" in the politico-institutional technique of the 20th century. Curiously enough, it is also the only great political fact to which a correspondingly adequate political theory is lacking.

It is my purpose, in this article, to offer a definition of "empire" and to make out of it a theory of and a case against Imperialism, strictly from the point of view of Political Philosophy.

The proposed definition is adumbrated in the following three points:

I. "Empire" is an historical category, "sui generis", the genesis and development of which under certain historical circumstances can be traced and the demolition of which under altered historical circumstances can be clearly foreseen.

II. "Empire" consists of more than one constituent nation; the word "nation" is used in the sense prescribed by Bluntschli's well-known definition of it.

III Of these nations, one nation is sovereign; the other nations have (or, if there are only two nations in an empire, the other nation has) duties to perform towards the sovereign nation to the fullest extent, and have no power of independently willing any right, civil or political, except the political-legal right of rebellion against Imperialism, which is also a natural right.

From the 3rd point, it is easy to infer that the right of rebellion, in order that it may be effectively exercised, must be affiliated with a militant consciousness of nationhood which the people who constitute an empire must possess, and if they do not, must acquire and develop so as to make it a motive-power of destruction.

According to the three points of the definition, given, Russia has ceased to be an "empire" since 1917, when she declared and carried into effect the "national self-determinative" principle and Italy has become an "empire" since 1919 when the Nicholases and Metterniches of the treaty of Versailles conferred on her the power of tyrannizing over the Germans of the Upper Trentino.

Neither of the essentials can be dispensed

with, for no State in the modern world being uninational, the elimination of the 3rd point would entitle every state to call itself an "empire" and the leaving out of the 2nd point would place all the slave-states of the ancient world in the imperial category.

Some existing fallacies must be overthrown before the truth of the definition, sketched above, can be made apparent in all its bearings.

Fallacy No. I

Can "empire" be called "state"?

While many would be inclined to answer this question in the affirmative, terminogical accuracy demands that the answer should be in the negative

The radical differences that exist between "empire" and "state" are noted below.

Firstly, as regards manner of origin: while the State is the objective result of a long and peaceful process of subjective evolution, the empire is the objective result of the subjective fiat of one single person who is often the "dominus omnium" carried into effect at a stroke, by "blood and iron". (See Georg Jellinek on state-origin, quoted in Willoughby's "Nature of the State." This view of the origin of the State, by no means confined to the Evolutionists proper, commands the widest acceptance.)

Secondly, as regards manner of existence: while the State, after having come into being, depends and nourishes itself upon majority opinion as manifested through law, the empire after having been created, supports itself on force as manifested through ordinances. (Holland, in his definition of the State, stresses this point. The element of force in the basic composition of the State remains potential, or if any concession is to be made to the Treitschkianism of H. Treitschke, is so varnished that it loses its edge.)

Thirdly, as regards outlook: while equality is the principle of the State, subordination is the principle of "empire." In the State is expressed the principle of free self-determining personality; in the empire is expressed the principle of dominant personality.

Fourthly, as regards distribution of power: while the State is one community which is free and politically organized, "empire" consists of communities which are not free and which ought to be, but are not politically organized.

It follows hence that while in the State, "law is the same for all whether it protects or punishes," in the empire, laws vary according to rulers and the ruled. The juristic difference between "laws" and "ordinances" being well-known, it is possible to argue that in an empire, "laws" in the strict sense cannot exist; those which pass for "laws" are, in reality, "ordinances."

Fifthly, as regards aim: while the action of the State is directed to the development of every individual to the fullest liberty and to the fullest personal perfection, the empire aims at promoting the ends of some individuals through the vassalage of others.

The State finally, loses statehood when it becomes an empire. Empire, is an entity "sui generis", not to be likened to anything else.

Fallacy No. II

Popular parlance throughout the ages has ideologically affiliated "pax" with "imperium" and it is imperative to disabuse ourselves of this falsehood. Emperors and designing politicians have found it to their interest to encourage this delusion, as for example, the Emperor Napoleon III, the hero of the Paris massacres, in his celebrated speech to the Bordeaux Chamber of Commerce, magniloquently perorated, 'The empire is peace!" Inspite of this effusion, people credited him with projects of four large-scale wars and subsequent events proved the substantial correctness of the popular forecast.

"Pax Romana" is said to have its Indian analogue in "Pax Sarvabhaumica", and "Pax Britannica" looms large in loyalist conception even to-day. We have but to turn to the pages of Engelbert, Abbot of Dumout (circa 1325 A.D.) to witness the exposition of Roman Imperialism as it actually was. His book, "De Ortu et Fini Romani Imperii" contains a passage which is well worth remembering by everybody obsessed with the superstition of "Roman peace." It is this :—

"The Roman empire was and is always troubled by wars and rebellions; hardly ever were the gates of the temple of Janus shut; the greater number of Roman emperors have died violent deaths; and the Roman empire has been the cause more of disorder than of peace." *

The kaleiodoscopic changes that accom-

* Quoted by Prof. Benoy Kumar Sarkar in his book, "Futurism of Young Asia."

panied the expansion of states into empires and the manufacture of "Pax Sarvabhaumica," consequent upon it, were the resultant more often of "Bherighosa" than of "Dhammaghosa"; and the panoramic swiftness with which frontiers extended or dwindled, internal or external policies were broken off or renewed, testifies to the uncertainty of the period, these changes occurred in. Domestic factions debilitated internal sovereignty while foreign potentates menaced external sovereignty and rendered it precarious. The north German tribes were to the Roman emperors what Pulakesin was to Harsha, *viz*, a menace; and the fratricidal dissentions in the Moghul empire consequent upon the infirmity of Shahjehan have their European counterpart in the warlike animosities of Charlemagne's successors, consequent upon the death of the great Frankish emperor.

As regards modern empires, it is not very necessary to stress this point, for we need only envisage the political-economic history of Europe in the 18th and 19th centuries, replete with the details of war, intrigue and empire-making, with an open mind to be convinced that "Pax" differs from "Imperium" as widely as heaven does from Vauxhall.

This brings us to the heart of Imperialism.

Imperialism, at its inception, denotes nothing more than the strangling of one State by another. This strangling is the result of the co-operation and interplay of two historical abstractions, force and fraud. N. Machiavelli (1469-1527) condensed the eternal philosophy of state-dynamics into a convenient apothegm when he said, long ago, that a prince who would expand his territories must combine the characteristics of a lion with those of a fox.

Force, the motto of all World-Augustuses, has been to hold by the Sword what the Sword has won. The Imperialism of Shi Hwangti who brought China for the first time under one "imperial umbrella" was as much an affair of the Sword as was that of Asoka, the arch-protagonist of world-peace. The army has ever been the axis on which imperial systems have revolved. The Pretorian Guards and the Roman Empire, the Janissaries and the Turkish Empire, the Imperial Guard and the Napoleonic Empire—in all these cases, history proves that imperial efficiency has seldom run along lines other than those of military efficiency.

Charles V frittered away his imperial energy in trying to evolve homogeneity out of heterogeneity ; he failed in his task only because his gun was not loud enough to silence the manifold opposition he evoked. The scattered empire of Napoleon and the consolidated empire of Akbar were alike held on one tenure, which was that of the "big battalion", or the "shining armour", or that of the "mailed fist."

British Imperialism, it may be observed in passing, has thoroughly proved its fidelity to the Roman original, a copy of which it professes to be, by basing all its arguments—even that which declares the goal of British policy to be "the progressive realization of self-government in India"—in the final resort, on the solid bed-rock of artillery and armaments. This fact, she does not conceal, but most avowedly bandies about; as for example, she always takes pains to tack to the words just quoted from the declaration made in the Imperial Parliament on August 20, 1917, the phrase, "as an integral part of the British Empire", thereby destroying any possibility of misconstruing the present or prospective relations of India towards herself. (Sir Sankaran Nair, in his famous Minute of Dissent, made a point somewhat to this effect.)

Fraud: this is a weapon which is, unlike force, operated upon insidiously. The Richelieu of Ancient Magadha, Vassakara, the Brahmin minister of Ajatasatru, who was deputed to the territory of the Vajjis to sow the seeds of dissension there, is not a vanishing, but a permanent type of imperialist statesman.

It is not hasty to conclude from what has been said that Imperialism holds together only so long as there is sufficient force to draw upon.

While the Neo-Hegelians of Oxford—Green, Bradley and Bosanquet—have propounded the theory that consent, not force, is the basis of the state, nobody outside Bedlam has yet maintained nor can anybody ever dare maintain that consent of the subject peoples, normally obtained (i.e, not through bribery or force) is the basis of "empire", too. Consent, in an empire, is always and necessarily lacking and Imperialism remains in the saddle so long as it is powerful enough to keep disruption at bay. War of Liberation is bound to begin whenever there is enough fighting strength and resource

in those on whom the yoke of Imperialism has been imposed.

Imperialism, then, is exactly what Hobbes called "a state of war"; not that there is actual war, but a state in which there is a disposition to fight always present.

"Warre", says Thomas Hobbes in his "Leviathan" (Chapter XIII), "consisteth not in Battel only, or the act of fighting; but in a tract of time wherein the will to contend by Battel is sufficiently known; and therefore, the notion of Time is to be considereth in the nature of Warre; as it is in the nature of the weather. For, as the nature of Foule Weather lyeth not in a shower or two of rain; but in an inclination thereto of many days together; so the nature of warre consisteth not in actuall fighting; but in the known disposition thereto, during all the time there is no assurance to the contrary."*

Newton's 3rd law in Politics

It is now possible to deny that obedience to Imperialism is an act of duty. An empire depends, it has been seen, both for its birth and for its existence, on superior strength. As Rousseau says, "Strength is physical power. I do not see what moral force could result from its action. To yield to force is an act of necessity and not of will; it is, at the most, an act of prudence. In what sense could it be of duty? If obedience must be rendered to strength, it is not necessary to obey from duty; and if obedience is not enacted, it is not necessary to obey."

It is perhaps necessary to point out that when Carlyle thundered "the strong thing is the just thing" and "rights are correctly articulated mights" he did not mean physical force, which is the sole guarantee of Imperialism (See E. Barker's "Political Thought from H. Spencer to the present day," page 185).

The fact that Imperialism, like 18th century despotism, sometimes deems fit to be benevolent, does not negative the inherent inability of subject peoples, so long as they remain under subjection, to independently possess any right, civil or political. There can be no talk of "rights" under an empire, for "rights" are totally different from "charities" and they presuppose a state to vindicate them. "Empire" is strictly speaking not a state at all; it is the negation of statehood.

True, indeed, constitutions are granted. But the very statement that they are "granted" proves that they have no rootings either in "volonte generate" or in "volonte de tous." They are imposed from without, not evolved from within.

To speak of subject peoples as being wholly rightless would be wrong; for one right and that alone they indubitably possess: it is the right of rebellion. This right remains potential so long as it is felt that it cannot be successfully exercised.

The naturalness of this right cannot be questioned, for resistance to force is an instinct which is common to all created beings from the ant to the elephant. (By the world, "natural" no reference is implied to any supposed precivic "state of nature").

Is rebellion against Imperialism also a political right? If it is alleged that it is, where is the state guarantee for it to be sought? Certainly not in the empire; for even if the "empire" were a state (which it is not), it cannot be expected that it would dig its own grave by countenancing a right, so utterly subversive of itself.

The answer to the question is found in the fact that every empire derives its life from pre-existing state systems. The physical destruction of these by superior military-naval strength which brings about the empire, leaves to them only a spiritual existence in the consciousness of the vanquished peoples who become reduced to subjection. To be more explicit, these states continue to exist as "self-conscious ethical substances" all throughout the imperial period and, what is more, retain sovereignty over the subject peoples. The memory of independent statehood is cherished by the people, fed on historical studies, and handed on from generation to generation, until the whole accumulated force breaks forth in a paroxysm of rebellion. The ancient states, metaphorically speaking, are so many Hamlet's fathers, goading the Hamlets to enact vengeance. It is for the physical resuscitation of these states that subject

* Ancient Sparta consisted principally of two nations, of which one was reduced to the position of "helots"; it was, therefore an "empire" according to the essentials of the proposed definition. Hegel, in his "Philosophy of History," referring to the internal constitution of Sparta, says thst it resembled that of a ship, the crew of which is in a state of constant mutiny and which seethes with incessant warfare thereby. This statement illustrates what is called "a State of War."

peoples rebel, it is a feeling of lost sovereignty that keeps them uneasy under the empire. Hence the "perpetual war," the Hobbesian "state of war", as it has been called above.

If rebellion is successful, the states which were in a state of suspended animation are ushered back into complete life again; they externally manifest themselves and declare, either actually or constructively, the retrospective legality of the rebellion. Even if rebellion is unsuccessful, its leaders may be hanged by putting in some extra expense for the hangman and the rope, but its political righteousness cannot be assailed, though it cannot be authoritatively declared.

The right of rebellion is a legacy which the physically expiring states bequeath to their citizens; and it is created by the fact of state-destruction, which is, so far as the creation of this specific right goes, an essentially "juristic act."

Denial of legality to rebellion arises, at bottom, from the Benthamite conception of right, as being creatable solely by "positive law." Bentham, when he said, "Rights properly so called are creatures of law properly so called", meant by "law" nothing more than "positive law." There is no doubt that Holland, too, has the same idea of "law" in mind when he defines "legal right."

But this assumption—that "there can be no law without a definite sanction, i.e., without a constituted authority having the duty and the power of compelling observance of the law by penalties and executing the judgment of those who administer it"—is an error; no less a personage than Sir F. Pollock, the great lawyer, declared the opinion, founded on this assumption, as "transitory and insular." (Address to the University of Manchester, on October the 30th, 1916).

It is a mistake to suppose that state-sovereignty legislatively manifests itself through judicially enforceable "positive laws" alone. It boots us little to know that the "right of rebellion" can be infringed with impunity, for it cannot be enforced in any court of law under the empire.

The fact is that "positive laws" are but one channel and let it be conceded that they constitute the most important channel for the manifestation of state sovereignty, but are by no means the only channel. "Law is any rule or canon whereby actions are framed" (R. Hooker); and that right which is in consonance with it is a legal right. The antecedent sovereign states, though divested by Imperialism of the symbolisms and excrescences of sovereignty, retain the essence of it and supply the "assent and assistance" which Holland makes essential for "legal rights."

What, then, we may finally ask, is the right of the empire to be? To one who has "followed the real truth of things rather than an imaginary view of them", the answer is clear. The empire has right in so far as it has might and might in so far as it exists in such a way that its subjects regard rebellion as a greater evil than obedience.

RAJPUT ORIGINS IN ORISSA

By Prof. R. D. BANERJI, M.A.
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LIKE the chiefs of other provinces of India many of the feudatory chiefs and zamindars of Orissa claim to be Rajputs. Yet their genealogical tables and the accounts which they have supplied to the compilers of Imperial and Provincial Gazetteers in this country very often prove the contrary. In almost all cases the chiefs claimed to be of Rajput descent before the British conquest of the country. Many of the modern chiefs of Orissa are really descended from ancient kings of that country and their ancestry can be traced back, historically, much further than those of most of the princely houses of modern Rajputana. The most prominent example is that of Mayurbhanj. In other cases Rajput origin has been claimed on very meagre and insufficient grounds by chiefs of humbler origins and these claims have gone unchallenged so long. The most

prominent examples are the families of Vizianagram and Patna-Sonpur.

In the case of Vizianagram, the claim to Rajput origin seems to have been tacitly acknowledged by the Rajputs of Rajputana and by accurate historians of the type of Prof. Jadunath Sarkar. Prof. Sarkar, writing of the foundation of the Chiefship of Vizianagram, in the first volume of his monumental work on Aurangzeb, says "In 1652 a Rajput officer of Golkonda seized Vizagapatam and extending his conquest formed a petty Rajahship." * The authority quoted in a footnote in this page is the Imperial Gazetteer, (Vols, X. XII & XXIV). Out of these volumes only Vol. XXIV contains any reference to the Vizianagram family. Prof. Sarkar refers to page 339 in this Volume and on this page we find the following statement : "The family claims descent from Madhavavarma, who led a Rajput colony into the Kistna valley in A. D. 591 and whose descendants held important posts at the court of Golconda. In 1652 one of these, Pusapati Madhavavarma, entered Vizagapatam." The claim to Rajput descent and the tacit acceptance of the statement in the gazetteer made Prof. Sarkar admit that the conqueror of Vizagapatam in 1652 was a Rajput. The Maharaja of Vizianagram is no doubt admitted to be a Rajput at the present day and intermarriages are taking place with the highest Rajput families. But the facts to be taken into consideration in deciding the claim of a descent from a Rajput clan are;—(1) the date when a migration is said to have taken place, and (2) the conditions of the migration, e. g., different versions of the same story and their probablity.

With these three points of enquiry before us in the case of the Vizianagram family, we find that the first point is decidedly against the theory of Rajput descent. The name Rajput was not in existence in the 6th century, and even if a migration into the Krishna valley is admitted at that time from some unknown place in Northern India, it is not possible to connect such people with genuine Rajputs of the divine Agnikulas of legends. The subsequent Rajput intermarriages of the family are no proof of its descent, as later on all kings became Kshatriyas, genealogies were provided for them as late as the 16th and the 17th centuries (the Koches of Kuch Bihar and the Ahoms of Assam) and in the nineteenth century most princes became Rajputs. Inspite of the inherent defects in the story provided by the agents of the Vizianagram Estate to the compilers of the Imperial Gazetteer, it contains certain important pieces of information, and if they are carrect and authentic they ought to prove the real descent of the family. The name Madhavavarman is very suggestive. Several chiefs of that name belonging to the Sailodbhava family ruled over the Kongodamandala in the seventh country. One of them, the subordinate of Sasanka, king of Gauda, was alive in 619 A. D., a date not very far removed from the traditional date of the migration of the so-called Rajputs into the Krishna valley. Madhavavarman-Sainyabhita was not a Rajput, but he was a king and his people ruled over Java and Sumatra when the Rajputs of the bluest blood were still wandering Gujars or unconverted Hunas.

The chiefs of Patna and Sonpur claim to be descended from the Chauhans or Chahamanas. The story of their migration is of interest and provides us with an important specimen of the evolution of Rajput pedigrees of Orissan chiefs in the British period of Indian history. So far as I know, no Orissan chief has been able to produce any genuine records in support of their claims to Rajput descent. The entire claim of the Patna-Sonpur family is based on legend and tradition which varies from time to time with the whims of the individual, either the chief or his officer. The earliest record of the genealogy of the Patna-Sambalpur-Sonpur family is to be found in the narrative of the English traveller T. Motte who was deputed by the East India Company to the "Diamond mines at Sumbhulpur" in 1766. His journal was printed in the Asiatic Annual Register for 1799, Motte says :—

"Sumbhulpoor was founded by Bulram Dakee of whom they relate the following history. About two centuries are past since a company of Hindus set out from the banks of the river Sommer in the province of Azmir, on a pilgrimage to the temple of Jaggernut. On their return the whole party was murdered, except one woman who made her escape to Patna, a place thirty coss south from hence, at that time the capital of this part of the country. She supported herself with begging until her son grew up, who shewed such a happy genius for learning, and such dexterity at

* *Vol. 1 p. 215.*

his exercises, that the Rajah adopted him. When he succeeded, he built this place, and made it his residence, calling it Sumbhulpoor, from the country of his father. Had his family come from the Sommer, he would have called it Sommerpoor ; whereas, I should think, he came from Sumbhul, a large city in the Rohilla country."*

Motte found that the chiefs of Sambalpur claimed descent from a man who had come from Sambhar, the ancient Sakambhari, the first capital of the Chahmanas before they migrated to Delhi. He does not say whether the originator of the Patna-Sambalpur-Sonpur family was a Chauhan or a Parihar or a Kachhwaha. We reach the next stage in this maze of genealogy in "the Gazetteer of the Central Provinces of India" by Charles Grant, Nagpur, 1870 (Second Edition)

In this book the ancestor of the Patna-Sambalpore-Sonpur family has lost the characteristics of a pilgrim to Jagannath, he has become the Rajput Raja of Sambar near Mainpuri. "The Maharajas of Patna claim direct descent from a race of Rajpur Rajas of Garhsambar near Mainpuri and trace it through thirty-one generations. It is alleged that Hitambar Singh, the last of these Rajas, offended the king of Delhi, and was killed ; that his family had to abandon their country and fly in every direction ; and that one of his wives, who was at that time *enceinte*, found her way down to Patna, which was, it seems, at that time represented by a cluster of eight 'garhs,' and the chief of each garh took it in turn to rule for a day over the whole. The chief of Kolagarh received the Rani kindly, and in due time she gave birth to a boy, who was called Ramai Deva. The chief adopted him, and eventually abdicated in his favour ; and when it came to his turn to rule, he took the first opportunity of causing the chiefs of the other seven garhs to be murdered and setting himself up as the ruler over the whole, with the title of Maharaja."†

This statement is certainly based on informations supplied to the compiler of the Gazetteer by officers of the Patna State. It differs materially from the statement of Motte in making the ancestor of the family a Raja instead of a comparatively insignificant private person of Sambhar who came on pilgrimage to Jagannath and in making him come from Garh Sambar instead of Sambhar near Ajmer. Mr. Grant quotes the report of Major Impey, which has not been printed as yet but considerable extracts from which are to be found in a learned paper by Mr. C. U. Wills, I.C.S., on the Chhaittsgarh States, published in the Journal and Proceedings of the Asiatic Society of Bengal, Vol, XV. 1919. I have since obtained a copy of the original report and I find that Mr. Grant's quotations are not exact and Major Impey's report contains certain statements which bear on them the hall-mark of untruth. Writing on the 29th May, 1863, Major J. B. Impey states ;—

"2. The Maharajahs of Patna claimed direct descent from a race of Rajput Rajahs of Garh Sambal—near Mynpooree and count back the individuals of this race for thirty-two generations.

"3. It is narrated that these Rajahs used to be in constant attendance at the court of Delhi till the last, named Hitambar Sing, having intrigues and run off with one of the king's daughters, was pursued and killed and his family forced to fly. Amongst the wives of this Rajah was one who, escaping, arrived *enceinte*, in Patna, and found refuge with the chief of Kholagurh, being one of the 8 garhs, as marginally noted and which at that time alone formed the territories of Patna, being comprised within the three rivers, Ung, Mahanuddy and Tel and bounded on the west by Khurriar (a possession then of Jeipoor) and Brindanawagurh ; and the chiefs of which took it in turns a day at a time to exercise full authority, as Rajah, over the whole. She was placed in charge of the said chief's Brahmin at Ramoor and there gave birth to a boy, named Ramaee Deo. The chief adopted the boy—and subsequently on his coming of age, himself being sick and weary of rule, resigned his position to him. Ramaee Deo soon after this succeeded in murdering the other seven chiefs, and usurping to himself the whole and permanent authority in Patna. Finally he married a daughter of the ruler of Orissa through whose influence and power he was enabled to maintain his usurped position."

The difference between the statements recorded by Motte in 1766 and Impy in 1863 is very great. The State officials had become bold enough to claim that this supposed petty chief of Mainpuri had become of sufficient importance to intrigue with a princess of

* Asiatic Annual Register, 1799, pp. 73-74.

† *Central Provinces Gazetteer, Second Edition. Nagpur, 1870, pp. 393-4.*

he Royal House of Delhi. There is a greater amount of difference with regard to the date of the migration of the ancestor of the family. Motte stated that the ancestor of the family came to Orissa a couple of centuries before his time (1766), say in the middle of the sixteenth century. At this time Akbar was on the throne of Delhi. Will any respectable scholar admit today that Hitamber Sing, a petty Jaigirdar or military adventurer, intrigued with the daughter of the great Mughal Emperor? Grant quotes the names of 26 generations of the chiefs of Patna up to his time. Impey quoted 25 up to Vajra-Hiradhara Deva who died in 1762. Even if we take 20 years to be the average duration of the rule of a chief we cannot name Hitambar Sing, the reputed father of Ramai Deva, to be a contemporary of Akbar. It became clearly necessary now to furnish additional information to State historiographers and compilers of Gazetteers in order to cover this defect. Let us turn to the next editions of the District Gazetteer. It should be sufficient at this stage to note that a suggestion of Motte made in 1766 and recorded and printed in 1799 was sufficient to put the State officials on their guard in 1863 and 1870; that Somer near Ajmer of their tradition may be Sambhal a great Rohilla stronghold. Therefore, in all subsequent "information" supplied to British officials they stuck loyally to Sambhal and gave the go bye to the Sambhar of the artless "Chhamkaran" of 1766 who supplied facts as he knew them to Motte. In between Motte and Impey or Grant another Englishman gave a different turn to the ancestry of the chiefs of Patna-Sambalpur-Sonpur. Sir Richard Temple states in 1863, in his report on the Zemindaris and other petty chieftaincies in the Central Provinces—"The Sambalpur and the Patna Rajas are some times said to be descended from or related to the royal or independent Haihaibansi dynasty of Ratanpur, in the Chhattisgarh Plateau, which was formerly the capital of Chhattisgarh." * This rambling reference by the late Editor of the Indian Antiquary only proves a wild craving on the part of these chiefs to secure another Rajput ancestry if the Chauhan claim failed.

We must now return to examine the reports or "information" supplied by the next generation of State officials in which they attempted to cover the deficiencies of their predecessors. This is to be found in the Bengal Provincial Gazetteer, containing the account of the feudatory states of Orissa. This volume, printed at the Bengal Secretariat Press, was edited by Mr. L. E. B. Cobden-Ramsay, I. C. S. I have not seen a more glaring instance of carelessness on the part of an editor. Mr. Cobden-Ramsay has permitted himself to be hood-winked by his own subordinates as well as many of the State officials. He has failed to consult printed books on the subjects on which he was writing and was careless enough to rely entirely on his Indian subordinates. His predecessor Mr. L. S. S. O'Malley, I. C. S., who compiled the Gazetteer of the District of Sambalpur, is no better in comparison. We can detect even now that some sort of intrigue was being carried on between the petty chiefs of Orissa for the establishment of their Rajput ancestry and one party got hold of the subordinate establishment of some British office and managed to introduce their version of the ancestry of their own chiefs to the detriment of their opponents. Messrs. O'Malley and Cobden-Ramsay, totally oblivious of facts as recorded by Impey and Grant on these particular points, printed the "informations" supplied to them by the State officials through their Indian clerks. We find two of them mentioned by O'Malley in a footnote on p. 23 of the Gazetteer of the Sambalpur District, printed in 1909. "I am indebted to Babu Satyabadi Padhi and Babu Nand Kishore Bohidar of Sambalpur for assistance in preparing this account of the legendary history of Sambalpur." * It was the interest of the Sonpur-Sambalpur party to prove that Mayurbhanj and Keonjhar were at one time their dependencies and the editor of the Gazetteer quietly printed these names among the 18 dependencies of Sambalpur. † He did not consider it necessary to look into the authenticity of the claim of the Patna-Sonpur group. Mr. Cobden-Ramsay proved himself to be far more adaptable to the needs of the Sonpur-Patna party. He admitted everything placed before him to be true and gave the stamp of truth to these statements by including them in the Gazetteer. His book gave the chiefs of Patna and Sonpur some right to

* *Reprinted at Nagpur 1923, p. 8, foot-note.*

* *Bengal District Gazetteer, Sambalpur, 1909, p. 23.*

† *Ibid, p. 22.*

claim that their ancestor came to Orissa 600 years ago, *ei*, in the beginning of the 14th century instead of the middle of the 16th (p. 22), it admitted the independence and existence of the petty chiefs of Sonpur at the end of the 12th century by the acceptance of the following statements : "It is said that the third monarch of the line, between 1175 and 1202, measured his kingdom from the Hughly to the Godavari and from the Sea to the frontier of Sonpur, the state which adjoins Baud on the West." * There is no evidence of the existence of Sonpur or Patna as separate States in the 12th century or of the migration of the ancestor of the present houses in the 14th.

Mr. Cobden-Ramsay has also provided a second line of ancestors for the Sonpur-Patna group of chiefs by stating another legend according to which one Hamir Deva fled from Garh Shambar and established himself at Manikgarh in the hills of Khariar. He went to fight and was killed. He had seven queens, six of whom became Satis. The seventh was pregnant and found refuge in the forest between Patna and Khariar. She was protected by the aborigines of the Binjhal tribe and her son was Ramai Deva.† The uncertainty of the Rajas of Patna and Sonpur about their ancestry and their eagerness to ensure their descent from Rajput stock is proved by their inclusion of two different lines of ancestors on the same page of the account. Evidently there was some one behind one of the parties who had sufficient knowledge of ancient Indian History and Epigraphy to understand the value of the futile suggestion that Sambhal near Mainpuri was the original home of the so-called Chauhans of Patna-Sonpur and not Sambhar or Sakambhari in Rajputana. §

The claim to Rajput descent of the Sonpur-Patna family entered into a new phase in the last quarter of the century from the present day. This attempt was headed by a respectable scholar, Mr. B. C. Mazumdar, formerly a lawyer of Sambalpur and at present a lecturer in the Post-Graduate Department in Arts of the Calcutta University and a Vakil of the Calcutta High Court. Mr. Mazumdar's first work on this subject was published in 1911 and is entitled "Sonpur in the Sambalpur tract." In Chapter VI Mr. Mazumdar says : "the legendary account of the Chohan Rajas is that one Humeru of the family of Prithviraj of Delhi, having lost his position at Mainpuri in Upper India during the time of the Mahomedan rulers, came with his queens to the borders of Patna State and established a little principality of his in that locality. How this Rajput adventurer came upon this far-off tract after travelling many hundred miles through rugged hills and dense forests is not now easy to ascertain." (p.44-45). This account differs from the previous "Informations" supplied to the compiler of the Bengal Gazetteers, of Sambalpur, and the Orissa Feudatory Tracts, published in 1909, in the fact that the pilgrim of unknown caste described by Motte in 1766 who had become a Chauhan of Sambhal near Mainpuri in Impey's report of 1863 and Grant's Gazetteer in 1870 and who had gone up at least three hundred years anterior in date than the date given by Motte, now becomes a member of the family of Prithviraja. Mr. Mazumdar perhaps does not know that the Chahamanas continued to rule over the North-Eastern portion of Rajputana after the fall of Delhi and Ajmer in 1192-93. So it became convenient to make Humeru, and Hitambar Sing, come to Orissa instead of following the fortunes of Hari Singh or Hammira I of Ranastambhapura or Ranthambhor in the Jaipur State. It also became convenient for Mr. Mazumdar through the accommodation of Messrs. Cobden-Ramsay and O'Malley to assert that Mayurbhanj and Keonjhar once acknowledged the suzerainty of the Chauhan Rajas of Patna and Sambalpur. He says on p. 48 : "some old records disclose the fact that the Chauhan Rajas of Patna and Sambalpur issued orders of demand of Revenue upon some chiefs of Keonjhar and Mayurbhanj. It is to be regretted that no trace of these records can now be obtained, though they were inspected either by Sir A. Grant himself or by his responsible assistants some time previous to 1862."* There is *no mention* of such records in the Gazetteer of the Central Provinces either in the first edition of 1863 or in the second edition of 1870. Mr. Mazumdar henceforth can only be regarded as the historiographer of the chiefs of the Patna-Sambalpur-Sonpur group of chiefs and not

* *Bengal District Gazetteer, Orissa Feudatory States. p. 23.*
† *Ibid, p. 284.*
§ *Ibid, p. 285,*

* *Sonpur in the Sambalpur tract, p.*

a critical scholar. The next feat attempted by Mr. Mazumdar was in 1925 in his "Orissa in the Making", published by the University of Calcutta. Here he accepts as correct the statements in the Bengal Gazetteers of 1909 and 1910 that "so early as the 12th or 13th century A. D. one Humeru of the family of the Chohan Rajputs of Mainpuri in the United Provinces came to Patna with his wife" (p. 219). The most important addition in this instalment is that "the son of Humeru born in Patna State became by his mythical powers the chief of the eight Malliks who had the government of Patna and Sambalpur in their hands and thus established the Chohan rule in the Kosala country by being installed at Gad-Sambar." (p. 220). The only proof in support of the statement which Mr. Mazumdar can quote is the acceptance of this tradition by the Maratha Rajas of Nagpur and by Major Impey. As if any of the Bhonslas or their officers were in a position to ascertain the true Rajput origin of any family! In the British period the story of Motte stands out distinctly as the only correct version of the ancestry of the Patna-Sambalpur-Sonpur group of chiefs among the number of accounts supplied to writers like Messrs. Impey, C. Grant, Cobden-Ramsay and O'Malley. Every true scholar will grieve to find the respected name of Mr. B. C. Mazumdar included in this group. The chiefs of Patna-Sambalpur-Sonpur group were descended from a pilgrim of some unknown caste who came on pilgrimage from Sambhar to Jagannath in the earlier part of the 16th century, founded a kingdom which later on became powerful and began to claim Rajput origin and who, with the help of British Gazetteer writers, have now become the agnates of Prithviraja II of Delhi and Ajmer.

I shall take only one other instance among the chiefs of Orissa, *viz.*, that of Mayurbhanj. The Bhanjas of Orissa were independent monarchs in the time of Ranabhanja I. This chief began as a semi-independent ruler sometime in the 8th century A. D. From the rank of a Ranaka he rose to be a Maharaja and his descendants ruled over almost the whole of Orissa from modern Mayurbhanj to the Gumsur Taluka of the Ganjam-Berhampur district of Madras. Many chiefs of Orissa still call themselves Bhanjas and rule over many of the Garhjat States and Zamindaries. The present chiefs of Mayurbhanj, instead of claiming descent from the ancient Bhanja kings of the inscriptions, started a new theory about their descent in the British period. Evidently the Oriya "*Chhamakarana*" of Mayurbhanj and the allied group of chiefs were neither so intelligent nor so forward as those of the so-called Chauhan chiefs of Patna-Sambalpur-Sonpur. The theory they started was very fallacious and therefore it immediately became open to attacks of the writers of their opponents. Mr. Mazumdar says: "it is narrated that a son of a celebrated Man Sing of Jaypur in Rajputana came to Puri and got the zemindari of Hariharpur on marrying a daughter of the then Gajapati Raja of Puri and that subsequently the eldest son of this adventurer became the ruler of the northern half of the State and the second son became the proprietor of the southern half, which developed into the State of Keonjhar. It is also stated that Jay Sing after the the acquisition of Hariharpur conquered Mayuradhvaja, then holding the Gadi at Bamanghati in the western part of the State, and thus effected a territorial extension. The new ruler after this acquisition of territory assumed the surname of Bhanja as a measure of policy. The absurd dates recorded in the family annals may be wholly disregarded, as the Temple of Jagannath and the progenitors of the Gajapati Rajas were not in existence earlier than the middle of the 12th century A.D." (pp. 119-20)." The statements of Mr. Mazumdar are perfectly correct. In Mr. Cobden-Ramsay's Gazetteer of the Feudatory States of Orissa it is stated that "the Mayurbhanj State was founded some 13 hundred years ago by one Jai Sing who was a relative of the Raja of Jaipur in Rajputana. Jai Sing came on a visit to the shrine of Jagannath at Puri and married a daughter of the then Gajapati Raja of Orissa and received Hariharpur as a dowry. Of his two sons, the eldest Adi Sing, held the Gadi of the Mayurbhanj State. The Annals of the Mayurbhanj Raj family, however, say that Jai Sing came to Puri with his two sons Adi Sing and Jati Sing, the elder of whom was married to a daughter of the Puri Raj." (p. 239). The Rajputs were not in existence as a generic clan in the 6th century A.D. and the Kachhwaha State of Dhundhar, Amber or Jaipur was not in existence at that time. Therefore the, "information" supplied to the compiler of the Gazetteer was totally wrong The attempt of the modern chiefs with the affix Bhanja of Orissa can, therefore,

be regarded only as a very ill-conceived attempt to obtain Rajput ancestry. The "Chhamkaran" of the Mayurbhanj State was not equipped in Rajput history or ancient Indian chronology and therefore, he made statements to the compiler of the Gazetteer which would make any other man blush in the 20th century.

What, then, is the real origin of these claims to Rajput ancestry on the part of the chiefs of Orissa? Vizianagram is certainly not in Orissa but I have included it within this enquiry because it fell within the zone of influence of Orissa up to 1550 and in the southernmost limit on the eastern coast within which Rajput origin is claimed by Indian chiefs. In all three cases we find that a date is claimed for the migration when the Rajput had no existence and when the migration could not have taken place. The connected circumstances are such as to make the migration theory absolutely improbable. In the case of Patna only persistent and intelligent attempts have been made by State officials and state historiographers to make the claim more acceptable in the light of modern research, but older records of English writers and modern discoveries in ancient Indian chronology have proved these claims to be entirely false. The only cause which I can assign for this craze for Rajput origin is the preponderance of the Rajputs as warriors and mercenaries in the 17th century when under the Mughals they spread their fame from Balkh to Assam and from Kashmir to Ahmadnagar. Rajputs of Malwa entered the service of the Sultans of Ahmadnagar and Golkonda and there was a rush for Rajput ancestry all over India even on the part of princes whose blood was blue when the Agnikula Rajput was a barbarian clothed in his war paint. The real origin of the Bhanja chief of Mayurbhanja is now being recognised by critical scholars like Rai Bahadur Ramaprasad Chanda* and Rai Bahadur Hira Lal.† We must close our enquiry regarding the Rajput origins of Orissa at this point. And at a subsequent date we must take up the Rajput origins in Berar and the Maratha country.

* *Annual Report of the Archaeological Survey of India, 1922-23, ; and 1923-24.*

† *Epigraphia Indica Vol. XVIII. p, 290.*

PLUCK OR TIMIDITY

By J. L. SATHE I.C.S.

IT is a great puzzle to many that whereas Hindus are capable of the most heroic deeds, including the most supreme sacrifice, viz, that of one's life, they are seen to give way often to ludicrously inferior antagonists even in the most common-place altercations of everyday life involving physical violence. The stories in the Puranas of Kings' surrendering Kingdoms for a word or for the satisfaction of their elders' whims or of a son's giving up his youth so that his father might be rejuvenated again, are not totally absurd myths, but illustrate a true characteristic of the Hindu race. A Hindu when his sentiments are roused is capable of making any sacrifice. Even now thousands of Hindus may be seen any day in India literally courting death, or torture or poverty, or imprisonment, or disease, in fact any evil of whatsoever magnitude, out of sheer sentiment, affection, obedience, or duty, as the case may be. But when it comes to a question of blows, however light they may be, or whatever the odds in his favour may be, the Hindu instinctively turns away from them. It may be that he will return and put up a brave fight, braver than any one else in the same position may be capable of doing. But his first instinct is to avoid all fight and to give in to every show of force. Very often this first surrender seals his fate and he has no second chance to retrieve his mistake. Occasionally he gets an opportunity to retaliate and to get into his own.

It cannot be denied that the average Hindu is not politically minded and does not at all desire to rule himself or his country. In the old past he was ruled by a small

class of his own people, viz., the Kshatriyas, and later when they succumbed to internecine feud, and the superior prowess of foreigners he was quite content to be ruled by the latter. All that he longs for is like the herbivorous wild beasts of the forests to be let alone with his family to eke out his life in peace and passivity. He must exert himself to cultivate land because he must eat. He must eat because it is ordained by nature that he must do so in order to live. He would even fain not to eat at all in order to avoid having to exert himself and at best he will exert only just enough to keep body and soul barely together. You may call this laziness if you like, but nature does not prompt a creature to exert itself more than is necessary for the struggle of existence. Even a tiger will not roam about killing animals simply for the fun of it or for terrorising others. He lies down and has rest after he has had his fill and will not get up again until he is again hungry. It seems to be the very law of nature that creatures should merely subsist and procreate and should exert themselves only so much as is necessary for the above purposes. The desire to adorn one's self, to gather things round oneself or to exercise power over others merely for the sake of authority or dignity seems to be against instinct and alien to nature. In this respect, the average Hindu is therefore more akin to nature than the other races. He may stand up when he or his family or his belongings are attacked and then like the sambbur or bison at bay he may be very ferocious. But he requires a conscious effort to rouse himself to fight. His instinct is to avoid a fight and to fly from danger. It is possible that this was the instinct of all human races in the beginning and that the present craze for power, for luxury and wealth is an unnatural craving subsequently acquired. But the fact is that this craving is to be found amongst the Europeans as well as Muhammadans, with the result that they have been able to aggrandise themselves at the expense of the Hindus and other similarly minded people. It will be an interesting study in ethnology to ascertain in what races and nations and to what extent this spirit of self-aggrandisement is present.

The blame for this passivity of the Hindus is often laid at the door of their religion, which enjoins contenment. But what is religion? It is merely the creation of the best thought in a nation. So ultimately the blame for this defect or virtue of the Hindus—from whichever point of view you may look at it - comes to their own nature. The doctrines of contenment, passivity, future birth, unreality of this world, asceticism, "chaturvarnashram" etc., took root and flourished among us because they found fruitful soil there. These doctrines were not imposed on the Hindus by any outside agency and the nation as a whole has not been inveigled or constrained to accept them, involving as they do the relegation of the majority of the population to dumb servitude or to timid trade and commerce entirely at the mercy of the ruling minority. When the latter could not withstand the onslaught of more aggressive foreigners, the whole nation sank into servitude practically without a murmur.

This does not mean that the Hindus are morally or mentally cowards; for cowardice is different from timidity. On the other hand, they are capable of making a stand against the heaviest odds in the face of practically certain defeat, when they are morally convinced that it is right to oppose. This explains the innumerable heroic deeds performed by the Rajputs and other castes and recorded in history. This explains the "Jauhar" performed by Rajput wives and the practice of *sati* so common when the British came here. This explains the innumerable deeds of heroism and self-sacrifice described in the *Puranas*. This also explains the phenomenal success of Mr. Gandhi's passive resistance movement. But by instinct the Hindu will try to avoid all strife and danger. His hand will not rise automatically to strike another, be he even his assailant and enemy. Nay, it will not rise even to give the "coup de grace" to a dying animal to end its agonies!

That the organisation of Hindu society whereby the majority are content to be ruled was not imposed from outside but was entirely in consonance with the instincts of the Hindu race is proved by the fact that it has subsisted for so many thousands of years in spite of its being the cause of its (race's) practically perpetual servitude. For, in this world which is becoming increasingly small for the size of its population, no nation can hope to be left alone for long. Even the harmless animals of the wild forests have not been left alone but are gradually being exterminated. So how

could the Hindus be expected to be allowed to remain in perpetual enjoyment of such a beautiful and desirable continent as India ? Consequently, the Huns, the Greeks, the Scythians, the Mohammedans and the Europeans all came in their turn and established their sway over the docile and unopposing Hindu. And yet the Hindu social organisation held together ! The Kshatriyas and Brahmans, themselves the helots of the foreigners, still continued to have their own helots, viz., the Shudras and the untouchables. But with the coming of the Europeans there is a change. No doubt, they too like their preceding invaders imposed their sway over the Hindus. But their attack against Hindu thought was more formidable than the attacks of their predecessors, the Mohammedans. The Huns and Scythians did not count at all, as they themselves succumbed to the enchantment of the Hindu thought. And so gradually and at first imperceptibly, the western ideas began to infiltrate into the minds of the people and to alter their very nature. That is why the old theories of predestination, contentment, avoidance of action, contemplation, etc., are now appearing puerile and childish to many of us. That is why the Shudras and untouchables are now dissatisfied with their lot, and that is why movements like the anti-Brahman movement, simply unthinkable a few years ago, now flourish. That is also why the Hindu-Mohammadan dissensions are now so acrimonious. Many Hindus no longer submit now to any aggression and some of them even show aggressiveness themselves.

The future will show whether this change is for the better or worse for mankind as a whole; for, it is sapping the foundations of our beliefs and religion, the very superiority of which over other faiths arises from its affinity to nature, its let-aloneness, its peacefulness, its idolization of contemplation, its asceticism, its theory of *Karma*, its tolerance, in short its preaching of सत् in preference to both रज and तम. For the present at any rate the change seems to have been prompted by the law of self-preservation and the survival of the fittest, as the example of even the wild beasts shows that the docile and meek and helpless species are apt soon to be exterminated.

RECRUITMENT OF THE CIVIL SERVICE

By NARESH CHANDRA ROY, M.A.

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THE recruitment of the Civil Servant constitutes an important problem of government to-day. Upon his integrity and efficiency depends largely the excellence of an administrative system. His ability, his sense of responsibility, and his devotion to duty, all go to make up the character of a government. It is only natural, therefore, that all reasonable attempts should be made to invite the best talent of a country to the Civil Service. All appointments should be made on the principle of "career open to talent." Before the fifties of the last century, however, the patronage system, which is the very antithesis of this principle, was universally in the ascendant. Both in Europe and across the Atlantic, offices were distributed only among the friends and relatives of the people in power. In England, this use of patronage was the most handy means of conciliating the supporters either in the constituencies or in the House of Commons.[1] Lower grade offices were generally used in influencing elections in particular constituencies while the higher-grade and the well-paid posts were usually reserved for the worthless cadets of the ruling families.[2] This system of jobbing practically "loaded the Civil Service with imcompetents, who could not be got rid of, lest their patrons should lose votes."[3] This almost hopeless condition of the public service in Britain

had, however, one saving feature about it. Although an appointment was made on the principle of party-favouritism, a person, once appointed, was not ordinarily removed on the turning of the political wheel. He remained in office generally for life. Removal for partisan motives could never be a general practice in England.[4]

In America, however, a system, more vicious still, gradually came into being. "To the victor belong the spoils" became the leading doctrine of politics in the U. S. A. A long tenure of office also came to be looked upon as detrimental to good public service in a democratic country. Every man must have a chance to serve his country in some public official capacity. "Rotation in office," therefore, caught the imagination of the people. However capable, a man might prove to be in his office, and however, valuable an asset his experience might be to the department, he must not stick to the position as a permanent incumbent. He must make room for others who would be waiting for the sweets of office which he had enjoyed so long. Every four years after a presidential election, America witnessed, as a matter of course, a general sweep of the men already in office and the installation of new men in their stead.[5] This practice vitiated the American public life for long, nor has it yet been completely eradicated. The system of rewarding the party workers and supporters with a public office degraded the politics of the country and corrupted the administration. In an atmosphere of constant wirepulling and canvassing for the "spoils," efficiency and honesty of the civil service were absolutely irrelevent and out of the question.[6] Men were put into a job, not that they were fitted for it, but that they must be rewarded with it at any rate for the service they had done to the party.

In Canada also, a similar political principle was for long in the ascendant. "We must support our supporters"—was the Canadian counterpart of the American maxim, "to the victor belong the spoils."[7] And with the turning of the wheel of party politics, the administrative departments were, much often, absolutely denuded of their old incumbents and packed with the supporters of the new party in power.[8]

While this patronage system was a part and parcel of the public life of the leading states of the modern world, the East India Company in this country could not be expected to forego this divine right and launch upon a new method of appointing its Civil Servants. The Company was for long only a body of merchant-adventurers; its servants accordingly were appointed like those of any other trading company. The same practice, however, continued to be followed even after it became the arbiter over vast territories. After the battle of Plassey, its political importance came to overshadow its commerce and by the year 1772 it was compelled to assume the direct administration of some provinces in India. Its agents were all on a sudden transformed into public officials and were called upon to discharge public administrative duties. But even after this revolution in the real status of the Company's officers, their recruitment still continued upon old principles and methods.[9]

It was always a custom with the Company to send out men, very young in age, to this country. Men advanced in age and settled down to some occupations in their own country, would not either consent at all to come over to India or insist on such terms as would not suit the Company. Besides, younger men only were likely to adopt themselves to the Indian atmosphere and environment. Older people would lose the pliability of their character and temper and feel out of element in an alien atmosphere. The practice of sending out only young boys to India was, therefore, continued. And what is more, it was regularised and sanctified by parliamentary statutes. Within these restrictions of age-limits, the Company could appoint any person to its service in India.[10] Educational qualification was, really speaking, no essential condition for an appointment to a writership or cadetship. Relatives and friends, whatever might be their academic status, were shiploaded to India to administer the Company's possessions. At the start of the last century, Lord Wellesley, the newly appointed Governor-General, felt the anomaly of this position of the Company's officers. They were called upon to discharge highly responsible duties. They were to shoulder the most weighty of administrative burdens. They were to apply themselves to work that demanded a high amount of brain power But their general and special training was not equal to the task they were to fulfil. The Governer-General accordingly adumbrated a scheme for starting a college at Calcutta, where all the Company's recruits, on their first arrival in this country, would take a comprehensive training in liberal

Arts and pursue a course in oriental studies. The Company's authorities in England, however, turned down this far-reaching plan and only consented to maintain at Calcutta an institution purely for Indian studies.[11]

But although the broad plan of Wellesley did not appeal to the court of directors, they could not resist the demand for a better training of their nominees. In the year 1806 they started a college at Hailebury, some miles off from London. The young men, nominated to the covenanted civil service in India, had all to undertake a systematic course of studies in this institution. And no one was given the appointment unless he had passed four terms at the college.[12] The training at Hailebury was quite comprehensive and all-sided. They got acquainted with the broad principles of European Arts and Sciences and at the same time acquired physical and athletic habits which stood them in good stead out here in India.[13] Besides, "the spirit of camaraderie which it (Hailebury) fostered"[14] contributed a good deal to the enjoyment of their official life in this country. "Hailebury formed a tie which the vicissitudes of official life could never break."[15] But "this strong espirit de corps had its drawbacks. The interests of the country were too often postponed to the interests of the service." The Haileburians came out to this country in an organised band with almost the attitude of the officers of an army of occupation. They looked upon themselves as the representatives of a superior civilization and a governing people. Their authority was hence to be undisputed and their methods of administration infallible. Their attitude came to be dictatorial, and the extreme aggressiveness and haughtiness, which are associated even to-day with the Indian Civil Service, are really the legacy of the Haileburians. This spirit of hauteur and stiffness was not only fostered by the congenial atmosphere of Hailebury but also by the environments and the traditions of the families from which they come. During their regime, the covenanted civil service really constituted "that sacred college of sons and nephews."[16] Only young men, saturated with Anglo-Indian ideas and brought up in Anglo-Indian traditions, could enter the Indian Service. They looked upon India as their birthright and developed a narrow outlook towards Indian affairs.[17]

The Charter Act of 1833 completely broke the monopoly of the Company's trade in the East and henceforward it simply remained a "patronage bureau."[18] The attention of the public now came to be more persistently drawn to this anomalous situation, and an agitation was set on foot to take away this patronage from the clutches of the Company. The sweets of India office which had so long been enjoyed by a few Anglo-Indian famlies would now be made accessible to the nation at large. Accordingly twenty years later, when the Charter came to be renewed in 1853, the Directors of the Company were divested of their Indian patronage. A committee was appointed forthwith with Lord Macaulay as the chairman. Of the other members, Benjamin Jowett, later the Master of Balliol, was the most distinguished. This Committee was to draw up a detailed scheme for the future recruitment of officers to the Indian Civil Service. It supported the principle of open competitive examination as the exclusive channel of recruitment. "Hitherto the admissions have been given by favour", observed its Report, "They are henceforward to be gained by superiority in an intellectual competition."[19]

The principle of competitive examination as a method of recruiting public servants, has never been given a unanimous support by the public. Many would point out that this system would encourage cramming in the candidates and bring into the public service only the most efficient and successful of the crammers.[20] The general ability and true fitness for work of the candidates would not be properly judged by this method. It is, of course, very difficult to judge to-day as to who would make a successful officer in the future. But it can be presumed at the same time that a young man who has carried off the prizes at the School and the College, who has displayed so far the greatest amount of acuteness and industry would also maintain his calibre and ambition in the public service. Most of the luminaries in the Houses of Parliament, at the Bar and at the Bench were highly distinguished in their academic careers. The foundation of their future was laid at the school and the University. Their noble ambition and high aspiration were stirred and shaped in these institutions. It was here that their habit and character were formed. It can be easily expected, therefore, that those who have marked out their name at the school and the University and have now, by dint of their merit and industry, come out

successful in the competitive examination, will also impress their personality upon the public service.[21]

The system of competitive examination also fits in with the ideals of democracy. It ensures the recruitment of the most talented of the candidates, no matter from which rung of the social ladder they may have come. It upholds the principle of "career open to talent" "which is the essence of democracy, as patronage and favour due to connexion are the essence of oligarchy." [22] In fact, when all points of view are taken into consideration the conclusion becomes irresistible that competitive examination is the best channel of recruiting the public servants. [23]

"Competitive examinations, however, may be applied in two different and quite distinct ways : they may be used to ascertain ability of a general nature or ability of a special nature." [24]

For, quite a long time past, both the U. S. A. and Canada have revolted against the patronage and the spoils system which got such a strong foot-hold in those countries. And as a counterblast to this obnoxious practice of patronage, the system of competitive examination has been accepted, universally in Canada, and partially in the U. S. A.[25] But in both these countries, the object of the competitive examination is only to discover the immediate fitness of the candidates for the work they are expected to do. For, almost every vacant post a separate examination is held to "test the peculiar requirements that may be necessary in the office".[26] The candidate who is able to satisfy best the examiners with regard to the nature of his immediate duty must be appointed to the post. He may have somehow crammed the details of the Postal Guide and Postal Law, but otherwise may lack altogether intellectual alertness and general culture ; but still he will be given a postal appointment to the exclusion of a candidate that may not have been able to pick up the details of the guide but may otherwise possess capacity and initiative. This system is, on the face of it, defective and unscientific. It ignores the fact altogether that an officer once appointed will not be required to do the same duty throughout his career. The one routine business for which he prepared himself at the moment of his appointment is not to be discharged by him throughout his official life. As a matter of course, he must expect to go over to a responsible position that will call for tact, initiative and the higher powers of the mind. But unless he has a thorough general education, keen intelligence and a capacity for rapid assimilation and adaptation, he will be quite out of element in his new role. In fact, in any career that involves responsible administrative work, this system of recruitment by testing only the immediate fitness of the candidates is absolutely at fault. And Macaulay's Committee on the Indian Civil Service was quite right in brushing aside all questions of immediate fitness and putting all the emphasis upon the general information and culture of the candidates. The Report observes—

"It is undoubtedly desirable that the Civil Servant of the Company should enter on his duties while still young ; but it is also desirable that he should have received the best, the most liberal, the most finished education that his native country affords. Such an education has been proved by experience to be the best preparation for every calling which requires the exercise of the higher powers of the mind...We believe that men who have been enagaged, up to one or two and twenty, in studies which have no immediate connection with the business of any profession, and of which the effect is merely to open, to invigorate and to enrich the mind, will generally be found, in the business of every profession, superior to men who have at eighteen or nineteen, devoted themselves to the special studies of their calling. The most illustrious English jurists have been men who never opened a law book till after the close of a distinguished academic career nor is there any reason to believe that they would have been greater lawyers if they had passed in drawing pleas and conveyances the time while they gave to Thucydides, to Cicero, and to Newton. The duties of a Civil Servant of the East India Company are of so high a nature that in his case it is peculiarly desirable that an excellent general education, such as may enlarge and strengthen his understanding should precede the special education which must qualify him to despatch the business of his *Cutchery*."

According to the recommendations of this Report the competitive examinations for the recruitment of the Indian, British and Colonial Civil Servants are all held to test only the general capacity and the intellectual calibre of the candidates. [27] The special training for immediate duty begins only after the candidates have been selected through the channel of this rigid intellectual test. It is now admitted on all hands that this principle is quite scientific. It is easy enough for an alert and well-stored mind to pick up the special requirements of an office at a short notice. An officer, who has a thorough grounding in some branches of liberal arts

and sciences, who has a disciplined intellect and a sharpened common sense, can in a short while adapt himself to the requirements of the balance sheet or affairs of local self-Government.

Now, although recruitment to the Indian Civil Service continued to be made in England through this channel of open competitive examination, all demands of Indians for holding a similar and simultaneous examination in India were brushed aside for a considerable period of time. It was a very difficult job for Indian candidates to cross the seas and sit for the competitive examination held six thousand miles off in London. The agitation, however, bore no fruit. It was pointed out on behalf of the Government that, although the principle of competitive examination as a method of recruiting public servants quite fitted in with British conditions, the Indian atmosphere was too uncongenial for it. [28]

University life in England was favourable to the all-round development of manhood. It not only catered to the intellect, but it helped the strengthening of character and the formation of the physique. Intellectual, mental and bodily vigour was developed all together. Young men, therefore, who had the advantage of training in these universities, and who now stood the test of the open competitive examination and came out to India as Civil Servants were, as a matter of course, expected to possess not only the intellectual calibre, but also the physical vigour and dash which would be called for so much in the public service. Besides, the corporate life of a British University which blunted so much the angularities of man and fostered in him an attitude of give and take, was a most important factor in the training of the young men now entering the Indian Public Service. The Indian Universities, however, were very poor imitations of the sister British institutions. Corporate life was ill-developed or absolutely undeveloped. Physical training went by default. Only the intellect was somehow cared for. Under these circumstances, it was out of the question that young graduates of these Universities would prove to be successful in administrative work, simply because at the age of 21 or 22 they stood an intellectual test. [29]

Besides, all the classes and groups of the Indian people had not taken kindly to University education. The Mahomedans were simply lagging behind. And of the Hindoos, too, only some particular classes were taking advantage of western education. Hence even if the open competitive examination which was looked upon in the West as the hand-maid of democracy and equality, was introduced in India, it would not be able to create an opportunity for all classes and creeds; only some particular groups would profit by it.

The situation has changed considerably since the above view was maintained and the stronghold of higher education has been stormed by members of all communities alike. To meet the new circumstances a competitive examination has been held in India since 1922 for the recruitment of some officers to the Indian Civil Service. This competition is limited to the Indian candidates alone. But the competition is not an open one as in England. It is limited to the candidates accepted by the Public Service Commission on the recommendation of the different provincial Governments. And the provincial Governments do not recommend the candidates simply with an eye to their physical and intellectual qualifications. Political considerations come in at once. And, as could be only expected, candidates academically distinguished and physically fit, have been in many cases left out of the examination arena for grounds not adduced. This has taken away considerably from the efficacy of the competitive system. Competition loses much of its force if it is not an open one. The principle of Competitive Examination has been devised only to bring into the public service the best available talent of the country. If, however, just at the outset, many of the gifted candidates are shut out altogether, its object gets at once defeated. It is high time, therefore, that the authorities should go the whole hog and throw open the doors of the examination to all who are physically fit and academically up to the mark.

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1. See Ramsay Muir—*Peers and Bureaucrats*, pp. 32-35.

2. Later on when all other departments accepted the principle of competitive test for appointing their officers, the Foreign Office stuck to its old gun and as such it was described by John Bright as the "out-door-relief department of the English aristocracy." See Laski—*A Grammar of Politics*, p. 398.

3. Ramsay Muir *Peers and Bureaucrats*, p. 35.

4. See A. L. Lowell—*The Government of England*, Vol. I, p. 153.

5. See Bryce—*The American Commonwealth*, Vol. II, pp. 132-34.

6. "The spoils system···has been for seventy years the most potent of all the forces tending to bring about the degradation of our politics. No republic can permanently endure when its politics are corrupt and base, and the spoils system, the application in political life of the degrading doctrine that to the victor belong the spoils, produces corruption and degradation." See Theodore Roosevelt *Administration. Civil Service* (1902), p. 5.

7. See R. M. Dawson—*The Principle of Official Independence*, p. 90.

8. *Ibid*, p. 91.

9. See A. L. Lowell and H. M. Stephens—*Colonial Civil Service* (1900), pp. 7-8.

10. C/Statutes 24 Geo. III, C 25 Secs. 42,43,63, & 33 Geo. III, C 52, Sec. 56,57 See Lowell and Stephen—*Colonial Civil Service* (1900), pp. 8-9.

11. See Peter Auber—*An Analysis of the constitution of the East-India Company* (1826), pp. 165-166.

12. This was demanded by the statute of 1813. See Auber, p. 626.

13. See Sir George Trevelyan—*The Competition-Wallah* (2nd Edn. 1885).

14. Lowell & Stephen—*Colonial Civil Service* (1900), p. 308.

15. Trevelyan—*The Competition-Wallah* (1885), pp. 6-7.

16. Sir William Hunter—*India of the Queen and other Essays* (1903), p. 28.

17. Sir George Trevelyan—*The Competition-Wallah*, pp. 12-13.

18. "The East India Company after 1833 became solely a patronage Bureau". Lowell and Stephen, *Colonial Civil Service*, p. 216.

19 See the Appendix A in Lowell and Stephen *Colonial Civil Service*, pp. 77-78.

20 Ramsay Muir *Peers and Bureaucrats* (1910), p. 44.

21 C "Look at every walk of life, at this House, at the other House at the Bar, at the Bench, at the Church, and see whether it be not true that those who attain high distinction in the world were generally men who were distinguished in their academic career. Macaulay in the House of Commons in 1833, see *Life and Letters of Lord Macaulay* by Sir George Trevelyan, p. 585, Again "the ablest man who ever governed India was Warren Hastings, and was he not in the first rank at Westminister? The ablest Civil Servant I ever knew in India was Sir Charles Metcalfe, and was he not of the first standing at Eton ? The most eminent member of the aristocracy who ever governed India was Lord Wellesley. What was his Eton reputation ? What was his Oxford reputation ?" in 1853 Ibid p. 590.

22. Ramsay Muir *Peers and Bureaucrats* (1910), p. 43.

23. Sidgwick *Elements of Politics*, pp. 392-394.

24. Dawson—*Principle of Official Independence*, p. 79.

25. The first step towards this reform in the U. S. A. was taken in 1883. See Bryce—*The American Commonwealth*, Vol. II, p. 139. In Canada there was no doubt a movement towards Civil Service reform since 1857 but a sure step was taken only in 1908. See Dawson—*Principle etc.* pp. 74-75.

26. Dawson—*Principle of Official Independence*, p. 84.

27. See Lowell—*The Government of England*, Vol. I. p, 159.

28. See the *Public Services Commission Report* (1886-87), p. 40.

29. "Although this system has, on the whole, worked well with Englishmen, it is open even with them to objections and draw-backs, and to think of applying it to the natives of india is nothing less than absurd. Not the least important part of the competitive examination of the young English man was passed for him by his forefathers, who, as we have a right to assume, have transmitted to him not only their physical courage but the powers of independent judgment, the decision of character, the habits of thought and generally those qualities that are necessary for the government of men." Sir John Strachey—*India : Its Administration & Progress*, p. 544.

THE SNATAKS OF GUJARAT VIDYAPITHA

By DILKHUSH B. DIVANJI

THE Non-co-operation movement of 1920-21 gave birth to many national educational institutions. The Gujarat Vidyapitha is one of them. It was established in November 1920, and the inauguration ceremony was performed by Mahatma Gandhi. Seven years have rolled away and the stirring days of 1920-21 have also passed away. But the Gujarat Vidyapitha still holds its own against heavy odds. The fall in the number of students in the Vidyapitha may at first seem disheartening; but numbers alone do not constitute the strength of an institution. We have to judge the value of the Vidyapitha by the quality of the students it has turned out. The latest figure shows that till now the Vidyapitha has turned out 271 Snataks (graduates). Two years ago the Snataks of

the Vidyapitha formed themselves into 'a Snatak Sangh' (graduates' association). The Sangh is still in its infancy and hence it has not yet chalked out definite lines of work. But as a preliminary steps to its wider activities the Sangha has collected very valuable information regarding the activities of Snatakas who have left the Vidyapitha.

The Sangha has only recently published a report of its inquiries in this direction. The information published in this report throws a flood of light on the quality of the Snatakas turned out by the Vidyapitha. The main charge against National Educational Institutions is that they do not open out brilliant "careers" for the Snatakas turned out by them. If the term "career" carries with it a comfortable and convenient life that expresses its value merely in Rupees, Annas and Pies the Gujarat Vidyapith has to plead guilty to the charge. But if the justification of a National Educational Institution is to be measured by the "career" it has opened for National service, the Gujarat Vidyapitha may well claim to have inspired its Snatakas with a real craving for National Service. The informations collected by the Snatak Sangha bears eloquent testimony to the spirit that is working behind the Gujrat Vidyapitha. The work that is being done by the Vidyapitha deserves a wider publicity, because it will show to impartial observers the valuable constructive work done by the non-co-operating students of the National Universities in India.

Out of the 271 graduates the Sangha was able to get the needed information from 82 graduates. The Sangha analysed informations received from these Snatakas, and published it in the form of a very valuable pamphlet. The Snatakas were asked to give the whole story of their activities since they joined Gujrat Vidyapitha; and hence we are able to know almost everything about them.

The critics of the Non-co-operation movement have always argued that the response given by the students to the call of Mahatma Gandhi proceeded mainly from the working up of the emotions and sentiments of the impressionable youth. There is some element of truth in this remark, but we must also know the other side of the picture. In answer to the question as to the real motive that impelled them to join the Vidyapitha, the Snatakas have given various replies. An analysis of these replies, gives us the following figures ;—

Disgust for the present system of education and a real craving for National Education	...	...	10
Faith in the efficacy of the Non-co-operation movement	...	...	10
Political ferment	...	...	33
In response to the call of the Nation		...	11
At the inspiration of their relatives		...	6
Sentimental enthusiasm	...	...	12
			82

The report has published extracts from the replies in support of this analysis and some of them are worth reproduction. One Snatak writes :—

"Non-co-operated, because could not control myself. My family was against it but relying on my strength, launched in the movement. Knew at that time that it was a leap in the dark, but was fired with the zeal of sacrificing my life to free the Nation from its slavery."

Another Snatak writes :—

"Realized even at that time that it was a sin to remain in the Government School. Have still retained the same belief. Did not mind loss of education. Only wanted to be away from the sin. Stone-breaking in the streets considered preferable to this sin. Truth of the remark realized even now. If unable to do more, this opportunity of flying away from the sin was eagerly welcomed. Hence non-co-operated."

A third Sanatak writes :—

"Many considerations impelled me to boycott the college ; but did not do for one month. Waited for one month to convince myself 100 per cent of the necessity of the step. This precaution was found necessary to avoid future repentence."

Some students left the college to do National Service : "Service of the Mother-Land—the chief Motto."

These extracts tell their own tale. They at least show the real *stuff* of some of the students who joined the Vidyapitha. They were really inspired by high ideas of National Service, and if that is a sentiment one must remember the pregnant remark made by Napolean that the great movements of the world are always based on sentiment.

With the Vidyapitha began its chequered career. The students joined the Vidyapitha not to spin out brilliant academic careers but to qualify themselves for National Service. The Vidyapitha tried its best to mould these students into National servants. The work of the Vidyapitha is to be tested not in the scales of the numbers and examination results ; it is to be judged by the quality of Snatakas, it has turned out. The pamphlet gives very valuable information. The present activities of the Snatakas and their ideals are analysed and we find that

out of 82 Snatakas who had sent in their replies 38 are working as National servants in the different fields of National activities.

Educational institutions :—

Gujarat Vidyapitha ...	... 9	
National Schools ...	...21	30

Work for the submerged classes :—

Untouchables ...	... 2	
Bhils ...	... 2	
Kali-paraj ...	... 2	
Mill-hands ...	... 2	8
		38

These figures bear an eloquent testimony to the spirit which has inspired these Snatakas to devote themselves to the service of their country. After the report was published some more Snatakas have gone to the villages as Natianal servants. The various Ashramas and schools where these Snatakas are working, have been satisfied with their work; and they always look to the Vidyapitha whenever they are in need of more workers.

As regards the ideals that still inspire these Snatakas, the report has published certain extracts from the replies received by them on the subject. Almost all the Snatakas have expressed in unmistakable terms that their goal in life is National service. The different forms which this service may assume may vary with the attitudes and circumstances of the Snatakas. Analysis of the extracts regarding their plan of work gives us the following fields of national service chosen by various Snatakas.

1. Service of the poor and the fallen.
2. National education.
3. Khadi work.
4. Village work.
5. Agriculture (free from government control)
6. Industrial uplift of the Nation.

Some of these extracts are noteworthy :—

One Snatak writes :—

"A real service to humanity, no show, no roughness, a sense of duty and thoughtfulness around, hearing and teaching. Apart from the hum-drum of life, but not running away from it."

That non-co-operation with the 'Satanic Government' is an eternal principle with certain Snatakas will be clear from the following reply :—

"I will not be actively connected with any institution connected with or controlled by the Government."

Some Snatakas want to be ideal businessmen and "do their best to prevent the export of raw materials from India." Those who have studied science in the Vidyapitha are eager to utilize their scientific knowledge in the service of society by starting small industries like soap-making, colour-manufacturing and so on.

Some critics of the present National Educational Institutions allege that the spirit of non-co-operation is dying and that the students turned out by the Vidyapitha are losing their faith is in non-co-operation and National Education. The report gives a fitting reply to these critics when it shows that out of 82 Snatakas who have sent in their replies, 54 have reaffirmed their complete faith in the programme chalked out by Mahatma Gandhi. One Snatak writes :—

My faith in Non-co-operation and National Education is as firm as before. Non-co-operation has succeeded in effecting a psychological revolution in the minds of people. The present need of the country is a psychological revolution in the outlook of the people. Non-co-operation has proved a very valuable and effective weapon to bring about such a revolution. But this non-co-operation does not exclude the Charkha. Only that activity that centres round the Charkha can be called an activity of non-co-operation."

As regards National Education another Snatak writes :—

"National Education has rendered invaluable service to the country. It will continue to do the same in future. Even if the National University is closed, its spirit will continue to work in different forms. If we want to live as a Nation we must continue National Education in one form or the other."

The critics may still argue that these are mere words but to show that these ideals of Snatakas have moulded their life, the report gives useful figures regarding the spread of khadi and the wheel among the Snatakas. If our social circumstances prevent the Snatakas to translate all their ideals in practical service, khadi and the wheel are the least that they can do for their country. They represent the living symbols of their higher ideals. Fortunately, those who always put on hand-spun and hand-woven khadi are not few. Out of the 82 Snatakas 56 habitually wear pure khadi. As regards regular spinners the figures are not so satisfactory.

1. Regular spinners for one hour	5
2. " " or more everyday	10
3. " " half-an-hour	9
4. " " or more everyday	0
5. Irregular spinners	9
6. Non-spinners.	49
	82

If one carefully goes through the report published by the Snatak Sangha he will find that the Snatakas of the Gujarat Vidyapitha at least have rendered good account of their work after their graduation.

But the real test of the spirit which works behind the Vdyapitha came, when recently Gujarat was over-run by unprecedented floods that devastated the garden of India, and rendered thousands of its people homeless and pennyless. We may not underestimate the splendid work of relief done by other volunteers (who again were mostly the followers of Mahatma Gandhi), but the work done by the students and Professors of the Vidyapitha in Dholka and the surrounding places have earned the admiration of all. When the floods came, the academic year of the Vidyapitha was in full swing ; but the regular literary courses were postponed, and the students went out in haste to the flood-stricken area to help the unfortunate victims. They did not in the least hesitate to act as ordinary scavangers even, and wading through deep waters they cleared the dirt of the villages. The Vidyapitha may become a laughing stock of the critics for the steady decrease in the number of its students year by year ; but if service and spirit of love constitute real education, the Vidyapitha may not despair of its achievements even if the number goes on declining. The Vidyapitha may not have opened brilliant lucrative careers for its Snatakas—it may not have produced intellectual giants—but if it has coniributed even something in sending out real workers in the cause of suffering humanity, it has more than justified its existence.

As these lines are being written, lovers of the Gujarat Vidyapith are making strenuous efforts to reorganise the institution. Mahatma Gandhi, the Chancellor of the Vidyapith, has decided to spare no pains to put life and vigour in the institution ; and with the spinning wheel in the centre of its educational curriculum, the Vidyapitha promises to open a brillirnt future before it by earnestly taking the problem of village-reorganisation and mass education in Gujarat. May the Vidyapitha receive the blessings of God in realizing its noble ideals under the inspiring guidance of Mahatma Gandhi.

THE SUNSET OF THE CENTURY

(Written in Bengali on the last day of the last century)

The last sun of the century sets amidst the blood-red clouds of the West and the whirlwind of hatred.
The naked passions of self-love of Nations, in its drunken delirium of greed, is dancing to the clash of steel and the howling verses of vengeance.
The hungry self of the Nation shall burst ina violence of fury from its own shameless feeding.
For it has made the world its food,
And licking it, crunching it, and swallowing it in big morsels,
It swells and swells
Till in the midst of its unholy feast descends the sudden shaft of heaven piercing its heart of grossness.
The crimson glow of light on the horizon is not the light of the dawn of peace, my Motherland.
It is the glimmer of the funeral pyre burning to ashes the vast flash—the self-love of the Nation —dead under its own excess.
The morning waits behind the patient dark of the East, Meek and silent.

RABINDRANATH TAGORE.
—*From "Nationalism,"*



What Machinery is doing to Us

Democracy on the Junk-Heap, our school system scrapped, culture crucified by mass-production, and finally all nations, including America, with new cultural and educational values, ruled by "a new social hierarchy based on the facts of human nature"—these are a few of the changes which the age of machinery is bringing to civilization, according to Aldous Huxley, the English novelist and critic. And down the rough road to these consummations, it seems, America is leading the way. For good or for evil, the whole world is being Americanized, Mr. Huxley tells us in a startling article on "The Out-look for American Culture," to which *Harper's Magazine* deservedly gave the place of honor in its August number.



Mr. Aldous Huxley

The writer has made a special study of our case, he says, not because we are unique or superior, but because "in speculating on the American future one is speculating on the future of civilized man."

Machinery, with the larger degree of prosperity which its use has brought to the common people, Mr. Huxley believes, is ushering in a new era in which the intelligent minority will have to fight for its life against the rule of the unintelligent majority. In that era, we are told, "the humanitarianism which professes to regard all human beings as equally endowed with moral worth and intellectual ability will be looked upon as an absurdity." Americans, he adds, will be slow to give up the theory of equality on which their nation was founded, but "the growing incapacity of political democracy to deal intelligently with the ever-more complicated problems of world policy will force them to change their ideas about government." Choosing Chicago as a horrible example, Mr. Huxley continues—

"Nobody can honestly suppose that a system which permits of such things as Mr. Thompson's election to the mayoralty of Chicago, with all its grotesque and outrageous accompaniments, is desirable or even in the long run practicable. The revolt against political democracy has already begun in Europe and is obviously destined to spread. There will be no return to autocracy, of course. Government will tend to be concentrated in the hands of intelligent and active oligarchies. The ideal state is one in which there is a material democracy controlled by an aristocracy of intellect—a state in which men and women are guaranteed a decent human existence and are given every opportunity to develop such talents as they possess, and where those with the greatest talent rule. The active and intelligent oligarchies of the ideal state do not yet exist. But the Fascist party in Italy, the Communist party in Russia, the Kuomintang in China are their still inadequate precursors. Owing to the strength of her democratic tradition, America will probably be one of the last countries to change her present form of government. But in the end the change will come. A country can not go on indefinitely being afflicted by Thompson elections and antievolution laws."

Mr. Huxley, it may be remembered, is a grandson of the man who fought the first battles for Darwinism in England, two generations ago. In his effort to discover what the laws of social evolution are going to make of our present institutions, he begins by regarding machinery as chief of the driving forces that are changing the world. He grants that we owe many blessings to labor-saving machines; that they have brought

some degree of leisure and prosperity to almost everybody, and that "universal leisure and variety of impressions make possible a rich universal culture." But are there any signs that this fuller life is coming? For answer the author says: "Let me advise any one who belives in the near approach of the social millennium to go to any great American or European city and note what the majority of men and women do with their new-found prosperity and leisure." We read further:

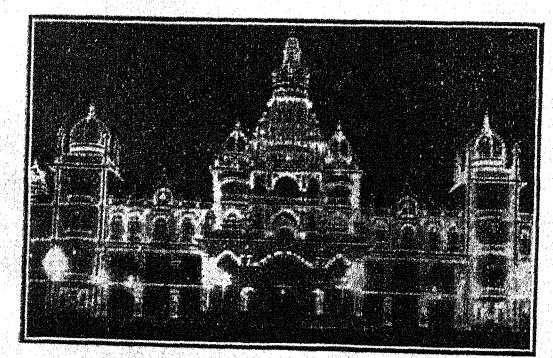
"A great many men and women—let us frankly admit it, in spite of all our humanitarian and democratic prejudices—do not want to be cultured, are not interested in the higher life. For these people existence on the lower, animal levels is perfectly satisfactory. Given food, drink, the company of their fellows, sexual enjoyment, and plenty of noisy distractions from without, they are happy. They enjoy bodily, but hate mental, exercise. They cannot bear to be alone, or to think. Contemporary urban life, with its jazz bands, its negroid dancing, its movies, theatres, football matches, newspapers, and the like, is for them ideal. They can live out their lives without once being solitary, without once making a serious mental effort (for the work which most of these people do is mainly mechanical and requires little or no thought), without once being out of sight or sound of some ready-made distraction. The notion that one can derive pleasure from arduous intellectual occupations is to such people merely absurd. More leisure and more prosperity mean for them more dancing, more parties, more movies, more distractions in general. Most of the inhabitants of ancient Rome belonged to this type, so probably do most of the inhabitants of modern New York and London. And unless some system of eugenics is practised in the interval, there is no reason to suppose that the inhabitants of the great cities in the year 3000 A. D. will be radically different."

—*The Literary Digest*

—

Splendor Of Oriental Palace Magnified By Lights

How modern genius can be applied to emphasize the wonders of bygone days is well-illustrated in the use of electric lights on famous buildings. Architectural details are thus more clearly revealed and the beauty of the structure heightened instead of lost in the night. When the maharajah of Mysore entertained the viceroy of India recently, a feature of the occasion was the illumination of his palace, which glowed like luminous lace.



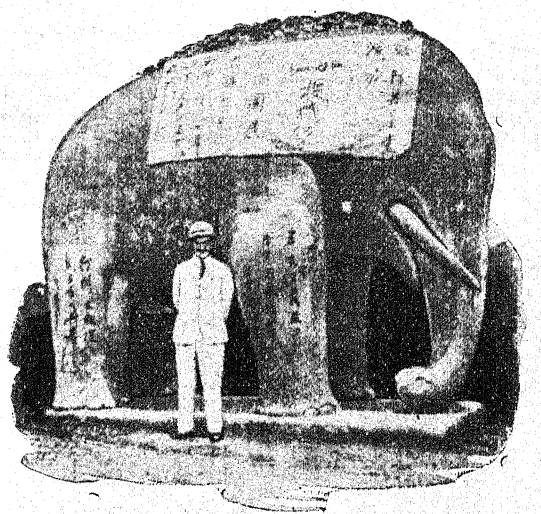
Palace of the Maharajah of Mysore as It appeared under Electric Illumination: the Display Reveals the Intricate Details of Indian Architecture

—*Popular Mechanics*

—

Stone Elephant As Bill Board Shows Changes In China

That modern China is recognizing the importance of advertising, even to the extent of trampling on the traditions of the past, is shown by the accompanying illustration. The nationalists have used a stone elephant near the Ming tombs as a billboard on which to display posters urging citizens to put down communism and attend the nationalist-party conference. In striking contrast to this modern note are the stones on the back of the elephant. They were tossed there by women following an ancient superstition, signifying that, if the stone lodged on the monument, good luck would reward the thrower and her next child would be a boy, but if it fell off, a girl child would be born.



Superstition and Modern Advertising Meet on Chinese Stone Elephant; Ming Tomb Figure Is Billboard and Shrine

—*Popular Mechanics*

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Marconi—the Father of Radio

Atop a bleak Newfoundland cliff overlooking the December Atlantic, a young man sat at a quee looking set of instruments. Wires and coils were grouped about him, while above the small building a kite darted and plunged, carrying aloft a thin wire. Telephones were clamped to the young

man's ears. Then came three clicks that have made world history.

"Do you hear anything, Mr. Kemp?" asked the young man as he passed the receivers to his assistant.

"Yes," was the reply, and Guglielmo Marconi knew that he had heard the letter "S" hurled by wireless across two thousand miles of ocean from Poldhu, England.

Today, twenty-six years since a wireless wave's first trans-Atlantic hop, Marconi finds us living in a world of radio. Broadcasting stations entertain us and the people of fifty-six other lands. Eighteen million radio receiving sets, our Department of Commerce tells us, bring music and speeches of famous men to 90,000,000 listeners the world over. The other day a photograph was dispatched by radio to far corners of the earth. Television is being perfected, and even radio power seems just around the corner.

Even as Marconi laid down his receivers after the first transocean signal, his mind was dreaming of these newest radio successes, but he knew then that the world would doubt his first achievement. It was not until three months later, when Marconi



Marconi (center) and his assistants, G. S. Kemp left) and A. Paget at a far north experimental station for wireless in 1903

received whole messages on a ship taking him from England to Canada, that the last doubt disappeared. From that time on, progress of radio was rapid. "Wireless telegraph" became "wireless telephone," then "radio" as we know it. Broadcasting stations came into being; then "beam wireless," modern wonder. Now radio waves steer airplanes and detect hidden metal ores.

Despite his achievement, it was not with Marconi that the idea of signaling without wires originated. In 1867 Professor James Clerk-Maxwell, British physicist, based a theory of transmitting electric waves upon earlier experiments of Michael Faraday. Twenty years later Heinrich Hertz in Germany generated by means of an electric spark gap waves that could be measured. Marconi developed Hertz's invention into a device of practical use.

Legend has it that Marconi, at nineteen, then a student at Bologna, first thought of wireless because his sweetheart's Irish mother forbade their communication. All he has ever said is, "I wanted to communicate with some one with whom I could not otherwise communicate."

Marconi's first wireless patent, obtained in 1896, embodied a "coherer,"—long since replaced by vacuum tubes—that used wireless waves to render a tube of iron filings a relay for electric currents, and with it familiar coils and instruments theretofore used by electrical engineers.

Marconi went to England in 1896 and set up experimental stations and in 1899 sent a wireless message across the Channel to Boulogne in France. Three years later he came to America to continue experiments and by 1901 twelve ocean liners were equipped with his wireless system.

In August, 1901, the first trans-Atlantic wireless station, with twenty 200-foot masts carrying its aerial, was nearing completion at Poldhu, Cornwall, when it was wrecked by a storm.

"I was extremely disappointed," Marconi said, but by the middle of November he had erected a makeshift aerial—sixty copper wires converging in fan shape at the bottom, suspended from a triangle of cables hung in the air. Again Marconi set off for America.

Inconspicuous press notices told of his arrival, in contrast with the columns that were devoted to him when he came to this country last fall. Marconi, wise for his age—he was only twenty-seven—knew that if he announced his purpose to span the Atlantic he would be a laughing stock.

On Signal Hill, overlooking St. John's harbor, Marconi set up his apparatus. He must get a wire, a receiving aerial, into the air. A balloon with the first one was carried off by fierce winds. A huge kite bore the second up 400 feet and defied the elements. Marconi cabled the operators at Poldhu. They were to send the letter "S," three dots or clicks in the Morse code.

At half past twelve on that historic December twelfth, Marconi heard the signals faintly. At ten minutes after one came a succession of S's of unmistakable clearness. Once again Marconi thrilled to hear the clicks that day, and again the following noon.

Two days later the world was told, Marconi had spanned the ocean. And, as Marconi fully expected, few believed it!

Modern engineers have called it a miracle that Marconi's crude apparatus was able to detect at all the feeble S's from the wheezy Poldhu transmitter—even present-day stations, they say, might have failed to catch them. Is it any wonder, then, that the startling announcement "OCEAN SPANNED BY WIRELESS TELEGRAPH" was met with skepticism in 1901?

To reporters, Thomas A. Edison, electrical wizard, said frankly, "I don't believe it." Dr. Lee De Forest, inventor of another system of wireless telegraph, doubted it.

In Britain, none dared deny the signals had been sent, but every one doubted their reception. Then two dispatches reached the press. The first:

ST. JOHN'S N. F., SATURDAY—CONFIRM THAT SIGNALS WERE RECEIVED HERE THURSDAY AND FRIDAY DIRECT FROM CORNWALL RECEIVING WIRE SUSPENDED BY A KITE. MARCONI"

And the second :

"SINCE MARCONI HAS STATED OVER HIS OWN SIGNATURE THAT HE HAS RECEIVED THE SIGNALS FROM ENGLAND I BELIEVE HIM AND I THINK THAT HE WILL CARRY IT TO A COMMERCIAL SUCCESS. IT IS A GREAT ACHIEVEMENT, AND HE IS A GREAT EXPERIMENTER.

EDISON."

Marconi went to England, and returning, received on shipboard messages from Poldhu, 1,561 miles away. He set up a new station at Glace Bay, Nova Scotia, and exchanged messages with Poldhu.

Where Marconi led other inventors were quick to follow—Fleming with his "valves" and De Forest with his vacuum tubes; Alexander Graham Bell with his wireless tetephone; Armstrong and his successors with their oscillating circuits. By 1921 only twenty years after Marconi's first trans-Atlantic test, broadcasting was a fact in America. A year later England, France and Germany had regular broadcast programs.

Commercial radio—for "radio" it had now become—was making tremendous strides meanwhile. In 1916, Marconi started investigating short wave radio and low-power, high-speed "beam transmission." As early as May, 1924, Marconi telephoned from Poldhu to Sydney Australia by beam radio, his voice being clearly received—a little-known event far preceding last year's trans-Atlantic phone success.

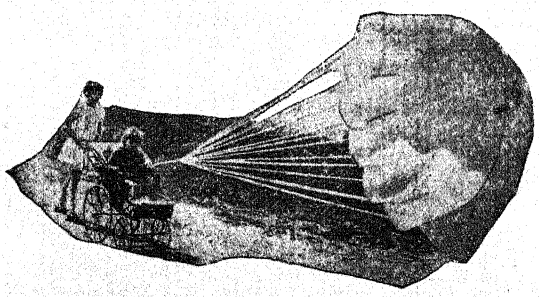
Now the new Canada-England and England-India beam radio links have shown their unlimited possibilities. An experimental line is to link New York and England. The new beam system has already handled 1,000 words a minute in laboratory tests, the inventor says.

The world is getting smaller through radio. An American motor car company recently dispatched a wireless photograph of its latest model to far corners of the earth A motion picture producer in London has just bought the $ 225,000 movie rights to a New York stage success after a conference by trans-Atlantic phone; his actual signature was flashed across the sea by radio. Latest aids to international communication are the new Canada-London phone and direct radio service from New York to Belgium.

—*Popular Science Monthly*

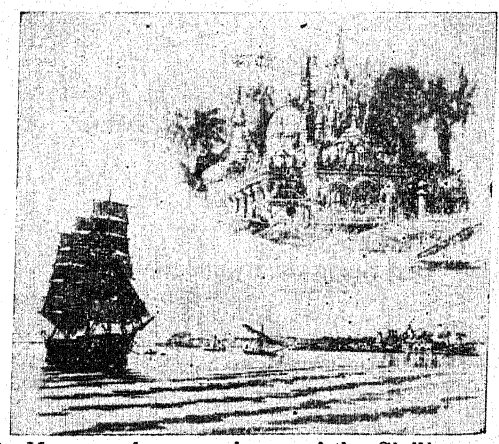
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Novel Baby Carriage



A thoughtful parent at Brighton, England, hitched a parachute to the baby carriage. Result—it entertains the baby and lightens the nursemaid's task.

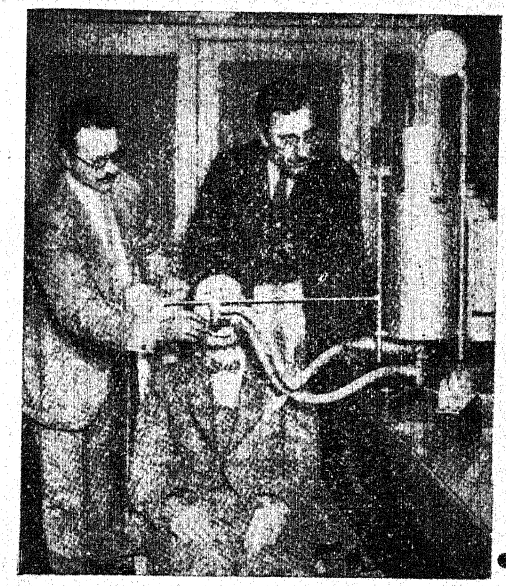
Mirage



Fata Morgana, famous mirage of the Sicilian coast. Rays through many irregular layers of air of various temperatures rear beautiful castles in the air.

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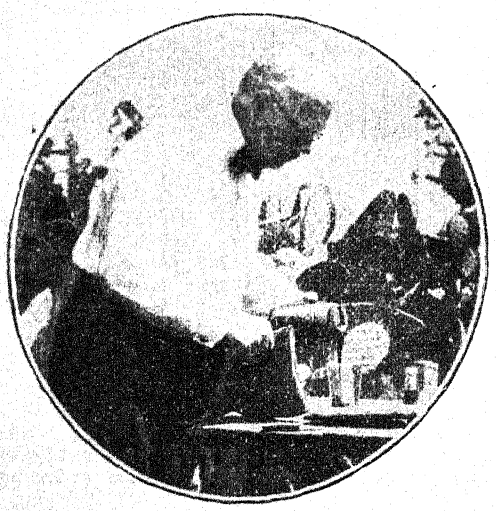
Stammering



The trouble with people who stammer is not in their tongues, but is caused by the failure of their lungs to abstract sufficient oxygen from the air they breathe, according to Professors E. B. Twitmyer and H. E. Starr, University of Pennsylvania psychologists, who are shown making one of the tests that they declare prove their contention. Measuring oxygen in air from a tank before and after the subject breathed it, they find his lungs close up did not retain normal amount of oxygen.

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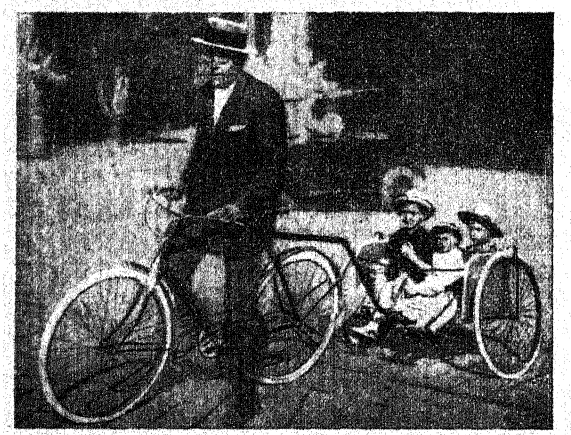
Rubber from Cactus Juice



Dr. John C. Wichmann, Los Angeles, is shown at the left with the juice he extracts from cactuses by boiling, which he declares makes a satisfactory rubber substitute. He predicts that his method will soon turn cactuses into automobile tires.

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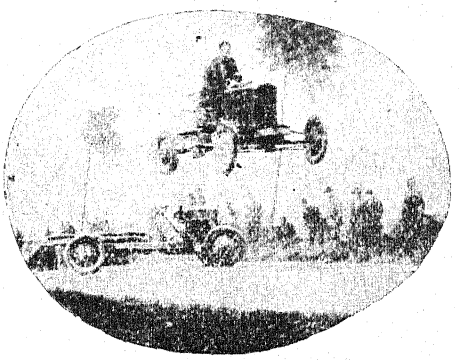
Bicyclist Has Trailer to Carry Children



It's easy to take the children for an airing when you know how! A French-man devised this novel trailer to be attached at the back of his bicycle. Now he piles his youngsters in the wide carriage seat, buckles them in with a strap, and pedals along the boulevards.

—

Autos Play Leapfrog



Hurdling one motor car with another is the stunt with which M. Mercui, Belgian dare-devil, entertains, thrill-seeking throngs. In the jump photographed, made in a run off a short ramp, the driver rose more than six feet and the length of his leap was more than sixty-five feet. The machines used are specially built for the purpose. The hard landing after flight would smash to bits most ordinary automobiles used in passenger service.

—

Lightning Shorthand Typewriter



A new French shorthand typewriter prints standard characters on a tape at 200 to 250 words a minute, said to be fifty percent faster than the ordinary method. Light in weight, as the picture shows, the machine has twenty-one keys and can be operated with one or both hands. It is now in use in the Paris courts, the Chamber of Deputies and many of the offices.

—

Laboratory May Produce Life

Not many years ago the idea that men might ever succeed in duplicating the substance of living creatures was regarded as entirely fanciful and impossible. Yet today many of the organic compounds found in living organisms, such as urea,

starch, sugar and numerous others, actually have been manufactured by chemists in the laboratory. Such a thing as the synthetic production of materials that go into the structure of our bodies turns out to be quite possible with adequate skill and knowledge.

"Why, then," we may ask, "cannot chemists or physicists go a step farther and produce life itself?"

Far from denying that such an achievement of creation is possible, I should say, it is probable. Indeed, students of organic chemistry, and biochemists who study the foundation material of life which we call protoplasm, tell us today that if we could contrive in the laboratory to extend the manufacture of organic compounds until we had a mass of protoplasm, and were able to subject it to suitable treatment, they would expect it to show vitality and to manifest one or another of the lower forms of life!

From some points of view I regard that proposition as not only reasonable but probable. The reasons are plain. It is an undoubted fact that our planet was once a mass of molten material, or even glowing gas, in which life as we know it, was impossible. Yet we know that living things have appeared on this planet. Hence we must assume that something of the kind must have gone on in the past—some first appearance of life in suitably prepared material or protoplasm. And what has gone on in the past may be going on in the present, and may, conceivably, be better understood, and even controlled by man in the future.

Before men can hope to achieve that and many another surprising aim, however, we must vastly increase our knowledge and understanding of the marvel of life and its relation to the inanimate substances we call matter.

Consider first the lower forms of life. A seed, or every life cell, it appears, is itself composed of an enormous number of atoms. Each of these atoms is now known to be a set of minute electrical particles revolving around an electrical nucleus. They have grouped themselves into molecules of such complexity as to form the substance we know as protoplasm.

Now, if we interfere with this protoplasm drastically it may show no signs of life. But if, on the other hand, we preserve it intact, the seed will germinate and bud, gathering molecules and energy from the rest of the material world until it builds up the elaborate and perhaps beautiful structure of a plant or an animal. Equally marvelous, it can continue the same process through generation after generation without limit.

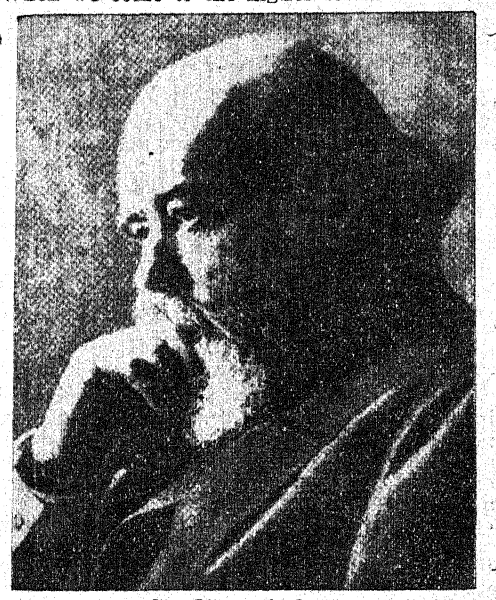
And yet no amount of examination of the seed or germ will reveal or explain its vitality. Within it is an elusive something which not only enables it to build up the structure from alien material, but controls that material in such a way as to erect a structure of definite form and specific type—much as a human builder might erect an imposing cathedral of a definite type of architecture.

What this type shall be depends not at all on the material substances composing it, but entirely on the indwelling vitality, of which the material is only the vehicle.

It is easy enough to destroy this manifestation of life, or vitality. We know today how to aid it to flourish, or how to retard it. But we have no other control over it, and no real understanding. The essence of life is beyond us: we know not whence it comes, nor whither it goes. So far as our present knowledge goes, there is no life without previous life, passed on from one organism to another.

To realize how truly marvelous is this action of life, we need only observe the living objects all about us. Within a single acorn, for example, lies the power to produce a whole forest of oaks. A bird's egg kept warm for a few weeks, though at first apparently a mere mass of unformed protoplasmic material, can result in a fledged creature, with bones, muscles, nervous system and eyes—which can emerge and fend for itself, stand and peck with discrimination, though perhaps hatched out in a mere incubator. And even the movements of the lowly protozoan, or the amœba, as it crawls and absorbs nutriment and grows and subdivides and multiplies, is more than anything we are able to account for in terms of the properties of matter.

When we come to the higher forms of life, and particularly to man himself, the marvel of vitality grows. For here we come to the manifestation of mind. I see no radical distinction between life and mind, though mind is conscious of itself, and life presumably for the most part is not. I regard life as the rudiment of mind, and mind as the conscious apex of life. They are, so to speak, the same thing in different stages of development. Neither is a mere consequence of complex material substance.



Sir Oliver Lodge

Our bodily mechanism consists not only of muscles, through which we alone act on the external world, but it contains a brain and nervous system which controls and works these muscles and receives impressions from our sense organs. Yet the brain is merely the chief instrument which mind, or life, utilizes, and through which all the rest is accomplished. If the brain is

damaged, or out of order, the manifestation of life is imperfect, or may cease altogether. This familiar fact has led some people to say that mind has no existence apart from the brain, that brain is not so much the instrument of mind as it is the mind itself, and that when the brain is destroyed, the mind is destroyed too.

This does not follow at all. In fact, it is contrary to all analogy. A close examination of the brain will not explain thought, though it will show us the mechanism by which thought is reproduced in material form that we can perceive. Examination of the instruments of an orchestra, or the strings of a piano, would never yield a symphony or a sonata; and yet these instruments are necessary for its reproduction or manifestation. A savage wandering in the interior of an organ would be no nearer the understanding of music; nor would he be destroying music if he wielded a hatchet in his journey; though he would be injuring its presentation. Similarly, even if we could see the processes going on in the molecules of the brain, the rhythm would be interesting, but we might not be any more enlightened than if we merely witnessed the movements of conductor and violinists in an orchestra.

How then shall we discover the secret processes of this all-controling mind, or life, or vitality, which, though apparently distinct from material substance, interacts closely with matter, thereby manifesting itself and achieving its purposes?

It is plain to everyone that matter does not exhaust even the phyical universe. The ether, or whatever is equivalent to it, must be taken into account; though this and all ultramaterial things---such as beauty, intelligence, aspiration, faith, hope, love—are only known to us in their association with matter. We have discovered, for example, that light is an ethereal vibration, but what we see is not the light itself, but the material objects on which it falls.

If the ether is constituted, as I believe it is, it must be the seat of enormous energy, not necesssarily infinite but far beyond any energy of which we have any conception. All the energies that we experience in matter are but a minute and residual fraction of the ethereal energy of which they are a feeble manifestation.

My speculation is that this boundless ether, thus full of energy, is utilized and is impregnated throughout with something that may be called life and mind in the highest degree; that it is the home of the ideal and the supernal, and that all life and mind we are conscious of is but a tiny fraction of this majestic reality. I conceive of the ether as the vehicle or physical instrument of this supreme mind. It may be that "spirit" is a better term, that spirit permeates and infuses everything, and that it controls, sustains, and has brought into being the visible and tangible frame of things.

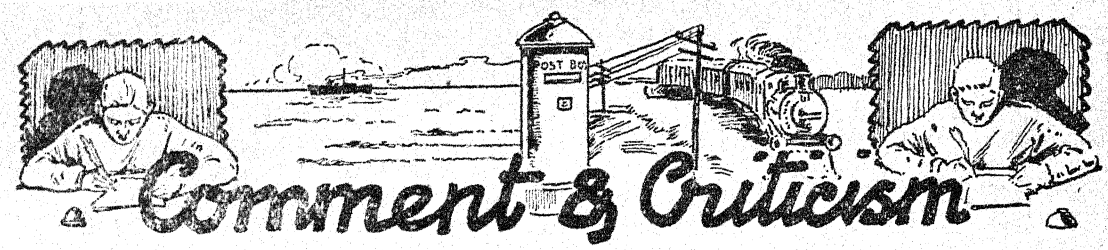
In myself the conviction has gradually formed that the physical ether is literally and physically squirming or pulsating with life and mind. It is as if we might regard it as a great reservoir of life, from which separate individual fragments can from time to time be drawn, as from a store of raw material in a warehouse. Life is not really generated, but is entrapped by matter. And so it may be possible for us, probably some centuries hence, to construct an efficient trap, and thus to offer a material habitation to otherwise purely ethereal life.

Many persons, I know, will feel afraid of such a conclusion. They will say that such a self-acting mechanism for the creation of life would remove from the universe the need for a planning and creative Mind, so as to be out of harmony with certain deeply implanted instincts and religious ideas. These fears seem to me groundless. For the process we have assumed as some day possible in a laboratory, is surely not a self-acting process at all. A chemist who in the future may discover how to construct protoplasm and to infuse it with vitality, is himself no self-acting machine. He surely is full of knowledge and contrivance and planning, and is conducting operations full of understanding and design. That life, therefore, when it appears, will not have come into being without antecedent life. The chemist or physicist who does it will have been alive, and will only have designed and accomplished it through the agency of a powerful mind. The phenomenon will not have occurred haphazardly or without thought. There is nothing in the process to which exception need be taken. Rather, it might be welcomed, even by religious people, as showing what amount of thought was necessary to produce any imitation of actual existence. If we are wise, we never will be afraid of any progress in knowledge; we will never oppose or obstruct the achievements of science.

At present there are some who will try to say that the ether does not exist, and that the idea of life and mind existing out of association with a material organism is an absurdity. They do not see that the really strange problem is how life and mind came into association with matter at all. They will not entertain the notion that they are incarnations, for a brief period, of a persistent something that is not material. And they deny the possibility of any other mode of existence.

The fact is that mere survival or continuity of existence, when regarded from the proper point of view, must be admitted as inevitable. The only rational question is about individual survival. And that question must be answered by an investigation and scrutiny of facts which are gradually forcing themselves more and more on our attention, but which are not yet accepted or studied by any of the orthodox sciences. They are, in fact, too simple, too concrete, too like the ordinary experiences of daily life, to be palatable to the majority of scientific observers; and accordingly, though partially apprehended by the simple, such facts are usually ignored by those who consider themselves the wise and prudent.

—*Sir Oliver Lodge in the Popular Science Monthly*



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

An Indian Painter Engraver

Some grave errors have unwittingly crept into the article. "An Indian Painter Engraver" by Dr. Suniti K. Chatterjee of the Calcutta University, which appeared in the February number of your esteemed Magazine. In his article Dr. Chatterjee says that "He (Mukul Dey) spent sometime copying the frescoes at Ajanta and at Bagh, and to him we owe the first sketches of the unique frescoes at the latter place, which were later on copied by Nanda Lal Bose, Asit Kumar Haldar, Surendranath Kar, A. B Bhonsle, B. A., Apte, M. A., Bhand and V. B. Jagtap, at the instance of the Gwalior Darbar, and these copies have since been published by the India Society of London."

This is, however, far from the actual facts. Mr. A. K. Haldar was deputed by the Gwalior Darbar to make copies of the famous frescoes at Bagh in 1917, which were published in the *Rupam* and *Prabasi* of that year, that is, long before Mr. Dey ever dreamt of going there.

Mr. Dey gathered all available informations regarding the famous caves from Mr. Haldar, the leader of the first sketching expedition to Bagh, and went there to make sketches and studies long after the earlier batches of copies by Messrs Haldar, Bose, Kar, etc., were published.

L. M. Sen, A.R.C.A., (Lond.)

INDIAN EPICS IN INDIAN COLONIES

By PHANINDRANATH BOSE, M. A.

THE Indian Epics, Ramayana and Mahabharata are popular in India even in the present day. Those Epics have been translated in almost all the provincial vernaculars in India and are read by almost all the Indians. It is, therefore, very natural that the Indian, epics should find a place in the Indian colonies beyond the sea. The colonising movement of the Indians begins from the first century of the Christian Era. As the Indian colonists began to cross over to the islands of the Indian Ocean and thence to the Further India, they carried with them the culture and civilisation of India. Not only the Indian religions—Hinduism and Buddhism, but also the Indian literature found their way into the Indian colonies. Of the Indian Sanskritic works, the Ramayana and the Mahabharata attained great popularity specially in Java, Cambodia and Champa (modern Annam). The Javanese people have preserved for us a Javanese recension of the Mahabharata. Even in the present-day Javanese dance the story of the Mahabharata finds a conspicuous place. The Sanskrit inscriptions of Champa and Cambodia contain numerous references to the various epic personages, such as Rama, Krisna, Yudhisthira, Arjuna, Bhimasena and others. Not only this, the Cambodians got a fascination over the stories of the Indian Epics. They, therefore, sought to represent the stories of the

Mahabharata and Ramayana on the walls of their temples. Thus the bas-reliefs of the magnificient temple of Angkor-Vat in ancient Cambodia depict various scenes from the Mahabharata. M. Coedes has identified many of the bas-reliefs of Angkor-Vat. The scene of the churning of the ocean was very popular with Indo-Cambodian artists In the bas-reliefs of Angkor-Vat one can easily distinguish the serpent Vasuki, the mountain Mandara, Visnu, the devas and Asuras. The Indo-Cambodian sculptors also made the famous scene from the Mahabharata, namely, Arjuna fighting with the god Siva under the guise of a Kirata. The Ramayana episodes also supplied suitable themes to the sculptors of Angkor-Vat, the most splendid temple of Cambodia, erected under the patronage of the king, deified under the name *Parama Visnuloka*. As the temple was dedicated to the cult of Visnu (though when the French archæologists had discovered the temple, they had found the image of Visnu replaced by the Buddhist image), it is very natural that the bas-reliefs should contain scenes from the Ramayana and also scenes depicting the Visnu and Krisna legends. Thus we have the following scenes from the Ramayana as identified by M. Coedes:—

(1) Svayamvara of Sita
(2) Carrying off of Sita
(3) Rama soliciting the help of Sugriva
(4) Alliance between Rama and Sugriva
(5) Duel between Valin and Sugriva and the death of Valin
(6) Meeting between Hanumat and Sita
(7) Alliance between Rama and Vibhisana
(8) Rama and Laksmana bound by Indrajit
(9) Kumbhakarna assailled by monkeys
(10) Hanumat bringing the mount Mahodaya
(11) Duel between Rama and Ravana
(12) Ordeal of Sita

Besides these episodes from the Ramayana some legends of the lives of Visnu and of Krisna are also represented on the bas-reliefs of Angkor-Vat. They are as follows:—

(1) Sleep of Visnu
(2) Churning of ocean
(3) Krsna bearing the mount Govardhana
(4) Krisna fighting with the serpent Kaliya
(5) Krisna fighting the elephant Kuvalayapida
(6) Krisna fighting the Asura Bana
(7) Krisna fighting the Asuras
(8) Visnu fighting the Asuras
(9) Visnu on Garuda.*

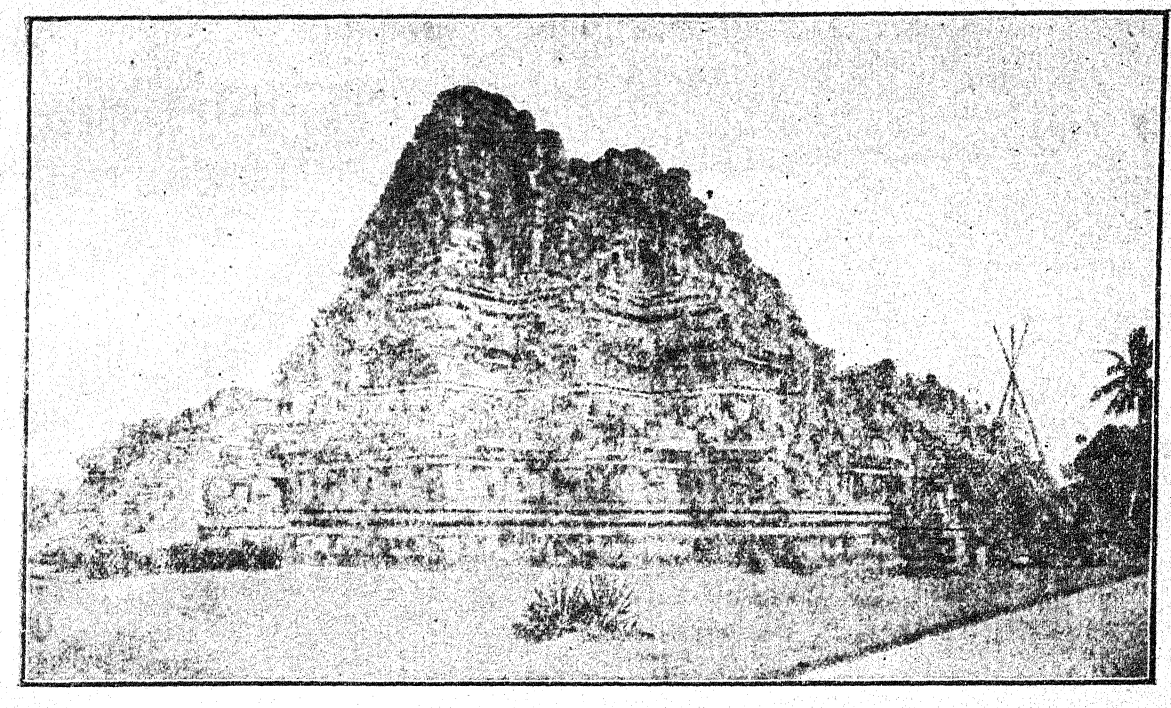
Besides these scenes on the bas-reliefs, there are two Saivaite scenes including the one in which Arjuna is represented as fighting with Siva in the guise of a Kirata. There is also the representation of the well-known fight between the Devas and Asuras. Thus, we have on the bas-reliefs of Angkor-Vat, scenes from the Ramayana and the Mahabharata. With them we may add Harivamsa, because the Krsna legends are mainly taken from Harivamsa. It is a very interesting study to follow the steps how the legends of the Ramayana, Mahabharata and Harivamsa are carried over to Cambodia. In building the splendid temple of Angkor-Vat the *Vaisnava* Builder King thought of making it a fitting memorial to his presiding god Visnu. And the result was the carving of the above bas-reliefs and others on the temple of Angkor-Vat. We find similar representations also on many Indian temples, but the fact that these are found in a beautiful Cambodian temple speaks of the popularity of the Epics in the distant colony of Cambodia.

Not only Cambodia, but also Java offers another example of the representations of the Indian Epics on temple walls. We do not refer to the glorious pyramidal temple of Borobudur, where the scenes from the lives of Buddha—past and present—are represented. But we refer to the Siva temple at Prambanan in Java. The temple has been thus described by Dr. M. E. Lulius Van Goor of the Archæological Service of the Dutch East Indies:

"The body of the temple proper, the cube of the temple, rests with its sub-base upon a terrace, which may be regarded in the light of a second, lower-lying sub-base. In the case of the Siva temple, this lowest sub-base is richly ornamented with lions set in niches, flanked by shallow niches in the back walls of which are richly-fashioned trees, carried out in bas-relief. It has a parapet, which encompasses the whole terrace; on the outer side of this parapet are carved apsarasas (heavenly nymphs) and figures playing music and dancing. On the inner side of the wall are set scenes from the Ramayana, carved in relief. The upper sub-base, the foot proper of the temple, has carved representations of gods sitting after the fashion of Buddhas."

The Visnu temple of Prambanan also contains bas-reliefs of the Krisna legend. It is significant to note that the Siva temple, Saivaite in character, bears the bas-reliefs of the Ramayana in which Rama plays the chief role. How a Siva temple could contain Vaisnava bas-reliefs we do not understand. We can explain the appearance of the Krisna-reliefs on the Visnu temple, but not that of Ramayana scenes on a Siva temple.

* See, B. E. F. E-O, 1913.



Siva Temple at Prambanan, Java

Let us first consider the Ramayana-reliefs on the Siva temple at Prambanan. The bas-reliefs begin with the king Dasaratha's sacrifice for obtaining sons. We have Visnu seated upon the snake and Rsyasringa performing the sacred sacrifice. The King Dasaratha with his three consorts is observing the sacrifice. In Cambodia, we have the scene depicting the Svayamvara of Sita. In this Javanese temple also we have the same scene: Rama bending the bow of the king Janaka, while on the left Janaka, Laksmana, Visvamitra and others observe him, on the right Sita standing with her hand-maidens. Again, as in Angkor-Vat, we have here the scene of Rama's meeting with Sugriva. The fight of Valin and Sugriva and the subsequent death of Valin also supply themes to the Javanese artists as to the Cambodian artists. The scene of the meeting of Sita and Hanuman occurs both in Java and Cambodia. The bas-reliefs of the Siva temple in Java are more numerous than those of Angkor-Vat in Cambodia. Mr. Van Stein Callenfels has identified the 42 bas-reliefs of the Javanese Siva temple. They are as follows :—

(1) King Dasaratha's sacrifice: Visnu seated on the snake, before him Rsyasringa performing sacrifice and king Dasaratha sitting with his three consorts.

(2) King Dasaratha deliberating over the marriage of his sons.

(3) Visvamitra, seated on a raised place of honour, asking Rama's support against the Raksasas.

(4) Rama with Visvamitra and Laksmana entering the forest and killing Tadaka.

(5) Rama defeating Marici and other Raksasas in the hermitage of Visvamitra.

(6) Svayamvara of Sita, Rama bending the bow of King Janaka.

(7) Parasurama challenging Rama on his way back to Ayodhya to bend his bow.

(8) Rama bending the bow of Parasurama.

(9) Kaikeyi asking for the banishment of Rama.

(10) The whole city in great joy for the coronation of Rama.

(11) After Rama's exile, the King and Kausalya mourning for Rama.

(12) Rama, Laksmana and Sita going to the forest.

(13) The burning of Dasaratha.

(14) Bharata trying to persuade Rama to return, but Rama refuses.

(15) Uncertain.

(16) The episode of Rama, Sita and the crow.

(17) The Raksasi Surpanakha declaring her love to Rama.

(18) Surpanakha complaining to Ravana.

(19) Laksmana guarding Sita, while Rama follows the golden deer.

(20) Rama killing the golden deer.

(21) Carrying away of Sita by Ravana.

(22) Fight between Ravana and the vulture Jatayus.

(23) The dying Jatayus hands over Sita's ring to Rama.

(24) Fight of Rama and Laksmana with Kabandha.

(25) Uncertain.

(26) Meeting of Rama with Hanuman.

(27) Meeting of Rama and Laksmana with Sugriva.

(28) Rama giving proof of his strength by piercing with an arrow seven palm-trees standing in a row.

(29) Wrestling between Sugriva and his brother Valin.

(30) Rama killing Valin.

(31) Sugriva again becomes monkey-king and gets back his consort.

(32-34) Rama, Laksmana and Sugriva hold a council of war and send monkeys to search for Sita.

(35-36) Meeting of Hanuman with Sita.

(37-38) Hanuman being seized, his tail is burnt, but he escapes and sets fire to the town.

(39) Hanuman on his return tells his experience to Rama, Laksmana and Sugriva.

(40-42) At the advice of the sea-god, Rama with the help of monkeys, builds the bridge over the sea and marches with his monkey-army to Lanka.*

These are the episodes which are sculptured on the walls of the Javanese Siva temple. Here we get the sculptural representation of the Ramayana from the very beginning, namely, the sacrifice of king Dasaratha for children, and it is continued up to the crossing of Rama and his monkey-army to Lanka to rescue Sita. The Cambodian representations omit many of the episodes represented in the Javanese temple. The bas-reliefs of Angkor-Vat begin with the marriage of Sita and end with the ordeal of Sita after his rescue. Besides these representations from the Ramayana, we have 12 scenes representing the Krisna legends on the Visnu temple of Prambanan in Java. These Krisna episodes comprise the death of the Raksasi Putana, of Arista, of Kaliya, of Agha, of Sankhacuda and other scenes of the childhood of Krisna, mainly taken from Harivamsa. We are told that in Prambanan Hindu-Javanese art reached the culmination of its florescence, its greatest wealth of *ornamentation.*

* A short Guide to the Ruined temples in the Prambanan Plain : By Dr. M. Lulius Van Goor.

THE MIDWIFE PROBLEM AND ITS RELATION TO CHILD WELFARE

By Dr. N. G. MOITRA, M.D. (*Berlin*)

IN all the advanced countries of Europe there are some laws regarding the training and activities of midwives. In Germany no woman is allowed to practise as a midwife, who has not undergone an efficient training for six months, and has not passed a corresponding examination. During the course of training special stress is laid on the proper understanding of the use of asepsis and antispesis which plays the most important part in all the brahches of modern medicine. In England the control, hitherto neglected, is now carried on by the central Midwife Board. There in England, the midwives are registered, and undergo a training for six months, but the law is still not definite enough to prevent those women practising as midwives, who under various pretexts, still practise midwifery, without proper training. But now a bill is pending in the House of Commons, which aims at prohibiting radically any practice of midwifery by unskilled persons. In Germany, France, and England, every birth is attended by a trained and registered midwife who being conversed in complications of birth, is instructed to call in a Doctor in cases of necessity. After this very short sketch of the conditions prevailing in European countries, let us pass over to the conditions still

existing in Bengal, and to discuss the evils of the same

In the last few years much public attention has been directed to the inadequacy of our laws governing midwives which contain neither the uniform provision, nor the required standard. There are very few provisions to educate the midwives and give them a good standard of life With the exception of very few activities in some big towns this question has been allowed to drift along without having regard to the consequences. That assistance is required for all women at birth is recognised by all nations, so also the care of new-born children is regarded as sacred as worshipping God. So we find that in Bengal, the midwives were known to exist from the remotest ages, but their standard and condition have remained just the same as it was before a few centuries. It is no exaggeration to say that we excel in bad hygienic conditions in which the so-called future hope of family is born. It is sometimes quite astonishing how we have managed to live under such primitive condition during child-birth! The future heir of a millionaire is born in a thatched cottage, the worst room of a family, with no ventilation, and surrounded by dirtiest clothes, quite unfit even for the adult to live in. It is no wonder that India is said to lead the world in regard to child mortality. The part played by faulty and inadequete obstetric practice as causative factor in high infant mortality at birth, and during early infancy has for a number of years been constantly emphasised in all efforts to reduce the high mortality not only of the infant, but of the suckling mother too.

We find many of the ailments, to which the women fall prey, begin from the first child-birth. So this problem should be manipulated with utmost care, as it is of vital importance on which the future well-being of our nation depends.

Let the matter be discussed, in the light of our present knowledge, and its bearing to India. There is hardly any nation where members of the medical profession are the only persons who are called to assist at child birth. The large majority of the births have always been handled by women other than of the medical profession. Certain women became known as willing to help their fellows during childbirth, and thus get experience in the work, and therefore were allowed to practise as midwives. There is much criticism whether we should solve this problem by providing adequate help at every confinement by medical men, and midwives being abolished, or whether experienced women should be trained and allowed for practice under strict supervision and control. I think there is no point in eliminating even the half-trained existing midwives without replacing them with qualified ones. Up to this time no restrictions are laid in our country as to the qualification of women assisting a birth.

Briefly speaking we should lay special stress on the following points:—

1. The ideal of the professional midwives be raised, who as they are quite indespensable for the growth of a nation. Intelligent and educated women should be encouraged to dedicate their lives for maternity work. A widow or some one with no home-ties would be a suitable person for this purpose.

2. Provisions be made for the good training in midwifery. The girls in the high schools should be selected for the elementary knowledge of maternity and infant welfare work. The educational requirements of a midwife should be an equivalent of high school education, or of school leaving certificates, i.e., they should have a good standard of general education so that they could assimilate the course of midwifery.

3. Private institutions should be started, and accommodations be made in all hospitals for affording training in midwifery. These institutions should be allowed by law to give certificates of proficiency. Special stress should be laid on the practical side of the training. Boards like the Obstetrical Societies of London or Ireland be formed who could grant the Diplomas to successful candidates, who should have the right to registration, as "Licentiated midwife."

4. The course of study can be divided under the following heads:—

(a) Elementary principles of hygiene, (b) general knowledge of anatomy, with special reference to female generative organs, (c) knowledge in general midwifery and subsequent care of mother and infant for the first three months after birth, (d) special knowledge of fevers during and after confinements (puerperal fever), inflammatory eye conditions of the new-born, and its prophylaxis.

(5) Explanation of the laws govern-

ing the practice of midwifery and the limitations of a midwife. In the event of any complications, i. e., abnormal symptoms during pregnancy, miscarriage, bleeding, abnormal presentations etc, the midwife is required under her rules to advice the father or other responsible relations that medical aid is necessary

Great difficulties have risen over the question of paying the doctor's fee. This can be solved in two ways. Either the Dr. should attend free of charges or the local board (as it is done in England by Midwife's Act of 1918) should take the responsibility of paying the fee, and recovering the same from the patient, if she is not unable to pay it.

Efforts should be made in the existing medical schools to improve the standard of teaching in midwifery, and special stress be laid on the practical side of the subject, and the students should be encouraged to study the diseases of children.

(6) A list of the qualified midwives should be kept with address and educational qualifications, and the general public should be encouraged to ask only the qualified persons to their help. So long as the number of qualified midwives is quite inadequate for a vast province like Bengal, we should not prevent unqualified women to practise, but of course, every practising midwife must be registered, though unqualified, so that we can have control over them.

(7 Penalties for the violation of the laws governing the midwives should be imposed by law upon the offending party. As every medical practitioner should be quite aware of his responsibilities to the general public so also the midwife.

(8) Notification is required of all viable children whether alive or dead, i.e., of all children born after the 28th week of pregnancy. An Act should be formulated by which the parents or the midwife or the persons present at birth will be required to notify the occurrence of the birth to the medical officer within 48 hours. "By assisting the expectant mother and the new-born child we not only help ourselves to grow into a healthy nation but we also serve the humanity."

THE ANNIVERSARY OF TANSEN

His Life and Anecdotes.

By RADHA KRISHNA SAKSENA, B.SC.

WRITING about Tulsi Das, Vincent Smith refers to him as "The tallest tree in the 'magic garden' of mediaeval Hindu poesy,"—as

> The greatest man of his age in India,—greater even than Akber himself, inasmuch as the conquest of the hearts and minds of millions of men and women effected by the poet was an achievement infinitely more lasting and important than any or all of the victories gained in war by the monarch."

Such indeed is 'the undefinable influence exercised by a glorious and victorious reign, which necessarily produces a stimulating effect on all the activities of the human mind,' that another luminary in the great art of music—a contemporary of Tulsidas Miyan Tansen flourished at the illustrious court of the Great Moghul, three centuries and a half ago, about whom Abul Fazl declared that 'a singer like him has not been in India for the last one thousand years.'

Tansen, originally a Hindu, belonged to the court of the Baghela Chief, Raja Ram Chandra of Rewah, whence he came to Akbar's court where he was converted to Islam, and given the title of Mirza in 1562. He was a close friend of Sur Das—the blind bard and devotee of Northern India, and was initially educated in music at Gwalior in the school founded by Rajah Man Singh Tomar. His favourite instrument was the now almost obsolete Rabab, made of a wooden shallow bowl covered with parchment, something 'like a shortened and flattened Sitar, with four strings of brass and gut.' It is said to possess a more pleasing and fuller tone and better 'graces' than the Sarangi or

Sitar. His descendant disciples later on, were known after these instruments, the Rabab and the Veena, as the Rababiyars and Binkars, a few of whom are to be found now in the Rampur State.

Many interesting anecdotes about this celebrated singer are known, one of them relating (Music of India: H. A. Popley) how one day the Emperor Akbar, after Tansen had finished one of his best performances, asked him if there was anyone in the world who could sing like him. Tansen replied in the affirmative, and said that there was one who far excelled him. The august monarch who was a fervent lover of music was all attention to hear the name of this other musician. Tansen named his Guru, Haridas Swami, a famous Hindu sage and devotee of Lord Krishna, who lived at the banks of the Jumna at Brindaban. The Emperor asked him, to bring the honoured sage to his Court, to which Tansen respectfully replied that he would not come to the Court even at the command of His Majesty. Thereupon, the Emperor desiring himself to be taken to him, accompanied Tansen to the hermitage of Haridas Swami, disguising himself as his instrument-bearer. There, Tansen asked his Guru to sing, but he refused. Then Tansen practised a little trick and himself sang a piece before his old master, making a slight mistake in doing so. The Guru at once called his attention to it, and showed him how to sing it properly, and then went on in a wonderful burst of song, while the Emperor listened enraptured. Afterwards, as they were going back to the palace, the Emperor said to Tansen, 'Why cannot you sing like that?' 'I have to sing whenever my Emperor commands,' said Tansen, 'but he only sings in obedience to the inner voice.'

Like the stories current about the fascination of wild animals by the music of Baijoo, the spontaneous ignition of lamps when Gopal Naik sang the Deepaka Raga, and the harp of Orpheus touching the heart-strings of the most ferocious beasts and moving even the inanimate creation, one that has been related (Popley) about Tansen says that one day Akbar ordered him to sing a night Raga at noon, and as he sang, darkness came down on the place where he stood, and spread around as far as the sound reached.

To the memory of this great musician, Gwalior annually pays in the vicinity of the Basant Festival its reverential homage before his unassuming tomb—a simple one-storeyed open structure supported by twelve outer pillars and four inner. This year the event fell on the 17th, 18th, and 19th January and for 3 days and nights the spacious grounds around the tomb were enfete, with a full programme of dancing girls, singers and musicians,—some of them from Agra, Lucknow and Rampur,—vying with one another to produce their best in them. The great Bombay musician-devotee, Prof. Vishnu Digambar with his disciples also paid his tribute of homage to the celebrated Tansen a few weeks before, when he organised a Music Conference as well.

The Late Maharaja Madho Rao Scindia himself a connoisseur in the art, and according to Prof. Bhatkhande, an authority on the Abhinaya branch of Music, earmarked a special grant in the State Budget for the celebration of the Tansen Anniversary and entrusted the management of the function to a special committee.

One striking feature about this annual celebration where Hindus and Mahomedans congregate in large numbers is that the spirit of religious toleration, always preached and rigorously practised by the late Maharaja, and also thoroughly inculcated in his subjects, is evidenced everywhere from start to finish. The function begins with the recital of Hari Katha by a Brahman priest and his music party, and ends with the Moslem ceremony of Chadar-laying on the grave of Tansen; and as the Muezzin from a neighbouring mosque sends forth his sonorous call at the prescribed hours, the Muslims quietly leave the gathering to offer their prayers, and the streams of music from the violin, the fiddle, the guitar and the veena, as also the intonations and modulations of the nautch girls and men-musicians continue to flow uninterrupted from the different camps as before. No question about 'music before mosque' is ever raised and not a ray of communal thought enters the minds of these hero-worshippers gathered together to do their homage en masse.

LEPROSY PROBLEM IN BANKURA

By Professor JOGESH CHANDRA RAY

I

PEOPLE outside the District of Bankura have come to know it as a land of frequent famines. But famines on account of floods of rivers or failure of crops are not uncommon events in our country Neither is malaria uncommon killing the people by lakhs nor cholera by thousands every year. What is not common elsewhere but common in this District is leprosy, that terrible, loathsome and agonizing disease which condemns the sufferer to living death and is a perpetual source of danger to others and to succeeding generations. In the Census Report of 1911 Bankura was described as "the blackest leper spot in the whole of India." The next and the last Census of 1921 found it worse. We can hardly conceive a calamity greater than race degeneration.

Bengal is not particularly unfortunate in this respect. There were 66 lepers in 1921 in every lakh of her population. There are Provinces which counted more. But there is not a single Province where the proportion was found to be as high as 270 as in Bankura. In Bengal the only Districts which contained over one hundred are Birbhum 148 and Burdwan 112, the two Districts are the north and north-east of Bankura. How black Bankura is and what a terrible state the colour reveals, will be apparent from the annexed map of Bengal reproduced from the Census Report of 1921.

The average of 2.7 afflicted in a thousand of the population of Bankura does not adequately convey the true state. The intensity in certain wide parts of the District is appalling. Thana Gangajalghati had 5·4, Saltora 4·7, Majia and Bankura* 4·5, Indpur 4·3, and so on. The only Thana outside the District and comparable with Bankura is Thana Gopiballabhpur situated on the sea-coast in Midnapur, counting 6.5. The annexed map of the Districts of West Bengal copied from the Census Report of 1921 will show the distribution. It will be seen that a wide tract running from south to north through the middle of the District is the most infected area, and that the prevalance becomes less and less on the two sides of the region, and markedly on the east side.

The average of the District as given in the Census Report was always regarded as a very low estimate by those who had intimate knowledge of the District. The late Mr. J. Vas, I.C.S. Collector of the District, took great interest in the Leper problem and tried to arrive at a correct estimate during the last famine in 1918 through the officers employed in Relief operations. The number was found to be 4700. or 4·7 per thousand of the Census population in spite of the death-rate exceeding the birth-rate by over 6 per cent during the previous famine year of 1914 15. There was thus an increase of 2 per thousand in the seven years between 1911 and 1918.

There are separate statistics for the town of Bankura available to me. But the local Doctors estimated the proportion so highly that it seemed incredible. Recently Dr. E. Muir, Head of the Indian Leprosy Relief Association, sent a trained Doctor to this town for training the local Doctors. His casual observation has confirmed the high estimate. He went along the Bazaar for a short walk and without special enquiry detected 14 cases, some of them keeping shops. What is more startling is the fact that he found 10 infected boys in the Govt. Zilla School containing 280 pupils! They are the sons of well-to-do and respectable parents. In another school, the Wesleyan Mission school, having about 300 boys, the percentage is about the same. The sub-divisional town of Vishnupur was never considered as bad as the chief town. Yet an examination of one hundred persons of the Bazaar taken at random shewed one case!

The Thanas of Onda and Gangajalghati were chosen for survey and propoganda by a party of trained Doctors. I have not the exact figures before me, but I understand

* Excluding the leper population in the Leper asylum.

that the proportion found is four to five times the Census figures. Roughly therefore, the number of the afflicted in the District is over ten thousand, or *one per cent of the population*!

During the course of forty years from 1881 to 1921 there was steady decline in Bengal from the proportion of 192 to that of 66 afflicted in a lakh of the population. Bankura also shewed some improvement between the years 1881 and 1911. But the course was reversed and the census proportion rose from 230 in 1911 to 270 in 1921. There is no explanation for this rise except two famines which happened within the period during which privation and mal-nutrition took away the power of resistance and rendered many an easy prey to the infection. But the virulence of the attack seems to have been much greater than what the rise indicates. During the famines, the first in 1915 and the second in 1918 a large number of indigent lepers having been unable to combat the disease in this weakned state must have died, though not actually of starvation. The leper is naturally short-lived and any debilitating cause hastens the end. Add to this the fact that the second famine was accompanied with epidemic influenza which carried off a still larger number. As a result the population decreased in the ten years 1911-1921 by death over birth to the extent of over 4.5 per cent. But in spite of the elimination of the "unfit" there was increase in leprosy. Evidently this was due to rapid infection, and fresh cases cropped up during and after the famines.

Possibly a part of the increase was due to emigration of the able-bodied to other Districts in search of employment, leaving behind those who were unable to move on account of their infirmity. But since emigration is a normal feature of a District which cannot in any year feed its entire population, this cannot be responsible for the total increase in leprosy. Neither can we assume that the census was more accurate in 1921 than in 1911. We are thus forced to the conclusion that there has been going on steady increase and that the recent revelation of the appalling condition is not entirely due to correct diagnosis. The prospect is then becoming gloomier year by year.

II

All physicians, ancient and modern, Indian and European, are agreed that leprosy is contagious and that it spreads rapidly unless it is checked by segregation and restriction of free movements of the afflicted. The Ayurveda tells us that "like venereal disease leprosy spreads from person to person, by sexual intercourse, by contact, by breath, by eating, sleeping and sitting together, by using garments, garlands, and unguents of the diseased." It is now known that "leprosy is due to a small germ which grows inside the body especially in the skin and nerves. People get leprosy by close contact for a long time with a leper who is discharging these germs from ulcers of the skin or from the nose. Living in the same house with such a leper is dangerous; living or working in the same room with him is more dangerous; sleeping in the same bed, using the same clothes, towels and eating-utensils is more dangerous still. People are infected at all ages but children are most liable to infection and are commonly infected by parents and other relations and by house servants."*

Unfortunately, the exact method of transmission of the germ is not yet known. But the above conclusions are surely based on observation and cannot be disputed. It seems that if the germ finds an entrance into the skin of a person through an abrasion cut or wound anywhere in the body it makes its home there, and, if the soil be favourable, developes the disease. Every case of infectious leprosy is thus a centre of dissemination. Of the ten thousand cases in the District even if half the number be in the infectious stage the danger to the community is awful.

The innocent-looking sweet-meat, the dust of the street, the water of the bathing pond, the cloth washed by the washermen, the razor of the barber, the house-flies, the bed-bugs, the king's cosins etc., may, for aught we know to the contrary, carry the germs. The densely crowded Bazaar, *melas*, *jatras*, theatres, circus and public meetings are extremely dangerous places where people crowd and sit close together for hours. I wonder how much of the infection of the school boys is due to their running about and playing foot-ball in fields abounding in sharp-angled quartz, and seldom have I seen a team of which one

* *What the public should know about Leprosy.* Issued by the British Empire Leprosy Relief Association (Indian Council), Simla. The pamphlet ought to be translated into Bengali and freely distributed in the District.

or more of the young players have no bandages in the arms or the legs over cuts.

In Bankura the disease is so common that it does not attract notice, and the gravity of the danger is not always realized. Add to this the fact that lepers try to hide the affected parts of their bodies as long as they can. They know that the public look upon these with mingled feelings of abhorence and compassion and there is no hope of their ever occupying the position of man in their community. It is despair which drives them to assume an apparently defiant attitude when they come forward in social ceremonies, offer their *hooka* to friends, sit close to them and when occasion arises distribute food with their hands to invited guests. Not a few are driven by poverty to persist in their employments, and fear of starvation blunts their better judgment. There is also a belief among many that the disease disappears if the afflicted mixes with people and take it lightly. Brooding over the calamity is said to prolong it and the superstitious belief arose as an antidote. Happily there are many who realize what it means and calmly keep themselves aloof and pray to merciful God for early deliverance. There are families, poor and illiterate, where the pratient is given a separate room or shed with separate clothes, beds and eating-utensils. And who can count the patient martyrs who attend to the sick whom the disease makes fretful and irritable to a degree, not for a day, a month, a year, silently bearing the anguish of heart until Death is merciful and carries the victim off the stage? There is no man who does not sympathise with the woman who treats her leprous husband as if nothing has happened, the mother, the father who fondly cling to the darling child hoping no harm is done by their caresses. When nature is so strong, and nurses are not available, it is useless to discuss the question of hereditary transmissibility of the disease.

The Hindu sastras wanted to stamp out the disease by declaring it as the penalty for the greatest sin one might commit and the sinner as the untouchable among the untouchables. The sastras follow the law of nature which lets only the fittest survive, makes society greater than individuals and seeks the greatest good of the greatest number. I sometimes wonder whether the modern advances in medical science waging obstinate war against nature is really doing good to society by giving a precarious lease of life to those who are wrecks and swell the number of unfits by their progeny. It is posible to carry feeling to excess and to regard the tiny flesh as the end of all existence.

But it is neither feeling nor reason but ignorance and callousness which is at the bottom of the spread of infectious diseases. In this petty town of Bankura consisting of 14000 male and 12000 female population there are probably 280 men and 120 women lepers, at least half of whom are in the infectious stage. Certain quarters of the town, the original villages out of which it has grown, without any sanitary plan are densely congested. The town being the Head-quarters of the District draws a large number of people from every part of it, and it is not uncommon to find infectious lepers handling food-grains and vegetables, sweet-meat and grocery, selling their handicrafts, and jostling in the small crowded bazaar and in law-courts. Tea-drinking shops are springing up like mushroom, and all grades of men from college students to petty shop-keepers are drinking the beverage out of the same cups. It is indeed a melancholy state when afflicted young men of some education contract marriage, and whole families of respectable and well-educated gentlemen get the disease. "People often appear to the public to be quite well, while all the time they are discharging the germs of leprosy from the nose or from ulcers under the clothes. Such people may be a great danger to those who come in close contact with them at home, in the course of business or in public conveyances." Again, beggar lepers are "not so dangerous as is often supposed. In most beggar lepers the germs have died out leaving only disfigurement. * * * Besides these people do not come in close contact with such beggars. The ordinary respectable citizen, who, to guard his respectability conceals the fact that he is suffering from leprosy, is a much greater danger to the community than the pauper." The lowest classes are everywhere the victims of this disease in which poverty and want of personal cleanliness prevail. But in Bankura the highest class, the Brahman caste, counts a large number. Mr. Vas found Brahmans forming 8 per cent. of the total lepers in a Thana, and in Onda they have been found to stand next to the Bauri

caste. This unmistakably shows that they have not the sense of untouchability and freely mix with lepers.

The problem has a wider aspect. The Census Return of 1921 shows that a lakh and a half of the population of Bankura emigrated to other Districts of Bengal to earn their living. In the famine year of 1918 fifty thousand men and women are estimated to have gone to the tea-gardens in Assam. Many are seasonal emigrants. We cannot, however imagine that all the men and women who go elsewhere as labourer or the vast number of men and also of women to serve as shop-assistants and domestic servants are free from leprosy. At the conference on the Leper Problem in India held in Calcutta in 1920, Mr. Vas observed that "these two circumstances—the wide prevalence of the disease and the great volume of emigration—make it clear, I think, that Bankura is not only a great focus of the disease of leprosy, but a centre of dissemination to other areas and other population.* * It would be no exaggeration to describe the problem as one of grave Provincial and even Imperial danger." Indeed, when Railways and motor buses have made travelling easy, the safety of a Province is determined by the safety of its units.

III

Leprosy seems to have been endemic in Bankura since remote past. It has been the home of the worship of Dharma who implicted the terrible punishment of leprosy upon the unbelievers and condoned those who faithfully worshipped him. The lowest classes, the aborigines, were, his worshippers, but the highest were always afraid of his displeasure. The disease has now been pandemic, and it is not possible to say whether it has become milder or not. But the wide prevalence goes to show that the people have not been immune to it.

Similarly there is literary evidence to show that seven or eight hundred years ago leprosy was so widely prevalent in Eastern Bengal that the writer, an inhabitant of central Bengal who alludes to it gave the fact to illustrate the effect of eating salted and dried fish. Whether the explanation is correct or not, the fact remains that while E. Bengal has vastly improved, W. Bengal has not, and that Bankura is still "the blackest leprosy spot in the whole of India." In the Census Report of 1921 we read that "in 1881 leprosy was more prevalent in Northern Bengal and almost as prevalent in Central Bengal as it is now in Western Bengal, and the proportion afflicted in E. Bengal was more than half of that in W. Bengal today. The improvement has been great in E. Bengal, greater in N. Bengal and greatest of all in Central Bengal where the proportion afflicted is but 27 per cent of what it was 40 years ago."

Why has Bankura remained an exception and why has it been going down ? It would appear that the explanation is greatly economic and partly social. But before entering into it let us examine the predisposing causes of leprosy. These may be according to Dr. Muir, 1) temporary, due to acute disease like enteric, influenza, etc. or (2) more permanent, due to chronic ailments such as bowel diseases, syphilis, recurring attacks of malaria, hook worm, etc, or (b) due to climatic conditions, unhealthy and insanitary surroundings, lack of sufficient exercise or unsuitable diet. The predisposing causes can thus be summed up in what is vaguely called loss of resistant power or vitality. Unfortunately, more than one of the permanent causes are present in Bankura in some part or another, and as the germs of the disease are there in large numbers, it is not surprising that the disease does not show decline.

The Ayurveda recognised the influence of climate in limiting the spread of diseases, and laid particular stress on diet in warding off the infection of leprosy. Certain combinations of food and excessive consumption of particular kinds of food were believed to predispose the body. Physiographically Bankura is not the same in all parts, its northern and western parts being borders of the plateau of Chotanagpur, and its southern and eastern parts of Lower Bengal, not many years ago three-fourths of the District were covered with forest. But reckless destruction has made the air of the northern part drier, annual variation of temperature larger and the soil less moist and fertile. The zone of leprosy is widest in this part and possibly the change of climate for the worse has accenuated it.

It was long supposed that the incidence of the disease is high over lateritic soil and extensive tracts of Bankura have red soil. Possibly the iron contained in it dissolving in drinking water induces chronic consti-

pation. The water of many wells in the town of Bankura is highly charged with iron, and outsiders coming to it complain of constipation for some time, and emigrants to Lower Bengal are afraid of the water there which they say brings on loozeness of bowels. Though the people in the villages generally drink the water of ponds and lakes, a large number appears to have chronic constipation.

Among other permanent predisposing causes of leprosy Dr. Muir mentions syphilis and the local Doctors are unanimous in asserting that the majority of the leprous patients at first suffered from this disease. some having wide practice in this line go so far as to say that ninety per cent of the population of certain castes living in the town have syphilitic taint. It is difficult to say which of the two diseases has more disastrous results on the race, and it is sad to reflect that nothing has been done to root out the patent predisposing cause of leprosy known to all. More disquiting is the news that venereal disease is common also in villages. Some contract the disease elsewhere during their temporary stay and on return spread it in their families. At the conference on the Leper Problem in India referred to above Mr. D. L. Joshee of Ramchandrapuram, Madras, told a similar story. He said that "quite a number of coolies who have been to Rangoon come to us with the disease of leprosy. They themselves say that the cause is their immoral living. They say their disease began with syphilis and developed into leprosy." But it is to be remembered that Burma is highly infected, standing next to Assam. The two infections being present, the diseases developed one after the other. Perhaps this is the reason why syphilis has drawn more notice in this town than in others.

The social structure of the population of the District is its most remarkable feature. more than a third of the population consist of the lowest and poorest classes. They form the boundless labour class. What is more remarkable is the presence of a lakh of Brahmans in this poor District, who though not actually landless cannot maintain themselves and a very large number cannot be distinguished by their appearance from the lowest class. But considerable contact of two races in widely unequal stages of civilization results in moral degeneration of the higher and physical deterioration of the lower. The Santals of the District who number a lakh have so far kept themselves aloof, and though as poor as the other two lakhs of the labour population have still retained the vigour of their race. Probably leprosy is not so widely prevalent among them as among these classes who live as close neighbours, of higher castes serve as domestic servants, and supply agricultural labour. In ancient times, and even now in many Provinces, they were kept at a distance as untouchable. The domestic servants recruited from the low class used to live in the family of their masters. But necessity has no law, and the same necessity surely dictates the raising of the level of life of those with whom we are compelled to associate. The physical law of action and re-action holds good in moral and material life and the real problem is centred in this fact.

We have seen that Bankura cannot feed its population even in normal years and sends away a lakh and a half to other Districts. But even in spite of this huge emigration, there is not much relief to the District. The standard of living of the vast majority is extremely miserable. Perhaps one-third of the population are always on the verge of starvation. Perhaps another third seldom enjoy two full meals a day. In the town itself where is an outward appearance of better condition in dress among the general population the thin frame, the haggard look and stooping gait of men and skinny limbs and dry face of women at once show the extent of under-feeding. Many a family live on one meal of rice a day, the other meal consists of a few mouthfuls of *muri* (fried rice) or a handful of cooked rice in plenty of water. Soup of pulse with copious water is a luxury, and oil in the daily diet is barely sufficient to give its smell to the leaf vegetable often of the coarsest kind, and wild herbs. There is not a drop of oil to rub on the body before bath that it may cleanse the skin, protect it against the sun and weather and the germ foes floating in the air. But the craving of nature for oily food is not so easily satisfied, and the baked paste of poppy seed is used as a delicacy by all classes either alone or as an adjunct to a vegetable. Another striking feature in the diet is the habitual consumption of an excessive quantity of salt. Perhaps this is due to nature's another craving, the craving for organised salts present in vegetable and fruits which are lacking in

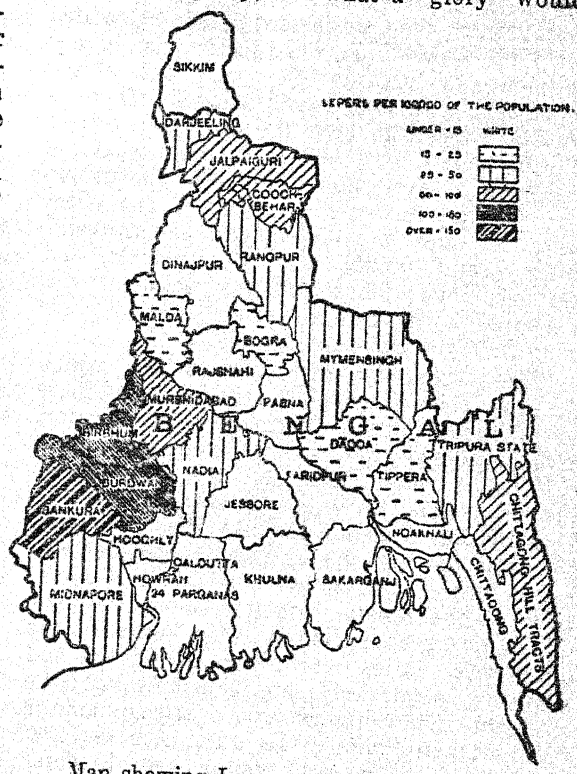
the diet. A standard Ayurvedic writer is of opinion that consumption of poppy seed dries up the tissues and has constipating effect. It is popularly believed to cause night-blindness which is common among the people. As to excessive use of common salt the Ayurvedic writers have all condemned the habit. They say that it makes the body flabby and predisposes it to skin disease, ulcer and leprosy. In this connection I may mention a fact recently noticed by the surgeon of the local Medical School Hospital that the blood of his patients takes long time to coagulate, longer than what he found in the Calcutta Medical College Hospital. The discovery is worth investigation in its relation to leprosy.

The ordinary diet of the next economically better class counting perhaps another third of the population is as low and unbalanced as the above. It is deficient in protein and markedly in fat. The same hankering after poppy seed and salt is conspicuous. Fresh vegetables are not plentiful and fruits are rare, particularly in the drier parts of the District which are also highly infected. The corrective to chronic constipation is wanting, and there is surprising avidity for innutritious vegetables which fetch abnormally high prices. Compared with this diet that of the neighbouring Districts of Hugli and Midnapur is much better at least in fresh vegetables and to some extent also in fats. The people there consume less salt. Their diet is, however, low and unbalanced, and, I think responsible for their low vitality on account of which malaria has been ravaging the Districts for over half a century. Low diet and low vitality are twin brothers, and low productive capacity accompanies. There is thus a vicious circle from which there is no possibility of escape. The energy of the people of E. Bengal is chiefly if not entirely due to their nutritious diet. West Bengal is almost dead, and Bankura in particular as shown by its indolence prevailing among the common people.

IV

In his *Diagnosis, Treatment and Prevention of Leprosy* Dr. Muir names five enemies of this disease and asks the public to make them allies in order to fight against it. These are (1) freedom from other diseases (2) bowels well regulated, (3) exercise abundant, (4) habits regular, and (5) diet fresh, nourishing, not excessive. As to treatment "the first great essential is the elimination of the predisposing cause or causes," and "diet, exercise, skin and bowel sanitation must be attended to, and the climatic, hygienic and social conditions under which the patient is living must be enquired into."

Fortunately, these instructions form the elements of hygiene and are not special for leprosy, and it is obvious no preventive or curative remedies can cope with a widespread disease unless persistent efforts are made from all directions for many years. Enlightened public opinion is the first requisite in a campaign against the terrible scourge of leprosy, and what a glory would



Map showing Lepers per 100,000 of the Population in Bengal

it be to the public-spirited sons of the land to declare it free from it ! The problem is too pressing to wait a day longer.

I do not wish to minimise the gravity of the problem, bound up as it is with economic and social causes. Agriculture, the main stay of our country, is uncertain in result when it is solely dependent on the monsoon and more uncertain in places like

this where monsoon itself is naturally uncertain. The greater part of the District is not meant by nature for profitable agriculture, and the people have neither capital nor knowledge to combat with her. Commencing with the terrible famine of 1866 there have been six officially recorded famines up-to-date giving one in every decade on the average. In a recent Government Resolution in the Report of the survey and settlement operations in the District, the case has been clearly stated. "Of the total area of the District only 47 per cent is culturable and even this moiety suffers so much from drought and unequal distribution of rainfall that a partial or total failure of crops occurs every third or fourth year. Even in a normal year, the settlement officer calculates that the total yield of paddy is barely sufficient to provide 84 per cent of the population with two meals a day." There is thus no surplus to buy the other necessaries of life, and I have tried to show what the meals are. And how long can the people drag on the miserable existence and cheat nature of the inexorable law of survival? Famine and pestilence are inevitable, and the population is bound to decline unless measures on a comprehensive scale are immediately taken.

There are only three ways by which Nature's balance can be maintained, and these are birth-control, permanent emigration, and increased means of livelihood, and I believe if the affairs of the District be properly handled there is yet hope for it. It is not the place to discuss them in detail, but it is not surprising that the people have been forced to adopt one or all of them. There is the general practice among the poor of marriage by purchase. The price of the child wife varies according to her age and the low social and material condition of the husband. The highest price prevails among the Brahman caste. The total cost is often prohibitive and compels young men to defer marriage to a late age and sometimes to pass life as old bachelors. The great disparity of age of the married couple results in small family, desirable in a poor country, but early widowhood in undesirable in a moral people. Mere increase of population is no test of prosperity, the real test is increase of longevity. The lower classes having cheap wives, child marriage and widow marriage multiply as rapidly as they die. This is Nature's last attempt at preserving the race, more are born in order that a few may survive. This state is however not peculiar to Bankura, but affects its welfare in a marked degree. The swelling of the poor class is not a blessing, when there is no means of livelihood, and enforced bachelorhood among those who have some means is bound to lead to immorality. The ratio of men to women lepers in the province is as three to one, but in West Bengal and particularly in Bankura it is as two to one. Men are more exposed to infection than women; but where women move freely and have leprous husbands and other male relations, the ratio is increased. The best and the quickest remedy for lowering the marriage expenses and diminishing the number of widows is the introduction of widow marriage under certain conditions, and here is a vast field for the Hindu social reformers.

The excess population of a District naturally migrate to other Districts, and Bankura has been following this law. The last Census Report shows that in ten years 1911-1921 it has lost 104 persons out of every thousand of its population. About one-half of this is due to death, and the other half to emigration. Probably the subdivision of Vishnupur which has lost 168 persons is the worst off in respect of death due to malaria and influenza. The only consolation is that excepting the Thana of Sonamukhi the other Thanas are not highly infected with leprosy and that in the matter of decline of population due to death the sudder subdivisions of Burdwan and Midnapur have each lost 111 persons, Arambagh 108, Ghatal 105, and so on. As a consequence labour has been scarce in them and extensive rice fields are lying uncultivated and all useful works requiring manual labour are at a stand still. There is thus large field for emigration from Bankura to the neighbouring Districts to the good of all. Temporary or seasonal emigration does no permanent good to either. Let the necessary labouring classes as well as artisans be encouraged to settle with their families in their new homes in new Districts and concerted action of the public spirited well-wishers of the Districts is sure to acheive success in redistribution of population.

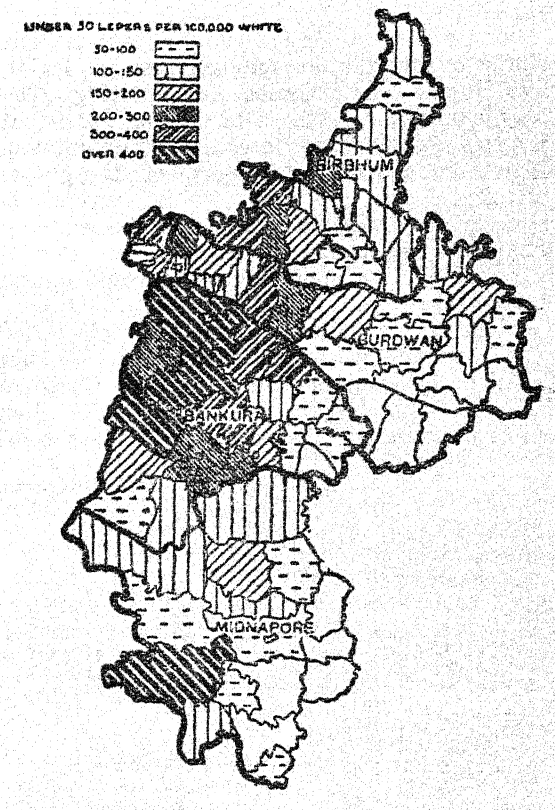
But the greatest evil of chronic poverty is moral deterioration. The people lose the sense of self-respect, become cunning

and suspicious, exactly the reverse of the qualities necessary for improvement and advance through co-operation. The thoughtful residents of the District deplore the change in the character and mental outlook of the people which they say has been gradually brought about in the course of the last twenty years or so. Of course, this effect of frequent famines and wide-spread diseases like malaria or leprosy is not immediate ; it takes time to develop into pessimism inaction on one hand and blind selfishness with attendant evils on the other. Mr. G. S. Dutt, I C. S. and Collector of the District devoted his best energy to the amelioration of the condition, but it is an up-hill work and requires patient and continuous labour for years before any appreciable upward movement can be effected. The stubborn fact is inertia, and resolute must be the spirit of workers to overcome it. There should be well-qualified and well-trained lecturers to import the lesson of self-help and self confidence. Visual demonstration and comparison are the two means to awaken interest.

The improvement in leprosy noticed in other parts of Bengal has been automatic with improved standard of living and the campaign against the disease will be fruitless unless the problem is attacked on all sides. So far as nourishing food and altered diet goes Bankura need not despair. It is fortunate in possessing a variety of climatic and soil conditions and can grow a variety of crops for which it is now dependent upon other Districts and Provinces. It can raise barley and wheat, pulses and oil seeds in larger quantities than it does at present. The waste uplands may be profitably cultivated in the rainy season for soya bean, the combind pulse and oil seed, which the people direly need in their diet. Vegetables can be grown every where in abundance, and many kinds of fruit trees in waste lands. Let the necessity for these be inculcated, and the question of irrigation will solve itself.

It is a happy sign that the District Board has become alive to the gravity of the leper problem, and appointed three Doctors for treatment by the modern method of injection. This provision appears to me inadequate. For, the number of patients is enormous and widely scattered, and the treatment is long. Both the Ayurved and modern medical science are unanimous that leprosy is curable in the early stage, and more attention ought to be given to these early cases than to the advanced where cure is not certain. But unfortunately people neglect the disease when it is not yet painful and does not attract notice of the public. At least three more Doctors have to be appointed for the treatment of the early cases, remembering that expenditure is always heavy at the beginning of a campaign.

The Research in Leprosy treatment is not yet advanced and the Ayurveda and the modern treatment are on the same footing as to result. Some cases are per-



Proportion of Lepers per 100,000 of population in several districts of the Burdwan Division (Bengal)

manently cured, some temporarily, and others not at all. The Bengal Council ought to allot sufficient fund for pushing on research in the school of Tropical medicine. In the mean time, when the Ayurvedic treatment is at least as good as the other, and the people have natural and traditional faith in it there is no reason why competent

Kabirajas should not be appointed for those who wish to avail of it especially in view of the fact that treatment is voluntary and resources are limited. The chief point is to bring relief to the sufferer and to check the spread by awakening the sense of danger. As an aid to this treatment trees such as Nim (*melia*), Karanja (*Pongarnia*), Chaulmugra (*Taraktogenos* or *Hydnocarpus*), Guggula (*Balsamodendron*) shouly be freely planted along village sides and in forests. The District Board might grow the latter plants in a nursery and freely distribute them. If practicable the women lepers and venereals might be induced to be rendered sterile.

Compulsory segregation of lepers is out of the question when the number is legion and Homes and Colonies are wanting. The only course left open is to rely on persistent propaganda and to create public opinion. How much could preachers of the gospel of *Sadachara* or right living, which is symonymous with Hinduism and the stepping stone to spiritual growth, do! The field is vast for qualified preachers who could appeal to the masses through the Sastra.

There are pauper lepers who die unfed and uncared for and the people of Bankura cannot be too grateful to the Christian mission to Lepers for establishing an Asylum in the outskirt of the town. The accommodation is limited, and the number of inmates is at present 180. Thanks also to the benevolence of the late Babu Kishorilal Jatia of Calcutta for increasing the accommodation and providing for a resident Doctor. But these are, alas, a mere drop in the ocean. Besides, it is a fact that even pauper lepers are not willing to seek the Asylum for fear of losing caste and becoming Christians. Surely, they cannot be compelled to segregate and locked up in a place which they do not like. Some Homes are, therefore, necessary where they may live in peace.

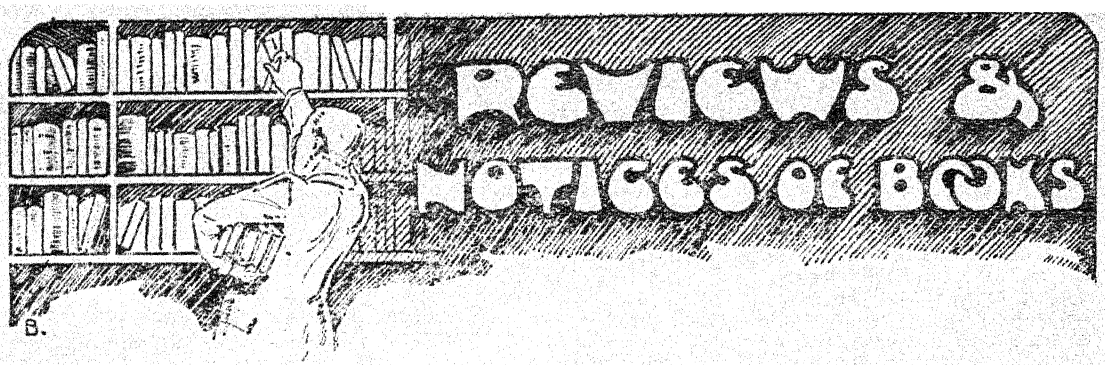
All the measures suggested above require funds. But I believe that if appeal be made Bengal will come to the rescue and will not allow this District to be a land of cripples. The Government of Bengal knows it to be "one of the poorest and most backward District, in the Province." But it is apt to be forgetful of its duties unless constantly reminded. The defective definition, of a Leper in the Lepers Act ought to be amended in the light of the present knowledge and the Act enforced in order to prevent free movements of the lepers. There was a proposal for a Leper Colony in Midnapur, and the Bankura representatives may ask the Government regarding its fate. undoubtedly, they have undertaken onerous duties on behalf of the District, and may their efforts be crowned with success.

IF LIFE IS A TREE

If Life is a tree
Joy is its leaf.
Leaves bud ; leaves grow ; leaves fall...

If Life is a tree
Its roots are sorrows...
Long after the leaves are fallen,
Long after the boughs are bare,
The roots cling fast.
Deep in the Earth-Mother's bosom.

—*From "The World Tomorrow."* KWEI CHEN



[*Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.*]

ENGLISH

HAPPINESS IN MARRIAGE :—*By Mrs. Margaret Sanger. Published by Jonathan Cape, London. Pages 224. Price 5 sh.*

There is nothing so difficult to write about as sex. The very word is sufficient to bring an embarrassed smile to most people. Why this is, how this developed in the course of our human evolution, is a mystery. For sex is the origin of life, the origin of every creature that exists. It is the primal force from which most that is creative and beautiful in our life today, springs. It is sublimated sex energy that has built our culture—our music, art, and literature. Yet out of this deepest of instincts, and about it, has grown up the ugliest, the sickest and the most perverse attitude. It is noticeable that the men and women who most abuse or misuse sex, are the ones who have the lowest opinion of it and in whose presence one often feels unclean. They are the persons who speak loudest of purity (in others) and who regard a study of sex as obscenity.

One can well-understand why some persons, even intellectual men and women, take this attitude. Perhaps their own intimate lives are ugly and beastly. For, the lives of many men and women are out of harmony with all that they profess in public. Modern and progressive in public life, their intimate relationship at home may be on the level of the most primitive tribes. No, one can hardly say that, for primitive peoples often live very clean sex lives. One might say, instead, they are on the level with the ordinary capitalist whose buying and selling habits extend into the realm of sex also.

But it is just because of the silence about sex, just because of the ugliness that ugly people permit to grow up about it, that young men and women should study the best literature on this subject before embarking on marriage. With knowledge comes light, and with light, beauty and health. The old order costs too much in pain and suffering. The ignorance that passes as purity, is a danger to the individual and the race. It is for this reason that Margaret Sanger's book can be recommended to married couples and to those who are to marry.

Margaret Sanger is the leader of the international birth-control movement. Not only is she a woman trained in medicine, but for years she has been a woman to whom other women have gone to seek advice and help in their marriage relationships. She is further a mother of two sons, whom she has brought to manhood and whose questions she has had to answer and whom she has had to educate to avoid the ugly mistakes that most youth faces. On the sex problem she has a very natural and beautiful outlook. All of this has led her to write a book, which is not, like her others, primarily on birth-control, but one which deals in detail with the intimate relationship between husband and wife. In it she has taken the problems which thousands of men and women have laid before her in their search for a solution of problems in their own lives. She has found that the problems can almost be classified, for, they are so much alike. And she has tried to give a solution by showing what a normal and beautiful marriage relationship should be.

The first part of the book—that on courtship—does not impress the reviewer of this volume. The manner of courtship as described by her there belongs to a certain class of people only, in a certain system of society. It is American—or perhaps also Anglo-Saxon. It is certainly not German or Russian or Scandinavian. But the last half of her book is universal, for here she approaches the period of married life. She emphasizes the ignorance of men (who boast that they know "all about women" just because they may have had relations with prostitutes or barmaids or landladies) about sex or about the emotional lives of women. There are countless thousands of men who have lived a sex life before they married, who are absolutely ignorant of the nature of woman, and who eventually are responsible for the nervous diseases from which women so often suffer. To

many men, woman is really little more than just a convenient piece of bed-room furniture, as also a cheap house-servant. That there are periods when a woman should not be approached, and that sex relations should depend upon the nature of woman, is ignored by most husbands who regard their wives as private property who have no autonomy over their own bodies.

Mrs. Sanger in conclusion pleads with eloquence for a race of children born with the *conscious* desire of the parents. She is opposed to children conceived by accident or chance or habit. Forced motherhood is one of the ugliest things in the human race. She also believes that a woman has much to give to society *as a woman*, and not just as a mother; for this reason, as well as for the health of the woman and child, she advocates that motherhood should be postponed until at least the age of twenty-three, and that a woman should, through birth-control methods, be able to space her children as she finds suitable with her inclination, health, and economic means.

She also touches a problem which is especially to be brought before the Indian public—that maturity means not just physical maturity, but it must mean physical, *plus* mental, *plus* psychic, maturity. To regard a woman as mature from the physical standpoint only is to disregard the things which separate man from the beast,—the mental and psychic factors. The human being matures more quickly physically than it does mentally or psychically. Mrs. Sanger holds that a woman has finished the period of adolescence, or growth to ripe maturity, only at the age of twenty-three. In India it might be a bit sooner, but it is doubtful if it is much earlier. It is very, very doubtful, if any woman should be a mother until after the age of twenty. And even then Mrs. Sanger holds that motherhood is not the sole aim of marriage, but that marriage means a very deep companionship as well. She advocates a period of at least two years to elapse after marriage before the first child is conceived. This two years she holds to be necessary for a husband and wife to know each other, to cement the ties of love and comradeship, and to work together in their journey through life. The whole attitude of many men that a woman should become a mother at once after marriage, is out of harmony with nature. Sex desire, and the instinct for motherhood, are two entirely different things, and both demand and deserve the respect of all. The desire for a child generally comes long after sex desire has developed. The drive to motherhood which is artificially created by a society, is not the natural motherhood. As a rule, this instinct is aroused in a woman only when she feels in her spirit that she is one in body and soul with her husband. Women cannot feel this unless they know their husbands thoroughly. It takes a long time for a man and woman to know each other, even in the west where we are comrades from childhood, in youth and into maturity. And the woman who desires a child by a husband who is strange to her, who is cruel or disrespectful of her as a woman, hardly exists.

There are chapters in this book which are of very great importance but which it is not well to write of. Not that they should not be written of—but a review of a volume is no place to treat them. Such intimate subjects demand more extended treatment; they have received that in the volume under review. They deal with the most intimate relationship between husband and wife, and out of which great unhappiness and nervous illness for women often develops. In all sincerity, and with all respect and desire for a more beautiful, natural, and happier married life for men and women, we recommend this book to those who are married or betrothed in marriage.

AGNES SMEDLEY

SOUTHERN INDIAN BRONZES (*first series*): *By O. C. Gangoly, Editor "Rupam" 6. Old Post Office Street, Calcutta.*

A thing of Beauty is theoretically considered to be a "Joy for ever," but practically remains confined to a coterie of elites. How to make the masterpieces of architecture or sculpture painting or decorative art easily accessible to many through cheap yet faithful reproductions is a problem of great import in this age of democracy. Mr. O. C. Gangoly, with characteristic zeal has come forward to tackle with this problem of "vulgarisation" in the French sense of the term. With rare discrimination and taste he has launched this series of "Little Books on Asiatic Art" which proposes to publish not only booklet on Indian art but also on the sister schools of Asiatic art e. g., those of China, Japan, Persia, Cambodia, Java, Siam etc. The first volume on "Southern Indian Bronzes" fulfils our hope and raises a great expectation. Mr. Gangoly being a pioneer in the study of South Indian bronzes has gloriously succeeded in bringing out the inner aesthetic appeal of these masterpieces in bronze. Anyone that would care to study with a little patience the 23 exquisite specimens reproduced here by Mr. Gangoly is sure to admit that "to know them and to appreciate them is to receive an initiation into a new world of plastic dreams not revealed in any of the masterpieces of Greek or Renaissance bronzes."

In a short introduction of 33 pages Mr. Gangoly has condensed all information necessary to follow him in his documentation. He has further managed to explain certain technicalities with the help of 10 excellent diagrams, illustrating the canons of the shilpashastras. The high quality of reproduction and printing makes the book a work of art. We congratulate the editor of Rupam on this noble venture and recommend the book to all lovers of oriental art.

NATYASHASTRA: *with the commentary of Abhinavagupta. Edited by Pandit M Ramakrishna Kavi M. A., Vol. I Pp. XXVII+386. Price Rs. 6. Gaekwad Oriental Series No. XXXVI. Central Library, Baroda. (1926).*

A curious sort of historical fatality seems to cling to the history of ancient Hindu dramaturgy. While actual surviving specimens of *nataka* or drama rarely go beyond the Gupta era (only recently pushed as far back as the age of Kanishka, thanks to the discovery of *Sariputra-prakarana* and other dramatic fragments of Asvaghosa) and while Bhasa the illustrious predecessor of Kalidasa made a tantalising gesture and slowly came down to the age of vernacular (Malayalam) rehandling—the reputation of Bharata Muni,

the author or rather the first important compiler of Natyashastra still stands with all the glamour of hoary antiquity. Hence the problem of dramatic origins in India is at once exciting and baffling. Abhinavagupta the famous rhetorician of the Kashmirian school while commenting on Bharata's Natyashastra says that the work is a compendium of *three* different schools of opinion (1) of Brahman, (2) of Sadasiva also called Natya Veda probably identified with Dvadasasahasri or Adi-Bharata and (3) of Bharata Muni our present Natyashastra.

But what about the long chain of evolution from Brahman's Natyaveda (a branch of the Upavedas) to the Nata-Sutras mentioned by Panini? Practically no specimens have survived. Surely it cannot be that Asvaghosa the Buddhist "litterateur" was the first to compose dramas in Sanskrit. There must have been plays *pantomimic* as well as *textual* during the age of the grammarians from Panini to Patanjali who mention titles of such composition based on the Great Epics which were the eternal quarries for our later dramatists like Bhasa and Kalidasa. But History has played cruel jokes here as in other departments of Indian literature and we are faced with the formidable task of editing a science of Hindu dramaturgy that goes earlier than most of the extant dramas of our literature—a fine paradox indeed!

Yet from 1865 when Fitz-Edward Hall dicussed Natyashastra in his preface to the Dasarupa, scholars have been trying to establish the text of this important treatise. The researches of the French scholars Grosset and Regnaud, between 1880-1898 and of Sylvain Levi in 1891 followed by the publication of the Devanagari text in the Kavyamala series in 1894 impressed us more and more with the formidable nature of the textual criticism that was lying ahead. Ramakrishna Kavi, the editor of the Gaekwad Natyashastra, appeared in the list apparently well-equipped with "40 copies of the text obtained from different parts of India." Tentatively he has classified his texts as (A) North Indian and (B) South Indian manuscripts and has opined that the B group is earlier. But he frankly confesses that "no two Mss. taken at random agree with each other fully." In that case it would be more advisable and scientific, as we suggest to the learned editor, to reserve all broad generalisations for his concluding chapters and to concentrate all his energies scrupulously to the collation of texts and notation of the variants with as much thoroughness as possible. That will make the Gaekwad Natyashastra, as it should be, a *Variorum* edition of the precious text, invaluable for reference. Even if the press copy has been prepared on a different plan, it should be modified so as to satisfy this primary scientific need which alone gives the *raison d' etre* for a new and expensive edition of the voluminous text. The editor is no doubt obliged to ply in unknown ocean of textual speculation, but he should, for that very reason, record his personal suggestions, emendations and additions strictly outside the body of the original text as well as commentary. Ramkrishna Kavi is a Sanskritist of rare erudition, specially in the domain of Hindu *Ars Poetica*. Moreover, he has unique experience of working in almost all the important manuscript libraries of Malabar, Madras and Andhra. Hence we hope that following the hard yet unavoidable path of patient textual analysis, he will give us a model edition of one of the rarest texts of Sanskrit literature. The sculptural representations of the 93 (out of 108) *Karanas* or postures which he reproduces in the volume add a special value to his edition. We only wish that actual photographic reproduction of these rare plastic documents from the relief on the Chidambaram temple (13th century A.D.) were published as a supplement. So an exhaustive glossary and index would enhance the value of the work. It is a stupendous work and we hope the Pandit will rise equal to the occassion and make this edition a veritable *magnum opus*.

THE HINDU COLONY OF CAMBODIA: *By Prof. Phanindranath Bose M. A. Theosophical Publishing House, Adyar, Madras Pp. 410. Price Rs. 3.*

Mr. Bose is indefatigable in the work of popularising the history of ancient Hindu Colonies in the Far East. He has already published books on Champa and on Siam and now he winds up the history of further India by compiling from French sources the annals of the Hindu Colony of Cambodge. After giving survey of its political history Mr. Bose adds several interesting chapters relating to the culture history of Cambodia viz. Indian Literature in Cambodia, monuments in Cambodia etc.

The detailed description of the Saiva temples of Angkor Thom and the Vaishnava temple of Angkor-Vat adds to the interest of the book. The book may be read with profit by all lovers of Hindu colonial history. As an enthusiastic member of the Greater India Society, Mr. Bose has consecrated several years of his life in the task of propagating the knowledge about Greater India amongst those who are not in a position to read the works in French and other foreign languages. His books should be read widely by the public.

K. N.

OUR ASIATIC CHRIST: *By Oscar Macmillan Buck, made and printed in the United States of America by Harper and Brothers Pp. 181. Price 1·25 dollars.*

This is a book for missionary propaganda, and contains truths, half truths and untruths. The author seems to have been inspired by miss Mayo whom he has not failed to quote. He believes that "India is tired—tired of life and its awful responsibilities and rebirths" (p. 158). But the example of amorous, thieving and irresponsible Krishna "gives India the sense of release, the sense of freedom from *Karma*: you can kick a hole in the universe if you only follow Krishn', it is a religious drunk" (p. 158).

The author has reverted to the old method of preaching Christianity.

THE GOSPEL OF SAINT JOHN: *By Harimohan Banerjee (5-1 Kasi Bose Lane, Calcutta) Pp XXXVI +224+16 (Foreword)+27 (Supplement). Price Re 1-8; or 2s.*

Contains the authorised version of the fourth Gospel. Our author's commentary is unoritical

and unreliable. He is obsessed with the idea that "Man is a born sinner."

FATE AND ACTION: *By Durga Prasada, Vakil High Court, Allahabad. pp 29.*

The sub-title of the pamphlet is "The Philosophy of Life"

VEER SHAIVA PHILOSOPHY OF SHAIVAGAMAS: By *Siddharamappa Dundappa Pawate: Published by Wirappa Basavappa Bileangadi, Hubli Pp. 61+13. Price Re. 1- (paper).*

Useful but marred by sectarianism.

MAHES CH. GHOSH

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ALL-INDIA DRAMA CONFERENCE, 1921. *Published by the Amateur Dramatic Association, Bangalore City, 1927.*

The Amateur Dramatic Association of Bangalore city organised the first Festival of Fine Arts in 1919 which was opened by Dr. Rabindranath Tagore. The Association, on their success, organised an All-India Drama Conference and a second Festival of Fine Arts in 1921 opened by Mrs. Sarojini Naidu. This volume which has been tastefully produced contains the papers read on the occassion together with the address. Most of the 15 papers are illuminating and repay perusal. They give the tradition, motifs and methods of old Indian Drama as well as thoughts and scope of present-day drama and the stage. Mrs. Naidu pointedly says, "The stage to-day is the University of the people." The papers on The Dravidian Drama, The Kerala Theatre, The Art of Dancing in South India, The Indian Dramatic Tradition and how it helps, are both interesting and instructive, and that on Tagore as a dramatist will be enjoyed by many. The labours of the A. D. A have been crowned with success so far as they go. We have here papers on the modern Hindi and Marathi stage, but the Bengali stage is conspicuous by its absence.

THE PATRIOT POET: *By Chaudhuri Rahu Ali Alhashmi, B.A. Lucknow.*

The late Khan Bahadur Syed Akbar Hussain of Allahabad was a great Urdu poet. He introduced a variety of novel ideas and expressions in Urdu poetry. He wrote on almost all topical matters and was popularly called the "Lisan-ul-Asr" or the mouthpiece of his times. The author has shown the various sides of his poetry with extracts and translations. Some of his sayings clearly show the catholicity of his mind—e.g., "Do not call him good or bad on account of his religion. See his character, for that is the real test" "To me these external forms are baseless. Those who are good are really men of faith and those who are bad are Kafirs."

SOUTH INDIAN GILDS: *By Mr. K. R. R. Sastry, M. A. The Indian Publishing House, Ltd., Madras.*

The author is to be thanked for collecting important social data from South India in order to refute the opinion of Sir Alfred Chatterton as to the non-existence of trade gilds in the Madras Presidency. In fact the gilds have taken the form of occupational castes in India. The gilds and their workings are shortly described in this pamphlet. There are a few illustrations. The last chapter deals with the proposed lines of resuscitation and the Appendix indicates the lines of enquiry to be adopted.

THE MADURA SAURASHTRA COMMUNITY: *By Mr K. R. R. Sastry, M. A., Madura.*

Mr. Sastry has studied the weaving communities of Madura at close quarters. He describes the social and economic sides of the life of this Community of the Saurashtras who have settled in 56 places in South India. They migrated to Madura after settling at Devagiri (Daulatabad) and Vijaynagar and their spoken language, called Khatri, has got an admixture of Sauraseni, Vraja and Telugu words and phrases. This is calculated to be a very useful study in applied economics.

RAMES BASU

—

HINDUSTANI SEVA DAL: *Published by Dr. N. S. Hardiker, General Secretary Price one anna.*

In this book the aims, objects and the constitution of *the Hindustani Seva Dal* have been embodied in details. The Dal was founded by Dr. Hardiker with the object of training and organising the people of India (i) for National Service and disciplined sacrifice with a view to the attainment of Swaraj by peaceful and legitimate means; (ii) for enrolling and bringing under uniform discipline all existing volunteer organisations and (iii) for raising the standard of National efficiency by systematic physical culture. Its organ *the Volunteer* has been aiming to evolve the ideals of patiotism, nationalism and national service. The Indian National Congress in its Cocoanada session (1923) recognised the valuable services rendered by the *Dal.* Other volunteer organisations in the country would do well to frame their constitution on these lines.

P. C. S.

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GERMAN

BENGALISCHE ERZAEHLER (*Bengali Novelists*) *or "Der Siegh der Seele" (The Victory of the Soul): By Reinhard Wagner, Publisher: Weltgeist Velagsgesellschaft, Berlin. Price 5M. 50Pfg.*

The Weltgeist Publishing Company has sent me the above-mentioned book for the sake of review. I am glad to draw the attention of my countrymen to this excellent publication. It is the first successful attempt of a German scholar who has been a very diligent student of Indian culture for the last several years. It is the first German translation from the original Bengali. We find here a collection of "chota galpas," short stories, selected from the works of famous Bengali writers of modern times. The author has prefaced the translation with a few remarks that set forth the nature and contents of the stories. The collection begins with the immortal song of Dwijendralal Roy, "My Motherland." The 29 stories that follow are taken from the works of Jatindramohan Sen Gupta, Hemendrakumar Roy, Manilal Gangopadhyaya, Manindralal Basu, Nalinikanta Bhattashali, Prabhatkumar Mukhopadhyaya, Rabindranath Thakur Saratchandra Chattopadhyaya and Shrimati Suniti Debi. Dr. Reinhard Wagner has rendered a signal service to the cause of Bengali literature through this translation of representative "chota

galpas." They bear ample testimony to the inexhaustible wealth of deep thoughts, high sentiments and unfaltering devotion that reverberate through the empyreal vaults of the Indian mind.

The printing and the binding of the book are simply excellent.

TARACHAND ROY

—

DIE SEXUELLE NOT UNSERER Zeit (*The Sexual Distress of our Times*) : *By Dr. Hertha Riese. Published by Hesse and Becker. Leipzig 1927. 140 pp. Price not given ; perhaps M. 5.*

Dr. Hertha Riese is a practising physician in Frankfurt on the Main in Germany. She is the consulting physician in charge of one of the "Marriage Advice Centers" of which there are seven already in existence in Germany, with others in various cities coming into existence. These Centers are maintained by the various municipalities. To them women may come free of charge to consult physicians about the problems in their married life, such as the sex education of their children, contraceptive methods, illness, etc. As the director of one of these Centers, as well as a practising physician, Dr. Riese is well-qualified to give the result of her experience to the public.

This volume gives a very, very black picture of the conditions of working class families in Germany. There is a section given to sexual problems in bourgeois society, but most of the volume is concerned with the problems of the proletariat. We see families of four to twelve living in one room in an attic. The one room is the sleeping room, kitchen, and dining room for the family. The mother gives birth to one child after another—with her other children as spectators. Within an hour after the birth of a child the mother is often up taking care of the other children. In order to avoid having more children, we see the husband often going to sleep in the barracks for the homeless. Then we see him, driven by the natural needs of sex, pick up with street women. Next he takes to drink ; then he comes home and beats his wife and children and forces himself upon his wife. He has perhaps contracted a venereal disease, and this he gives his wife. And, since the father and mother sleep in the same bed with one or more of the children, as well as use the same towels and dishes as the children, the venereal disease is given to the children.

The picture as here given us, with all its ramifications is horrible. And yet with it all Dr. Riese sees but one solution—birth-control methods which will enable the men and women to regulate the size of their family, combined with more education and better living conditions for workers. All this is good so far as it goes. But it is only a palliative, not a solution. Here in this book is pictured the choice blossoms of the capitalist system—the system by which the vast masses must sell their labour power to the capitalist minority in return for a few pfennigs a day. Although birth-control methods give men and women the power to regulate their own lives, still poverty and the capitalist system cannot be touched by this solution. Combined with birth-control methods must go a fundamental and revolutionary change in society by which those who work get the fruits of their labour, instead of this fruit being harvested and enjoyed by the exploiting minority.

The last section of the book deals with the morality and ethics of bourgeois society. Whereas, with the workers, marriage is nearly always based upon love, in bourgeois society it is the result of "reason". Which means that a man and woman are mated, as animals are mated, according to economic considerations. These "marriages of convenience", which have economic considerations as their foundation, are the origin of much of the misery in upper-class society. It is the men from this class who seek their women companions on the streets, or who maintain one or more mistresses whom they find more interesting than their legal wives. And likewise with the wives: married to men whom they do not love and for whom they have no respect or attraction, they also keep up the public appearance of the legal marriage while at the same time having their lovers privately. Often the husband and wife come to an agreement by which one does not interfere in the affairs of the other, only the outward form of marriage being maintained. Yet it is this class which calls itself the "respectable" class of society, which demands the right to set the ethical and other standards for society, which makes the laws, and talks about the ignorance and immorality of the working class. It is a rotten system. The results show that venereal diseases, for instance syphilis, is most widespread among these classes. For instance, statistics show that syphilis is most widely spread in the following classes—the highest being taken first: business men, academic circles, artists and the professions, and, the lowest figure—the working class. Of course, Dr. Riese does not give these facts. Although she is doing good work in her way in the Marriage Advice Center of Frankfurt, still her only solution of all these problems is "responsibility in love". She is doing what she can by giving birth-control methods, by sending women to specialists, by giving certificates enabling a woman to be sterilized when her health requires it. All good so far as it goes. But her methods are not cutting at the cancer that is destroying society—the capitalist system which subordinates all things in life to profit and pleasure of the exploiting few. Her methods must go hand in hand with the Socialist movement for a new society. Otherwise, they are but superficial palliatives.

AGNES SMEDLEY

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SANSKRIT-HINDI

THE RASAYOGASAGARA. VOL. 1 : *By Vaidya Pandit Hari Prapannaji, Shri Bhaskar Aushadhalaya, Bombay. Price Rs. 12.*

This is a laudable attempt at the compilation of a Sanskrit-Hindi dictionary of Ayurvedic Rasa Medicine. The various medicines are arranged in alphabetic order and original Sanskrit texts, with reference, tika—where deemed neccessary, and translation in Modern Hindi given in each case.

We have to wait for the complete treatise to see how far complete this work would be but from what we can see from the volume under review, it is likely to be a valuable addition to the literature on this subject.

The English introduction should have been written in consultation with an up-to-date authority on the matters discussed, as many obsolete speculations have been served up with really valuable data. Besides the introduction to a work of this nature should always be terse, concise and confined solely to the subject matter of the treatise.

A table of Sanskrit anatomical terms with their English equivalents are given. Similarly a glossary of Sanskrit names for the various medicinal ingredients together with their Hindi and English (or Latin) equivalents, and another one giving descriptions in precise scientific English of Ayurvedic processes, should be included in order to render the work of real value to Scholars.

K. N. C.

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HINDI

PREMIKA (*a novel*) : *By Pandit Isvariprasad Sharma* : *Published by Hindi Pustak Bhandar, Laheria Sarai. Pp. 19+341. Price Rs. 2-8.*

Marie Corelli's Thelma loosely done into Hindi with considerable abridgements.

The author is the editor of a Hindi paper and that accounts for his easy flowing racy style. That also accounts for the extremely unsatisfactory nature of the introduction which is evidently written in haste and hardly does justice to the well-known English novelist.

The reasons that he gives for thinking that Indians will find the book particularly instructive and entertaining, are thoroughly fallacious. Conjugal fidelity is not a monopoly of Indians and an exposure of the abuses in English society will never fill thoughtful Indians with a sense of elation. The *tu quoque* argument is one of the weakest kinds of argument. According to the author, the non-recognition in England of Marie Corelli, as a writer of the first rank, is due to her merciless criticism of English society. This is hardly fair, for English critics have never hesitated to recognise the merits of H. G. Wells, Bernard Shaw, and others. In short the introduction bristles with irresponsible statements like these. The author fails to realise that there is a good deal of difference between mere journalistic claptrap and sober literary criticism.

The general get-up of the book is extraordinarily good.

BRAHMA DHARMA PART II ; *Published by the Lahore Brahma Dharma Prachar Samiti. Pp. 84.*

A Translation of Maharshi Devendranath Tagore's well-known dissertations on the Brahma faith.

M. B.

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RAJPUTNA KA ITIHAS—FASCICULUS II : *By Rai Bahadur Gaurishankar Hirachand Ojha, Vaidik Yantralaya, Ajmer. 1927, pp. 401–736+lx.*

Considering the fact that most of the works on history in the Hindi language are mere second hand compilations, every lover of history and especially of Rajput history will hail this monumental original work of the Rai Bahadur who is the greatest living authority on the subject. All the available materials, some of which are accessible to our author alone, have been laid under contribution. Such a work, based as it is on up-to-date materials and scientific principles, was keenly felt as a desideratum to replace the work of Col. Todd written about a century ago.

The fasciculus under notice consists of two parts dealing with the history of Udayapur from the times of Guhil to those of Rana Pratapsingha. One may here and there differ from the opinion of the author but his array of facts and citation of sources cannot but command admiration. At the end of the first part are given seven appendices—the last one being the bibliography. Here we miss such works as—Prof. Bhandarkar's Excavations at Nagor (Arch-Surv-Memoirs), and the work on Rajput Paintaings by Dr. Coomarswamy and Mr. O. C. Gangoly. In the Introduction the author discusses about the nature and sources of his materials.

This is a work for which one shall have to come to Hindi literature and for this we congratulate the learned author.

PUNDIT SATYANARAIN KAVIRATNA :—*By Pundit Benarsidas Chaturvedi, Editor, the Vishala Bharata. Hindi Sahitya-Sammelan, Allahabad.*

This is the life-sketch of a Hindi Poet who may be called the last representative of the *brajabhasha* dialect. Pundit Satyanarain was a born-poet. His life of simplicity is reflected in his poems. His main credit was his attempt to infuse new life and thought into old-type themes of poetry, as we find in his *Bhramaraduta*. His appeal to Rabindrnath to do something for Hindi as he did so much in English is worth mentioning. Pundit Benarsidas has done a service, not only to the poet who was his intimate friend but also to the Hindi literature by showing the man and his mind.

SOHAGARAT :—*By Mr. Krishnakanta Malviya. Published by Pt. Padmakanta Malviya, Abhyudya Press, Allahabad.*

This sumptuous volume written in the form of letters on what young women should know will at once attract the attention of those for whom it is intended. It may not be too much to assert that it has surpassed all other works on the subject in Hindi literature. The views of the author are catholic and judicious—and are based on a comparative study of eastern and western ideals. The quotations from Sanskrit texts are not derogatory to modern advanced views on life. The appendix gives some life-sketches, poems, and directions for simple physical exercises for women. It is surely a most worthy volume for presentation.

RAMES BASU

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MALAYALAM

YESU-KRISTU (PART I): *By A. John-Mayyanad. 1st edition, published by the Vidyabhivardhini Press, Quilon. Pp. 92. Price As. 6.*

A short useful life-sketch of Jesus Christ, being a free rendering from the English translation of the French book, *La Vie de Jesus Christ.*

PARINAMASARAM: *By P. V. Rama Menon. Published by C. P. Nambudiri and Brothers for the Kerala Publishing House, Trichur. Pp. 186, Price Re. 1-4.*

Books on scientific subjects are few and far between in the Malayalam literature Mr. P. V. Rama Menon has done a real service by publishing his book on *the law of evolution* which is a free rendering of Prof. Smakker's treatise on the subject. Students will no doubt profit by reading it. We wish, however, that the author had given a vocabulary of the scientific terms he had used as an appendix to the book which would have been of use for easy reference.

OTTAM-TULLALUKAL: *Published by the Mangalodayam Press, Trichur. Pp. 656. Price Rs. 2.*

This is a collection of 18 *Tullal* songs composed by 11 different authors. All the songs deal with one or other Puranic story, such as of Ambarisha, Yayati, Ajamila and others. The authors are all now dead, but they lived and wrote in the 1st quarter of the 20th century. The present volume is the 3rd of the *Mangelodayam Granthavali* series.

P. ANUJAN ACHAN.

BENGALI

KHEJURI-BANDAR: *By Mr. Mahendranath Karan. Kshemananda Kutir, Bhanganmari, P. O. Janaka, Dist. Midnapur.*

The author who has already attained reputation as the historian of Hijli which is an important sub-division from the standpoints of language, ethnography, and geography of Bengal, now gives a connected account of the port of Khejuri which was once famous for its Anchorage and signal mast and also of Kankhali noted for its light-house. More recently the former was connected with the first telegraphic experiments in India in 1851. Many other facts, together with a gazetteer, are collected. There are some illustrations.

RAMES BASU.

BAJRABANI: *Collected by Umesh Ch. Chakrabarty, 91, Upper Circular Road, Calcutta.*

The book is a collection of instructive and inspiring portions from late Deshabandhu Das's speeches and writings. The compiler has arranged them in such a systematic way as would enable the reader to form an idea about Deshbandhu the man and his mind. This book may be included as a text book in national schools.

SADHANA: *Compiled and published by Amal Kumar Ganguli from Saradeshwari Ashram, 1, Maharani Hemanta Kumari St., Calcutta. Price Re 1-4as.*

In the book under notice the editor has compiled selected Slokas from our religious literature e.g., Veda, Upanishada, Gita, Chandi etc. Several poems from our national songs have also been embodied in the book. This excellent selection of slokas and poems should, we think, be incorporated in the curriculum of our national boys' and girls' schools.

P. SENGUPTA

MARATHI

MUSSOLINI AND FASCISM: *By D. V. Jamhankar B. A. Publisher—D. K. Gondhalekar, Shanwarpeth Poona. Page 286, Price Rs 2.*

In the first part of this book the author has narrated in a popular and fascinating style of Mussolini's life and the second part is devoted to the origin, tenets, and achievements of the Fascist movement. A perusal of the book is sufficient for removing from the minds of readers the false ideas engendered by perverted accounts and misstatements of interested writers. The get-up is excellent.

CHHANDORACHANA OR A TREATISE ON PROSODY: *By M. T. Patwardhan M. A. Publishers—Ravikiran Mandal. Pages 15+228. Price Rs. 1-12.*

It was some forty years ago that a small brochure was written by the late Parasharampant Tatya Godbole on Prosody for the use of students in vernacular schools and two more books appeared since then, but their treatment of the subject was neither exhaustive nor scientific. Prof. Patwardhan's book can easily surpass them both in the quality and quantity of matter, inasmuch as the writer, who is thoroughly a quainted with the Sanskrit, Marathi and Persian languages and, of course, with English, and is himself a renowned poet of the modern type, has treated the subject in all its aspects in a systematic and scientific manner, giving the characteristics not only of classical meters derived from Sanskrit but also of those lately adopted in Marathi from Persian and English poetry such as Gazal sonnets, lyrical songs &c. The book is a valuable addition to Marathi literature.

KAYAVICHAR: *By seven members of the Ravikiran Mandal, who are also its publishers. Pages 107. Price Re. one.*

This is a collection of essays written on different aspects of Marathi poetry in what is called the 'Keshabsut age.' It is to be noted that this group of seven includes one lady graduate (who alas! is no more living). Some writers in the outburst of enthusiasm for modern Marathi poetry have made astounding statements in denunciation of the old religious poetry. But otherwise the book furnishes rich food for reflection to those who feel interested in the renaissance of Marathi poetry under the influence of Western poetical literature.

VIDYUT ANI VIDYUT CRANE BOOK 1: *By G. K. Date. Publisher—Vidyut Karyalaya, Malad. Pages 207. Price Rs. 3-8.*

The speedily growing use of electricity in factories and homes in India makes it incumbent on all, whether educated or uneducated to make themselves acquainted at least with the elements of the subject. There are thousands of artisans working in factories driven with electric power who have to handle, erect and operate electric cranes, and this book should prove as an invaluable guide to them. But the pity is that the book instead of being written in an easy and popular style, is written in the form of catechism and no attempt appears to have been made to divest it of technicalities or to make them understandable by lay readers. However, even in its present form the

book will prove useful to practical men and first year students of technical institutes in India. Diagrams and illustrations are given where necessary.

CHAMATKAR-NIRNAYA: *Or the question of miracles solved. By Shri Mayanand Chaitanya. Publisher Govind L. Desai, Jayaji Bazar, Gwalior. Pages 267. Price Re. 1-8.*

In this book the author has, or rather thinks he has satisfactorily exploded the wrong notions and beliefs entertained by his countrymen about miracles alleged to have been worked by revered saints and Yogis in India and established the truth that the only true miracle in this world is that of Vishwarup, such as was shown to Arjun by Shri Krishna. He regards as false every miracle which is a transgression of the known laws of Nature, which means that he has no faith in the possibility of man's acquiring further knowledge and that advanced knowledge discounting present-day theories about the laws of Nature. There is superstition in avoiding superstition says Bacon, and this saying seems to hold good in this case. The single miracle in which the author has faith viz., that of Vishwarup can be seen even in these days says the author with the Divine sight, which can be acquired by a careful perusal of his another book named 'Diwya-Drishti'. How incredulous is the world not to believe it!

V. G. APTE.

GUJARATI

INDIA IN WORLD POLITICS: *By Dr. Tarak Nath Das. Printed at the Union Printing Works, 137 Grey Street, Durban, Natal. Thin Paper cover. Pp. 87. Price 2s. 6d. (1927).*

This Gujarati translation of a Book on Indian Politics is made, printed and published in South Africa by an individual who calls himself *Swatantra*. (Independent). We are greatly pleased to see Gujarati so flourishing in that part of the world, as the translation is really intelligently done, and the rendering bespeaks great care on the part of the writer.

WILHELM TELL: *By Schiller: Translated by Narsinhbhai Ishwarbhai Patel, printed at the Charotar Printing Press, Anand, cloth bound. Pp. 198+78. Price Rs. 2-0-0. (1927).*

Seventy-eight brightly and intelligently written pages on the life and life work of Schiller: This is an introduction to Gujarati readers for the first time we believe, of the world-famous Schiller and his work. His well-known play Wilhelm Tell is translated here and ably annotated, and illustrated too. The author has done his work with a thoroughness which is admirable.

LIFE OF SHIVAJI: *By Kakalbhai Kothari.*

This is an up-to-date biography, which has utilised all materials to hand, dispelling the many falsehoods and illusions about the great Hindu Leader. There have been other Lives written of him but they were stale, lifeless, and not up-to-date: This one has a force and vigor of its own and has at a bound secured its proper place in our Literature.

A GUIDE TO HOLIDAYS: *By Pranjiban Vithaldas Dhruv. printed at the Jain Vijay Press, Surat, clothbound Pp. 592. Price Rs 5-8-0 (1927).*

The lore and the ritual in respect of each Hindu holiday are fully given here. They furnish truly a guide to their observance as the name of the book implies.

RUBAIYAT OF OMAR KHAYYAM: *By Rustam Pestanji Bhajivala. printed at the Gujarati News Printing Press, Bombay. Paper cover, pp. 25+36. Price Re. 1-0-0. (1927).*

Real love for the work of the Philosopher-Poet of Persia has prompted Mr. Bhajivala to publish this little volume. Information is given in it in respect of the Poet and his work. The translation of his quartrains is such as would be found more suitable for Parsi than Hindu or Mahomedans.

A REVIEW OF NALAKHYAN: *By Oza, B. A. printed at the Bharat Vijaya Press, Baroda. Paper cover. Pp. 60. Price Rs. 0-6-0, (1927).*

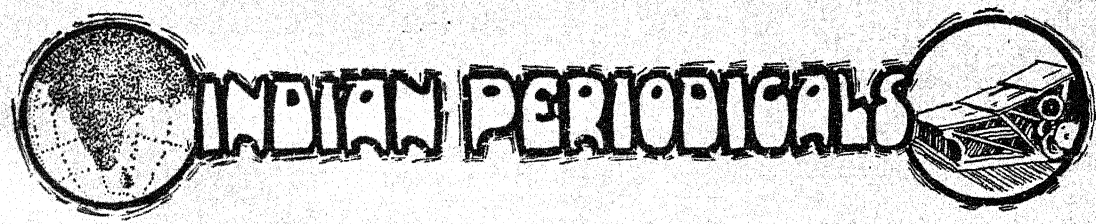
Premanand's Nalakhyan is a gem in the verse literature of Gujarati. This detailed review of the poem brings out its good parts in very great relief.

SHRI ANAND KAVYA MAHODADHI, PEARL VII:— *Published By Jiban Chand Sakar Chand Jhaveri, printed at the Jivan Sinhji Printing Press, Limdi Cloth bound. Pp. 192+66+192+148. Price Re 1-8-0 (1927.)*

This collection consists of several poems in old Gujarati such as Dholamaru 'O Tale and others. It has a very informative instruction by the pen of Mr. Mohanlal D. Desai on the Poet's life and work, and on the whole it is a useful contribution to the Literature of old Gujarati.

The Agamodaya Samiti of Rutlam has published a substantial volume of *Gathas* 1 to 1584 of the *Vishishavashyak Bhashya of Jain bhadra gani Kshama Sharaman*, a well-known book of Jain ritual. It is an entirely religious book and would be appreciated by Jains.

K. M. J.



Second Chambers in Provincial Legislatures

In the course of an article entitled "The Second Chamber in the Indian Constitution" in *The Indian Review* the Hon'ble Sir Phiroze Sethna deals with the constitution, functions and other important aspects of the Council of State. He concludes his article as follows :

Our provincial legislatures are not bi-cameral, but the question is kept open, and the Government of India Act expressly provides that one of the questions which the Statutory Commission will have to consider is "whether the establishment of Second Chambers of the local legislatures is or is not desirable." The subject has hardly received any attention at all. In some parts of the British Empire, both the system are found working side by side. In some provinces of Canada, there is a single Chamber, in others there are two chambers. In Australia, every state has two chambers. It would be desirable to inquire into the working of the Second Chambers in the provinces of Canada and the States of Australia (and also the United States) and I would suggest that a competent Indian should visit those countries and prepare a report on the subject. Such a report will be valuable in enabling us to decide whether our provincial legislatures also should be bi-cameral or not. Small provinces, particularly if they are homogeneous in character, may not find it necessary to have a Second Chamber. But Bombay, Bengal, Madras and the United Provinces are large provinces and perhaps a Second Chamber may be found desirable and expedient in them. A writer suggests that the best way of providing for communal representation and interest is to establish Second Chambers in the provinces. The suggestion is worth consideration.

—

Rabindranath on Co-operation

The Bengal Co-operative Journal has published an authorised translation of Rabindranath Tagore's presidential address at the International Co-operators' Day Meeting at Calcutta, under the caption "Co-operation and our Destiny". According to the poet:

In the pre-historic age huge primitive animals gathered in their bodies immense bulk and power. But man did not establish his superiority by becoming a bigger monstrosity. Man came to this world, weak and small, and was able to overcome much huger animals in their isolation by realising the unity of separate units of power. Each man to-day is the master of an immense power because of the combination of the physical and mental powers of many men. Man thus is now the lord of animal creation.

Likewise man can rise out of the misery and conflict of inequality if the real truth of unity is allowed to prevail in the domain of economics also:

Only recently man has discoverd the utility of this truth in the domain of economics. This is what is known as the production of wealth by co-operation and this shows that the time is not distant when mammoth capital will cease to exist, by splitting up into smaller units. Man will be free from the tyranny of economic inequality not by wading through blood, but by establishing a principle of harmony between the various units of power. That is, the principles of humanism whose absence caused such a disorder in economics are going to be recognised at last. Just as, formerly, the weak social animal conquered the isolated monster; even so to-day, victory will come to the economically weak, not by exterminating the powerful but by realising its own strength through unity. I can already see its victorious colours flying in the distance and in our country, too, that same victory is being heralded by the principle of co-operation.

Some people advance the argument that in India development schemes should be shaped on the models of the Danish agriculturists. The poet refutes this argument, for :

Conditions in India and Denmark are not the same. The improvement of dairy farming there is not due entirely to the co-operative movement; the help and initiative of the State plays a big role. Arrangements have been made for the extensive training of the people at large in dairy farming which is possible only in a free country. Another great advantage of Denmark is that the country does not groan under the heavy weight of armaments. The entire revenue can be adequately applied to the manifold needs of the people. But it does not rest with us in India to disburse the revenue for purposes of the health and education of the people. The amount set apart for the country's welfare is hopelessly inadequate for these purposes. Here again the problem is the extreme difference between the powers of the state and the powers of the people. But we must conquer our poverty and downfall due to this difference by realising our own strength through methods of co-operation, by improving our own health and education. I have often

said this in the past and it has to be said again and again even now.

He observes in conclusion:

There was a time in our country when the community had a claim on the wealth of the rich. They were forced by the pressure of public opinion to acknowledge the responsibility of their wealth. That led to the efficient supply of social needs and society was kept alive. But because of such tradtions of charity, the people never learned to depend on themselves. They did not feel that the food and drink, health and education, religion and joy of the village depend on the co-operation and the good-will of each of them. So when there came the modern social changes, when the enjoyment of wealth became exclusively personal, when the responsibility of possession did not naturally lead to its application for the general welfare, people failed miserably to uphold their own interests. It is because the rich spend their wealth in the towns and cities that the poor villagers have to lament the over-miserliness of their fate. They have lost the power to believe that the means of their betterment are in themselves.

If in the first instance, this faith can be revived in the economic field only then will the country begin to live in all its departments. Our duty today is to preach this truth by spreading the co-operative system among the people. The organised strength of the puny monkeys caused the downfall of the powerful monster, Ravan, ten-headed in his greed, twenty-handed in his exploitation. This organisation was bound by ties of love to a central figure. Ramchandra by his love unified the weak and made of them a terrible force. We want that love, that coherence for our salvation to-day.

—

Where Asia and Europe Meet

Mr. S. V. Ramamurthy, M. A., I. C. S., writes in *The Hindustan Review*:

East and West meet not on their own plane but on a higher plane. Snow and water meet in their common nature as shown by a common history taken over all time. Snow cannot claim precedence over water because in summer snow yields water while water merely evaporates. Water cannot take precedence over snow because in winter water flows as rivers while snow keeps idle on the mountain tops. Take their history over all time, they are identical.

Asia may work out science from religion. Europe may build up religion from science. But the processes, when complete, will be identical. Europe may move when Asia rests. Asia may move when Europe rests. Yet over all time each total activity is of the same pattern.

Europe and Asia meet in the vision of those who see not only the past but also the future, in the vision that transcends time and space, in the vision that is of God. To Asia then whose life flows from her religion it has been given to realise the brotherhood of man. Buddha has taught it. Christ has taught it. Muhamad has taught it. Many lesser men in Asia have lived it. To Europe, the realization of the brotherhood of man is a hope of the future.

In the present then, Europe and Asia are bound by their dual rhythm. Europe has been active but her life is in floods. Asia has been bound in sleep but the snows on her mountain tops are melting. Cast off the clothes of winter. Prepare ye for the new summer!

—

Swami Vivekananda's Doctrine of Service

Swami Ashokananda in discussing the origin of Swami Vivekananda's doctrine of Service in *Prabuddha Bharata* observes:

Service originates from love and sympathy in the ordinary plane. But when by constant practice, our sympathy is purged of its earthly taints, when we learn to look upon suffering humanity as only God in different forms assumed by him in order to offer us opportunity to serve him, as Swami Vivekananda says, we find that the consciousness of the Divine in men is the motive of service, and such service becomes a potent means of God-realisation: *this is the doctrine of service.* Its origin, so far as the Ramkrishna Order is concerned, is traceable to that psychology which underlies Sri Ramkrishna's whole teaching and especially his teaching on the harmony of religions. The fact is that both Sri Ramakrishna and Swami Vivekananda taught and exemplified a certain attitude towards life and reality; religious harmony and service both come out of that attitude, and also that other doctrine of Swami Vivekananda that there is no sin. They all rise out of the monistic consciousness.

Such is our comprehension of the problem. Sri Ramakrishna may not have expressly asked Swami Vivekananda and other disciples to undertake secular works for the service of man and to propound the doctrine of service by which a universal spirit of service could be evoked, helping on the one hand the national regeneration in its various aspects and purifying on the other hand the hearts of the workers and leading them on to Self-realisation, the only one goal of human life. But there is that in Sri Ramkrishna's teaching, which directly and *inevitably* leads to them. If Sri Ramakrishna's teaching was the seed, in the fertile life of Swami Vivekananda and other disciples, this has become a mighty tree, of which this doctrine of service is a main branch.

—

Acharya Bose on India's Intellectual Life

The Mysore Economic Journal reproduces Sir J. C. Bose's illuminating Mysore Convocation Address under the caption "India's Intellectual Life". The Scientific Savant opens his address with a reference to his early struggles:

I was paralyzed at the beginning of my life by various hypnotic suggestions that India was only interesting because of metaphysical speculations of her ancient dreamers and that the great-

ness of the country was past never to be revived again.

You may ask who taught me better, what led me to persist against insuperable difficulties? My answer is that my own work, my teacher, that strokes of repeated adversity served as the adequate stimulus, and that the lesson of the past was my abiding inspiration.

According to Acharya Bose:

Teaching and research are indissolubly connected with each other. The spirit of research cannot be imparted by mere lectures on antiquated theories which are often entirely baseless and which effectively block all further progress. Nothing can be so destructive of originality as blind acceptance of ex-cathedra statements. The true function of a great teacher is to train his disciples to discover things themselves. Such a teacher cannot be easily found and it will be your duty to discover him and give him every facility for his work. Let there be no creation of a learned caste whose attention is mainly taken up in securing special privileges. It is only from a burning candle that others could be lighted. The pupils by working under such a teacher will learn the value of persistence and of the infinite care to be taken at every step; they will catch from him glimpses of inspiration by which he succeeds in wresting from nature her most jealously guarded secrets. They will become a part of his being and will hand down a passionate love of truth through fleeting generations. That spirit can never die; we shall pass away and even kingdoms may disappear. Truth alone will survive, for it is Eternal.

Regarding the chief function of a University he observes:

The extension and utilization of knowledge in the service of men are as important a function of the University, though not only function. It is here that we are brought into intimate contact with great thoughts and ideals of different races and people. We need not be discouraged by the temporary aberration of man, but must be inspired by the nobility of his aspiration. It is not by withdrawal but through active struggles that we shall best serve our country.

Gold Reserves in Mysore

We read in *The Feudatory and Zemindari India*:

Five mining companies carried on gold mining at the Kolar Gold Field during the twelve months ending June 30 last, all producing and paying dividends. The nominal paid up capital of all the companies remained the same as in the preceding year namely £1,717,000. The quantity of fine gold produced last year was 382,899 ozs. and the quantity of fine silver was 22,883 ozs. The total value of both minerals was £1,633,729, being a decrease of £52,846 or 3.13 per cent, in comparison with the previous year. This decrease in value is due not only to decrease in production but also to a slight drop in the market price of gold and fluctuation in the rate of exchange. The total amounts paid in dividends by all the companies last year was £309,168 or 18.54 per cent., of the paid up capital of all the five companies, the corresponding figure for the previous year being 18.58 per cent. The royalty payable to the Mysore Government was £87,599 being a decrease of 4.02 per cent.

Evils of World Economy

The outstanding characteristic of the modern world is its increasing geographical unification—and this world unity has brought about world economy. Prof. Dr. P. J. Thomas of the Madras University discusses the world economic problems in the course of an informative article in *The Young Men of India*. He at first examines how far the world has benefited by this world-economy and says that it "has brought about a growing sense of world solidarity." But, observes the writer, these gains have not been obtained without attendant evils:

World economy has made for increased international dependence, and the consequences of international rivalry are to-day more intense and widespread. Every civilized country now gets many of the most essential things from outside. Britain, for instance, imports more than three-fourths of its foodstuffs and all its cotton from abroad and if those distant countries refuse to send those articles or are prevented by war from doing so, industry will come to a sudden collapse and starvation will stare the country in the face. The same will happen if other countries do not purchase Britain's goods. Similarly a crisis in one country affects all others, for as already shown, all countries are interdependent in industry and finance. Those who have followed the course of the American crisis of 1907 will bear testimony to the international character of financial and industrial fluctuations.

Labour unrest is also growing in all countries and as labour is now organized on an international basis it is clear how the menace of the labour movement is international too. We now know that a general strike is quite feasible in countries where labour is well-organized, and there is no reason why a more unified international labour movement should not bring about international strikes.

Thus world economy is in many ways threatening the safety of the world. If it has made our lives more cheerful and our surroundings more congenial, it has also made our economic position more insecure and our comforts less dependent on our own efforts. What is the remedy? National Governments acting alone have proved themselves ineffective in controlling crises and checking the inordinate ambitions of Trusts and Kartels. The impotence of national governments will only increase in the future. Therefore, if world economy is to be made to function for the good of mankind, it is necessary that there should be a strong international organization to control it. There is no getting away from this conclusion. And we in India are as much interested in it as those in

Europe and America, for we depend on world market for the disposal of our products, as the world markets depend on us for their supply. Like other countries we have gained and lost by the emergence of world economy, and our future interests are inextricably connected with the ease and safety of international economic relations.

—

Tapasvins or Politicians ?

The Vedic Magazine publishes an inspiring address of Mr. T. L. Vaswani where he deals with several aspects of Brahmcharya in relation to national character and national destiny. He observes:

How may we rebuild India ? The question has been asked me by youngmen in different parts of the country. Some there be I know,—some among our elderly politicians,—who think a new India can be built by snatching concessions from the Government and Great Britain. Not so think I. Some there be who have faith in Royal Commissions, Council debates, and perchments of Parliament My faith is different. A New India, I humbly submit, will be built by the power of Tapasya. Not politicians but Tapasvins will build a free India. The India that is to give a mighty message to the world, the India that is to be a teacher of the world, a servant of humanity in the coming days, the truly free India will be built, I humbly submit, by the Shakti born of Brahmacharya, of purity and wisdom, of Tapasya,—not by discussions in Councils, not by debates in Parliament.

So let my closing word to you be :—Develop the power of Tapasya. The ancient books tell us that Tapas built the universe. In the beginning, we read, the world was not ; then God the great Spirit did Tapas ; out of it the worlds were born. Out of Tapas, too, will be born a new nation. If you that are young, if you in different parts of the country grow in the spirit of Brahmacharya, of Tapas,—then I feel, we shall not have to wait long for the coming of the day of a new India, a free India. Tapas, sacrifice, self-control, Brahmacharya,—there is the secret of national advance.

I have asked myself again and again :—"How many of India's youngmen are prepared to pray to God :—"O Lord, accept us as a sacrifice !" Believe me, new India will not be built by talks and meetings and paper-resolutions. New India will be built by bands of young Brahmacharis, young Tapasvins in whose hearts will be the silent aspiration, the silent prayer :—"O Lord ! accept us as a sacrifice."

Such youngmen India needs today. Clothed with poverty and filled with a longing for India's liberation, they will move from place to place ; they will wander from village to village, declaring to waiting multitudes the message of India and her ancient Rishis. Blessed, indeed, will be such youngmen. For, them will the Lord take up as instruments of India's destiny. And they will be the builders of the temple of the Mother.

—

Fatherhood of God

Some people assert that the conception of God as father is a prominent feature in the religion of Jesus. But "quite reverse is the fact"—remarks Sj. Mahesh Chandra Ghosh in the course of a well-documented article in *The Vedic Magazine*:

Of all the countries of the world, India was the first to discover this truth. The idea of the Fatherhood of God is as old as the oldest part of the Rigveda (Vide i 89. 4 ; 90. 7 ; 159. 2 ; 160. 2 etc.)

The following passages are quoted from the Vedic Literature :—

त्वम् हि पिता, त्वम् माता *tvam hi pita tvam mata*

Rig V. VIII. 98. II. Atharva V. XX. 108 2. Sama V. ii 4, 13. 2.

"Thou art Father ; thou art Mother."

सखा पिता पितृतमः पितृणाम् *sakha pita pitritamah pitrinam*

"Friend, Father, the most Fatherly of fathers" (Rv. iv. 17. 16) सखा (*sakha*) means really both "friend or companions."

पिता नोऽसि, पिता नो बोधि *pita no'si pita no bodhi*

Yajur V. xxvii. 20. Sata Br. XIV. 1, 4. 15 Tait. Ar. IV. 7. 4 ; V. 6. 9. (बोध for बोधि) ; IV. 10. 5 : V 8. 12.

"Thou art our Father ; as Father instruct us"

To the Vedic seers God is not only 'Father' but the most fatherly of fathers : He is mother too ; He is also सखा (*sakha*) friend and companion.

In the Svetasvatara Upanishad (iii 17) God has been called—

सर्वस्य शरणं सुहृत् *Sarvasya saranam suhrit*

"The Refuge and Lover of all."

This idea occurs also in the Gita IX. 18.

The word सुहृत् (*suhrit*) is ordinarily translated by the word "Friend." Literally it means "good-hearted." He is "Sweetheart" in its truest sense ; He is our Lover.

In the Gita God has been declared as the Lover (or Friend) of all the creatures.

सुहृदं सर्वभूतानाम्

We may call him Father, Mother, Friend and Lover. But in fact He is nearer and dearer than every of one them. He is dearer than the son, dearer than wealth, and dearer than everything else in world."

एतत् प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोन्यस्मात् सर्वस्मात्

Etat preyo putrat preyo vittat preyo'nyasmat sarvasmat

(Brih. U. i 48.) Of all the persons in the world, the son is the dearest but dearer than that son is the Supreme Self.

He is nearer to us, nearer to all ; He is nearer than the nearest. *Even the words 'near and nearer' make him distant.* Only an external object can be near or nearer. But he is the eye of our

eye, the ear of our ear, the mind of our mind, the self of our Self; (Kena 2). He is the warp and woof of our Self; He is our inner Self (Katha IV I, Brih i. 4, 8; iii. 4; iii 5 etc.). Understanding and realizing this, the Rishis of the Upanishads said, "This Self is to be worshipped as Dear."

आत्मानमेव प्रियमुपासीत *atmanameva priyamupasita*

Br. U. 1. 48. Only to this Inner and Dear Self can we say in the truest and the most literal sense.

त्वम् अस्माकम् तव स्मसि *tvam asmakam-tava smasi*

"Thou art ours; we are thine" (Rigveda viii. 92. 32. Ait. Ar. II. 1. 4. 18).

The Rishi says :—

The Self is to be seen, is to be hearkened to, is to be thought on, is to be meditated on. (Brih. U. II. 4. 5; V. 5. 6)

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः

No other religion has reached such a high level. But there are different strata in the religions of the world. At a low stratum God is an object of fear. At a stratum just above this He is our Lord. There are higher strata still. In one of these strata He is our Father. In the religion of Jesus we find all the strata. At one moment he would exhort his followers to fear God. In another mood he said God is the Lord. And when he soared higher, he understood that God is our father.

Though it was not a new discovery of Jesus' and though it falls short of the highest ideal of Indian seers, yet it is a truth of a higher religion and it has a permanent value in the religious world.

Sj. Ghosh also tells us that the idea of the Fatherhood of God was not new among the Greeks also. It was a prevalent idea even in the Homeric Age.

—

F. S. Marvin on India

In reviewing F. S. Marvin's work entitled "India and the West", Mr. A. M. K. Cumaraswamy writes in *The National Christian Council Review*:

What Mr. Marvin apparently fails to see is the feeling of shame and humiliation which presses hard on India at her being compelled to be saved by an external power, however benign. India is now learning that she must work out her own salvation, and that the price must be paid. The proposal, therefore, that England must carefully watch over India till she comes of age and that freedom should be *given* to India as a dowry cannot be palatable to the Indian people. This same failure accounts for Mr. Marvin's contention that India is more fortunate than China—a proposition which will not be subscribed to by the majority of Indians. Mr Marvin is undoubtedly honest in his belief that Britain, 'while elaborating a democratic constitution at home, has *attempted* more slowly and with greater difficulty to extend the same principles in the East,' and in seeing, herein a striking example of the unity of history. Many noble Englishmen, some of them rulers in India, have believed likewise. But Indians may be pardoned if they say they are compelled to declare that history does not confirm this belief that India has had to struggle to extract well-nigh every small measure of advance from an unwilling Government, and that Lord Birkenhead's 'by the sword' declaration and Lloyd George's Steel Frame speech appear to express the true state of affairs between Britain and her Eastern 'partner'.

—

Tracing Crime to Neglected Teeth

The Indian Dental Review reprints an article from the pen of Dr. Charles E. Fox, in which he opines that dental irregularities are responsible for an astounding number of crimes. Says he:

Women as well as men turn out to be burdens on society because of neglect of teeth in formative years. A mis-shappen jaw, due to loss of malformed teeth, is the first ingredient in that unfortunate hodge-podge that makes a criminal. For mal-formed teeth make an ugly, abnormally-shaped face, and a person so afflicted is a sour, unhappy man or woman. To take the sequence one step further, such a man or woman imagines he has a grudge against society, and the mind of a person of this kind is the ideal birth place for the vicious crimes of which we read.

He then emphasises the importance of parents' taking timely interest in the state of their children's teeth and points out:

There are two types of dentally abnormal people in whom criminality lurks. Neglecting an infected, abscessed tooth for years often results in a form of insanity, and many are the serious crimes that have been committed by people in this state of mind. An infected tooth always gives some slight sign of its presence and it is the duty of parents who want their children to grow up good citizens and successful men and women, to watch for these signs.

A child with frequent headaches, ear-aches, throat-infections, head-colds, or neuralgia is more than likely to be suffering from the effects of a hidden abscess in the mouth. X-ray and the prompt treatment of a dental surgeon is imperative. This is valuable advice for grown-ups as well.

The other class of criminals that originates among people with dental irregularities is composed of people who have had over-lapping, buck or otherwise ill-formed teeth since childhood.

These teeth, usually too large, or too many for the size of the mouth, have in the early years pushed the gums all out of shape, so that by the time an adult age is reached, the face presents a grotesque and hideous appearance. One or the other of the jaws may protrude, the mouth will usually be partly open, even when closed, and a smile on a face like that is terrible to behold.

Picture the mental attitude of a girl who has grown up to the age of eighteen with a hideously deformed mouth. Of course, she is unpopular with

the young men of age. None of them want even to walk beside such a face, far less to kiss it.

This girl, her natural desire and need for companionship thwarted, will turn dark and sour toward everyone, and the chances are, nine to one, that she will eventually develop into one of those twisted malicious characters knows as a "village gossip."

As to boys, the record of the teeth of men now in penal institutions proves that defective teeth are one of the biggest contributing factors in the formation of the criminal mind. Without question, some of the present "crime wave" is to a large extent due to the lack of dental knowledge which parents possessed twenty or thirty years ago.

—

Spirit of Service Among Students

Prof. Akram Hussain in the course of an article in *The Sa-adat College Magazine* expresses the opinion that Indian students should be imbued with the spirit of service in their student life. He observes in this connection:

Rabindranath has set up the Sreeniketan because he has realised that for the uplift of a nation academic learning and scholarship alone is not sufficient; purity, honesty and all other character-building qualities also are not sufficient; the idea of service, the habit of thinking and working for others must be inculcated and stimulated along with these. It is not enough if a few men in a country are learned or virtuous or wealthy, there should be acquirement as well as distribution of the blessings of knowledge, character and wealth. Unless you raise the platform on which you take your stand you cannot rise very high yourself. Selfishness is not permissible even in piety. Be good and help others being good, give in order to have, serve in order to enjoy. No doubt you are the centre, but there can be no centre without a circumference.

In a country like India in which the level of Knowledge and power is so low and the economic situation so miserable it is absolutely necessary that the fortunate few should be sympathetic to the unfortunate many. Thinkers of every school in this country are now agreed that the students of our schools and colleges should be imbued with the spirit of service so that in later life they may be real servants of society and benefactors of country and mankind. Two or three decades ago people of this country believed that the business of the student was book-learning only; provided he read his books he might ignore even the laws of health. That age is now happily gone. The present view is that the student should not only learn his lesson and enjoy himself in healthy diversions but should also give his spare time to the service of the country. The nation cannot bear that time should be wasted. If the student's spare time is not spent in the right manner it will surely be spent in the wrong manner bringing ruin and misery at the end. When we remember how the ignorance of India is being exploited by the knowledge and cunning of more fortunate nations, how the wealth of our country is drained away because we do not know business, how our neighbour the cultivator is swelling the coffers of the jute factory millionaire by the sweat of his brow without being able to earn for himself his daily bread, how the Indian agriculturer is sinking deeper and deeper into indebtedness and how more fortunate countries than ours have been able to drive away malaria and other diseases by combined effort, we cannot remain idle and inactive laying all the blame of our miseries at the door of Providence.

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Schoolboy Howlers

S. Venketaraman writes in *The Scholar*:

I have not been able to trace out the origin of the word "howler," which is the more unfortunate as it is not to be found even in a work like Sir James Murray's "New English Dictionary." An eminent professor of English whom I consulted, thinks that the word so-called because it makes the teacher howl with rage ond indirectly it also makes the poor schoolboy howl with pain!

More often than not, "howlers" proceed from ignorance, inattention, want of study and thoughtlessness on the part of the perpetrator. But one sometimes comes across mistakes showing a good deal of thought and ingenuity on the part of the pupil. At one of their examinations, the third form boys of a school were asked to show their familiarity with certain words and phrases by using them in sentences of their own. Two of the words were "adage" and "adjudge." His utter ignorance of the meanings of these words did not prevent a boy from writing a perfectly correct *sentence*: "Rama wrote 'adage' for adjudge"! The lad's ingenuity consists in selecting just those two words from five unfamiliar ones, which sound almost alike and using them for the construction of what turns out to be not only a sentence but also a "howler."!

Equally amusing is the story of a youngster who wondered how there could be a feminine gender of the word "monk" because his teacher had told him that monks don't marry!

—

Forced Labour in E. B. Ry.

We read in *Indian Railways*:

The question of Forced Labour without having any remuneration has long been agitating the minds of the suffering employees of this railway but owing to lack of united effort their clamour for such gross injustice has always been allowed to die within their sphere. It is high time now that all the employees should place their demands for a suitable allowance for overtime work done by them. When the cases of leave and pay or allowance have hitherto been ignored by the railway authorities, the employees should under no circumstances neglect to claim the remuneration for the over-time or any additional work. It is high time for the organisers and parties at differ-

ent sections to educate the staff so that they may rise to the occasion and place their demands before the authorities in no time. It will not be out of place to mention here that a few days back the authorities consulted with the heads of all branches of traffic department how one day's rest may be granted to all the employees after six days' work and it is puzzling to note the sad end of the proposal which is perhaps nipped in the bud.

—

Modern Science and British Christianity

The Maha-Bodhi writes:

British Christianity is taking advantage of the beneficial results of modern science. Medical science has made great stride within recent years, and the theologians took advantage thereof, organised medical missions and today the missionary societies have a special medical board whereby they gain the help of charitably-minded people and send missionaries with a knowledge of medicine to distant lands and through medical science extend the Christian influence over the ignorant natives and convert them to Christianity. Jesus had no knowledge of medicine, and when the blind man was brought before him he used mud and spit to anoint the eye. He ordered his disciples to heal the sick by the power of the holy Ghost, but today the medical missionary applies scientific methods to heal the sick. As a body of men Christian padres are better educated in modern science than our Bhikkhus, Brahmans and laymen. The British people are united when their interests are threatened by alien forces. They generously respond to the appeals made to relieve human suffering, and the padres know that if they are not active they will have to go to the wall. Hence their activity in the field of modern research, and with scientific aids they manage to get their business done to their advantage.

But in India:

There is no spirit of research, no unity, no enterprise among the Hindus and Buddhists. They quarrel among themselves for petty things thereby giving the alien the power to subdue, which they do for their own self-interest. What is needed among the Buddhists is the training enforced by our Lord Buddha. The driving force of altruistic activity is self-sacrifice. When the mind is engaged in some good object the idea of egoistic pride goes to the background. Among the civilized races the competition is to do more good to the country, and to raise the status of the nation. Science has given a large field of activity to the human brain, and the youth of Europe and America have free science laboratories to expand their energy in improving their range of observation. In India and Ceylon science laboratories are scarce, and only the advanced student can make use of apparatus thereof. It is different in the United States. The man who makes money in America generously gives large sums to improve the backward people, and they are divinely compassionate in giving their money for the education of the young.

Monsoon Charges for Postmen

The postmen and runners in the East Bengal districts have got to discharge their onerous duties under extremely difficult circumstances during rains. During this time of the year the villages in the interior look like "little isles hemmed in with a vast sheet of water", the water channels running in the villages are blocked with water-hyacinth which makes them impassable and the rivers overflow their banks. In the course of an article entitled "Monsoon Charges in East Bengal" in *Labour* Mr. Lakshmikanta Sen invites the attention of the public:

To the very inadequate allowance that these ill-starred men receive as boat-hire and rower's wages. For years they have knocked their heads against the stone-wall of the bureaucracy without avail. But in the year of grace 1926 A. D. the Gods smiled on them. It is a thousand pities that what the authorities sanctioned is utterly inadequate, and disappointing. They have sanctioned Rs. 3 or 4/- for a single boat and Rs. 6/- to 10/- as rower's wages, I am speaking of the Dacca District. I make bold to say that the decision of the authorities betrays utter callousness and want of sympathetic insight to creep under the skin, I say for the shame of it you have got to revise it.

—

The French Chamber of Deputies

Mr. A. S. Panchapakesa Ayyar M. A. (Oxon.), I.C.S., gives the following impression of his visit to the Chamber of Deputies, France in *the "Garland"*:

This Chamber of Deputies is about the most lively assembly that I have ever seen. Even after the President has taken his chair, which he does somewhat ceremoniously, being ushered in by an usher girt with a sword who cries "M. Le President," the members continue to cluster together in small groups chatting, laughing and making gestures. The members are most of them elderly men with a large preponderance of bald heads, yet they behave like school boys before the class begins. The president rises and reads something at a terrific speed. The talk and the laughter go on just the same among the members. The president stamps his feet, raps the cane on the table and rings the bell. Some ushers cry out "Silence messieurs, s'il vous plait" (Silence sirs, if you please). "Silence. messieurs, je vous prie" (Silence, sirs, I pray you") thrice a minute. But the members are generally neither pleased to keep silence nor are they amenable to prayers. So, this hubbub continues. The president sits down finally and calls upon a member to speak. As if to revenge himself, he now speaks to others and pays not the slightest heed to the member. The member thunders on as only Frenchmen can do. Six men from the right cry "Tres bien" (Well-said !) and six from the left shout out "Rubbish !" Four or five stand up and try to speak at the same time.

They address one another and speak all at a time, and there is a terrible confusion. Such is the liberty in this assembly. Liberty, equality and fraternity are fully present since there is nothing to choose between member and member or member and president. But eloquence is very common, and the members are all attention to an orator who can sweep them of their feet by a fervid appeal to their emotions. Brilliant repartees are very common.

President Patel of the Indian Legislative Assembly also narrated similar experience about some foreign legislatures a few months ago.

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Middle-class Unemployment in Bengal

The Rajendra College Magazine (Faridpur) publishes the following note by Mr. L. B. Burrows, Dt. Magistrate on "the scheme for dealing to some extent with the question of unemployment among the middle classes" :

Government have sanctioned a scheme, formulated by the Collector, Faridpur, for dealing to some extent with the question of unemployment among the middle classes. It provides one year's training in practical agriculture at the Government Agricultural Farm, Faridpur. During this year's training, instruction in agricultural carpentry, elementary veterinary knowledge and the principles of co-operative credit will also be given. During this period of training, the boys or young men will be required to work at the Govt. Agricultural Farm as labourers and will be paid Rs. 12/- a month for their labour on the Farm. Free accommodation will be provided for them. They will be required to arrange for their own meals and bring their own utensils, furniture, bedding, light etc. After the year's training each boy or young man will receive provincial settlement of a 15 bigha plot of Khas Mahal land free of rent for three years and will also be advanced Rs 200/- by Government under Land Improvement or Agricultural Loans Act for initial expenses, these advances being made on the personal joint and several security of two persons acceptable to the Collector. The advance with the usual interest would be recovered in four annual instalments commencing from the 2nd year after the money is advanced, a further condition being that, if for any reason the provincial settlement is terminated by the collector at any time, the whole amount or such balance as is outstanding will be immediatety recoverable from the two sureties.

Having been given the land and the loan, each boy or young man will bring the land into cultivation with his own hands and will not be allowed to let out the land in farm or bar a settlement, nor in any other way sublet the land or any portion thereof. The work done on the land will be inspected every half year by the District Agricultural Officer and the Khas Mahal Officer, and the Collector will decide on their reports whether the arrangement should continue. Any attempt to let the land in farm or bar or to sublet it, will involve immediate cancellation of the provisional settlement. At the end of the three years, provided satisfactory progress had been made, an ordinary raiwatwari settlement will be made on the usual terms obtaining in the Government estate in which the land is situated, no salami being charged. Further land may also be settled at the Collector's discretion upto the limit which can be cultivated personally by each boy or young man and his family.

An agreement for the experimental period will have to be signed by each candidate. A copy of the agreement will be supplied on application.

It is proposed to give effect to the scheme with five boys of the Bhadralog class in the beginning, and the first batch of five boys will be taken for training from the 1st March, 1928. Preference will be given to inhabitants of this district.

—

Keshab Chandra and the Brahma Samaj

We read in *The Standard Bearer* :

The solidarity of the Brahma Samaj broke under the giant strides of another super man Brahmananda Keshava Chandra, who came with a new flood of religious inspiration, his dynamic personality and spiritual force could be ill-contained within the still conservative mould of thought and conduct of the Brahma Samaj, and the latter had to give way before the mighty flood-tide.

In 1884, when the sun of the Brahma Dharma had risen to the height of its glory, and encircled Bengal with its glaring rays of enlightenment, a great change came about in the faith of the Samaj. Till then, while following the example of Raja Rammohan Roy, Maharshi had placed supreme confidence in the Vedic scripture, and was preaching his faith in the light of his own self-experience, there was no cause for conflict within the Samaj, ; but under the influence of Christian missionaries like Duff &c, the question came into prominence amongst Brahmos, that the Vedas should not be regarded as the main plank of the Brahma faith, which should be founded on self-experience alone. Argument with the Maharshi eventually led to the acceptance of the latter view as the fundamental principle of the Brahma Society. It was on this immovable rock of self experience alone as the foundation of faith, that Keshava Chandra took his bold stand in the age to follow and found the right opportunity to give strange form to the Brahma faith through his new and yet newer revelations.

The versatile genius of Keshava Chandra could not confine itself within the dispensation of any particular scripture ; so his continual blows sent a shock of consternation in the life of the Samaj and it felt bewildered. Those who had come to the fore-front among the Brahmos under the leadership of Maharshi, were quite unprepared for such a revolutionary shock and did not like that the old should give way to the new. Not with such a pre-vision of thought had they come in to join the Brahmo movement, led by Maharshi. Had the truth that had descended in Rammohan and through him, was about to spread throughout the life of the nation, remained confined within any sectarian mould, the will of God would have

ramained unfulfilled. So Keshava Chandra, in going to give a special form to the Brahma Dharma only loosened its original roots. The spirit of the Brahmo Dharma imparted a new current of strength to Hindu life. Its mould was broken, but its force of true inspiration succeeded.

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Indian Women in Revenue Department

Stri-Dharma writes :

According to a press telegram, a deputation of the Women Graduates' Union met Mr. M. E. Watts, the Dewan of Travancore recently to discuss the present state of unemployment among the women graduates of the State and suggest a possible solution of the situation. The Dewan said that he had been thinking about the question and would do something very soon. He suggested the possibility of employing women graduates in the land Revenue Department. He also suggested the employment of women in the Military Department, but the deputation completely objected to this.

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Indians Abroad and Colonial Government

Mr. C. F. Andrews is contributing a series of illuminating articles on the disabilities of Indians Abroad to *Welfare*. In the February issue of that paper he discusses problems confronting the Indians residing in colonies. He observes :

In Malaya, as far as I am aware, the Indians are still suffering from very inadequate representation on the Legislative Council. When I was present, in 1924, making a thorough enquiry I found that the European non-official element entirely predominated., overwhelming that of other races. Neither the Chinese, nor the Indians, were properly represented in proportion to their numbers and influence.

In Ceylon, representation has been given to the Indian Community as such, but here again up to the present time there has been nothing adequate accomplished. There are only two seats reserved for Indians, though they compose one in seven of the population.

Burma, as a part of India, comes under the Reform Act of 1919, and Indians have their place side by side with Burmese on the Reform Council. But this position is by no means secure, if at any future time Burma becomes separated from India with a political system of its own, the future will to a very large extent depend on how far the immigrant Indians are able to assimilate themselves to the country of their adoption. There are ominous signs today that cause anxiety.

Assam is never likely to become separated from India,—as may quite possibly be the destiny of Burma. It is all the more necessary to see to it, that owing to immigration no new complications of a political nature should arise. With regard to the tea-garden immigrants, from Upper India, I have never heard a word of complaint from the Assamese. They find it quite possible to assimilate them ; and as Hindus they can understand them, inspite of differences of language ; they also have friendly relations with them. But in the district of Goalpara, I found a condition of things developing, owing to the rapid influx of Musalmans of the cultivator type from Mymensingh district in East Bengal, which was not unlikely to give political trouble in the future, The Assamese find the greatest difficulty in assimilating their own habits of life to those of the Mymensingh newcomers.

In Java, the Indian Community has been very sadly neglected, owing to the lamentable apathy of the foreign department of the Indian Government. The Chinese have attained a remarkable system of internal Self-government which the Dutch acknowledge in Java,—as also the British in Singapore. The Chinese are under their own administrative officers in all minor affairs. They have their own President. But Indians have no such internal Self-government. They suffer accordingly. Therefore, I met with a good deal of discontent concerning their present political weakness. Indians, who had been long resident in Java, would tell me that the political power of the Chinese was incomparably stronger than their own, not merely on account of numbers, but also on account of organisation.

When we turn to the other side of the map and consider the emigration from India westwards, we have an even more difficult and complicated political problem before us. Mesopotamia, or Iraq, is at present a Mandate of the A class, nearing its own independence. Upto now Indians under the Mandate, have taken their place along with other nationals, in many ways they have had advantages owing to the close relation of the Indian Government to the British supervising power in that land. But in a few years time, with Iraq as an independent state in the League of Nations, things may be very different. It has never been my good fortune to go to this part of the world and I have to rely on Indian firsthand evidence, which has been very freely given me by those who have been many years in the country. There appears to be at present an easy-going tolerance for Indian immigration and no immediate claim for its prohibition, Iraq is badly in need of population. Though Indians, as far as I could gather, are not specially liked there was no direct antipathy. But when I have asked what would happen if entire independence were given to Iraq, there was a good deal of uncertainty about the answer.

At every turn, as we consider the present position, we find the lack of any organisation within the Government of India itself, which can build up a tradition of help and service to Indians abroad similar to that which the Colonial Office fulfils in Whitehall. We have no 'Colonial Office' in the Government of India and no Colonial Secretary.

In Aden, the Indian Community, owing chiefly to certain admirable Parsee and other firms, has gained for itself prestige and respect. But as the territory is held about entirely for naval and military purposes by Great Britain the Indians of Aden have very little political importance. Now that it is no longer attached to the Bombay Government, whatever influence Indians had

owing to wealth and social status, is not likely to be increased.

When we cross the Indian Ocean and come to East Africa, we are at once in the midst of a confusion which shows signs of becoming still more confounded as time goes on.

Taking the simplest first, the vast territory of Tanganyika (which is more likely to become the ultimate centre of any East African Federation than Kenya) is still under a Mandate.

Up to the present, there has been no electorate of any kind, but only a Council, nominated by the Governor according to his own absolute discretion. No definite number of seats has been allotted to Indians.

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Central Banking in the Days of Hastings

In the same journal we read an informative article under the caption "Central Banking in the Days of Hastings" from the pen of Dr. H. Sinha. In view of the present controversy about the Reserve Bank of India the pioneer enterprise on such lives may be studied with interest.

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Journalism

At a time when the question of introducing courses of studies in Journalism in Indian universities has been engaging public attention the article on journalism by Mr. C. J. Varkey in *the Mangalore Government College Miscellany* will be read with profit Says Mr. Varkey :

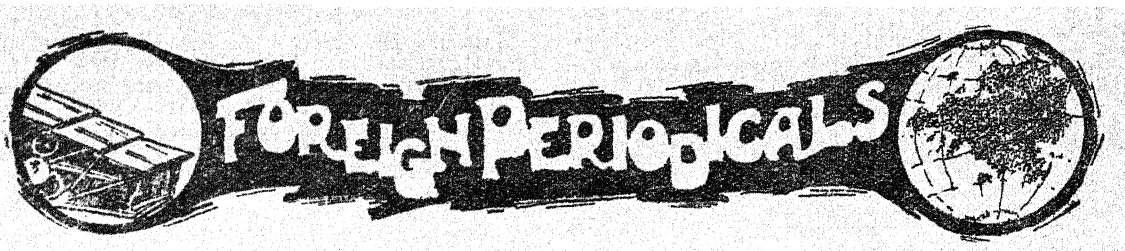
The modern Newspaper may be defined as the modern Mercury. In the old Greek mythology, Mercury, the messenger and envoy of Jupiter conducted the intercourse between heaven and earth, announcing the will of the gods to men, and protecting mortals in pursuit of business enterprises agreeable to the will of the inhabitants of Olympus. Similarly, the modern Newspaper is increasingly assuming the functions of the agent of the "living oracle." It is really one of the custodians of the true "keys of power." Knowledge is power. The press possesses and uses that power. Its agents are everywhere beholding the evil and the good. It is the world's audiphone. Its business is not only to see and hear everything that is worth observing or fit to be noted, but also to proclaim it on the house tops.—to restore to the human race the sense of family kinship and nearness, keeping the nations informed of each other's affairs, condition, and prospects ; thereby increasing brotherly interest in each other, knitting land to land in friendly and mutually enriching intercourse, and gradually but surely promoting the coming of the time of millenial happines, foreseen and foretold by prophets and poets, when "all men's good" shall

> Be each man's rule, and universal peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Thro' all the circle of the golden year.

If today the pen is mightier than the sword, the superiority is due in no small measure to the work and the influence of the newspaper press and its agents, the journalists of today. The modern journalist is more than a recorder of daily events—more, too, than a critic of affairs of social, public, and national life. He is a recognised public teacher and guide who moves along with the times ; who at stated periods, weekly or daily, takes note of all forms of progress and development ; who accepts as his motto or rule of life *humaninihil alienum* ; and who helps his fellowmen in all departments of mental study, literary and artistic, scientific and philosophical, while utilising all his knowledge and influence on behalf of morality and righteousness. The journalist who most realises his duty, and who is most faithful to his mission, makes, in the truest sense, the greatest good of the greatest number his chief concern. He is the friend of the poor and the oppressed. He is the promoter of social and sanitary reform. He exalts and commends the domestic virtues. He is the champion of truth and of freedom. He is the advocate of the righteousness which exalteth a nation. He acquires influence in proportion as he shows himself independent, incorruptible, and whole-heartedly devoted to the public good. In short, he becomes a true "King of men."

Such is the Fourth Estate. It concerns itself with every sphere of human life and attainment. It claims to rank with the highest and most honourable of professions. It is the instructor of the statesman and the administrator, of the scientist and the litterateur, as well as of the common people. It draws its working members from every class and rank. It is possible by its agency for a man sprung from the humblest condition of life to raise himself to a position in which he becomes the truest counsellor of the noblest and the wisest, moulding "a mighty state's decree" and shaping "the whisper of the throne."

Such being the high position occupied by Journalism among the professions, and the responsibilities of the journalist among the teachers of the world, it stands to reason that those who enter its ranks should be men of education and training. With the growth and development of the press in India, there arises the need of men trained for the journalistic profession.



The Nirvana Stupa of Kusinara

The Young East of Japan states :

That, according to a press message from Allahabad dated Oct. 4. the Nirvana Stupa of Kusinara, in Gorakhpur District, one of the most important relics of Buddhist times, which was in a dilapidated condition, has now been repaired under the superintendence of the Archaeological Department. The cost of repair has generously been met by a Burmese gentleman.

—

A Flying Hotel

We read in *the Living Age*:

NEXT April England will witness the launching of the first complete aerial hotel in the form of an enormous dirigible that will contain quarters for one hundred guests and a crew of fifty. Sir Samuel Hoare, Secretary of State for Air, has just been inspecting this super-Zep, and through him certain facts are released to the public.

Built into the lower part of the dirigible, just forward of amidships, is a four-story construction. The lower floor houses the control and navigation rooms ; the crew's quarters come next ; and the two top floors are given over to passengers. Here will be found a dining-room for fifty people which can be cleared to form a ball-room, while from a balcony the more staid passengers can enjoy the singular privilege of seeing how the Black Bottom looks above the clouds. Two and four-berth staterooms with accommodations for all the hundred guests will also be provided. Two verandahs, running the length of the hotel on either side, will furnish ample space for exercise.

The entire airship is being made of duranium, and, though its dimensions equal those of a fifty-thousand-ton battleship, it will only weigh 156 tons when fully loaded. Five million cubic feet of gas will keep it afloat. Thirty-five gasoline tanks, each capable of holding a ton of fuel, will supply the six Rolls-Royce engines that develop a total of forty-two hundred horsepower and that will drive the machine at eighty-three miles an hour, though a modest seventy-five will be the usual cruising rate. No one has yet vouchsafed for what purpose the flying hotel will be used, but Commander Burney, president of the company that is building it. says that it represents a revolution in airship construction and that it will look like a mosquito compared to more pretentious successors that he already has in mind.

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Minimum Wage Legislation in the U. S. A

Mr. Rudolf Broda, A. M., J. D., Associate Professor of Social Science, Antioch College, Ohio contributes an article entitled "Minimum Wage Legislation in the United States" to the *International Labour Review* for January 1928 wherein he gives a detailed study of the system of minimum wages as prevalent in that country. He outlines the history of the minimum wages movement at the beginnning of his informative article after which he examines the essential characteristics of existing legislation : the field of application, the principle of wage fixing and machinery for the purpose. He then surveys in detail the Massachusetts Law—the first minimum wage legislation to come into force in the U. S. A. Finally the writer analyses the practical effects of the legal regulation of minimum wages from the point of view of the workers, the employers and industry respectively. From the information thus made available by the writer it would appear that such regulation has given satisfactory results without involving the parties concerned in any disagreeable consequences. The article provides an interesting study in view of the fact that :

The question of minimum wage-fixing machinery, included on the agenda of the Tenth Session of the International Labour Conference, only formed the subject at that Session of a preliminary study in accordance with the new double-discussion procedure ; it will be for the 1928 Conference to take a decision on the matter.

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Modern Teaching of Geography

Dr. George B. Cressey, Ph. D., observes in *the China Journal* :

To most people, the word geography conveys an impression of locations, sugar coated with various interesting facts about strange peoples and customs. The conventional geography as taught in most elementary schools has been little more than an endless list of places and entertaining descriptions. If a course is added in High School, it is usually Commercial Geography, which is

merely a continuation of statistics. In its higher development, geography has been largely represented by exploration and map making, and by physiography and meteorology.

Although geography in some form has existed since primitive man first found his way from place to place, it is only very recently that it has been studied as a science and included in the college curriculum. With this new position, modern geography has become a very different subject. In place of facts and descriptions it has substituted causal relationships. Its present status may be described as a link between the natural and physical sciences, with physical geology, climatology and agriculture on one side, and economics, sociology and history on the other. In the centre is man. Geography is, thus, an attempt to understand human activities in terms of the natural and social environment.

This new geography uses all the material of the old, but considers it of significance only in so far as it furnishes the information for explaining relationships. This new attitude may be illustrated by a standard joke among geographers. Little Mary had just returned from school and was asked "Where is Tokyo? Mary replied "I don't know, but if you will tell me where it is I can explain why it is there."

This transformation in the attitude and content of geography has been brought about largely by those whose original training was in geology. Land forms are not entitled to any larger place than several related subjects, but, due to the influence of such geographic geologists as Salisbury, physiography marks the starting point in the new development. An examination of several collegiate texts will indicate the changing emphasis toward the social and economic side.

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Afghanistan

The sojourn of King Amanullah Khan of Afghanistan in Europe gives rise to various speculations regarding the king and the progressive country. We find in *the Asiatic Review* a short survey of the country from the Anglo-Indian point of view. Discussing about the present situation in the country the writer says :

The young King—by his own desire and intuition, for he had no Western schooling—is using his endeavours to civilize and Westernize his State, Educational colleges, military training, roads, electrification, motors, justice—all proceed on more modern lines. Continental engineers and motorists throng to Kabul and jostle the Afghans in the bazaars. The *corps diplomatique* is representative of Europe. French, Germans, Russians, Italians, all carry on the work of commercial Westernization. The British, less familiar in the bazaars, are in a position of dignified friendship. The British Minister, Sir Francis Humphrys, is most successful in his relationship with the Court of Kabul. But the change since 1914 will be recognized.

The activities of the Soviet Russians rouse suspicion in the mind of the writer :

Russians in various capacities have been all over Afghanistan, and for some years the Soviet Russians have done their best to stir up trouble in India. There is a line of advance which may have grave results for Afghanistan. Russia has formed four small racial Soviet republics on the Oxus—Usbegistan, Turcomanistan, Kara Khirgiz, and Tajikistan. The first three are Tartar, and the latter Persian ; but the Oxus, though the political boundary, is not an ethnological one. People of these four tribes and races live in considerable numbers on the Afghan side of the river. The Soviet regime in these republics is carrying out some remarkable activities, which in themselves are far from sinister ; but so far as Afghanistan is concerned, the line of activity is believed to lie in stimulating the people who are akin to the republics to demand inclusion, especially on the ground of the material advantges which Soviet Russian action within them is developing. Should Kabul object, the Soviets might move troops with the ostensible object of freeing an oppressed people.

It is possible, therefore, that at any moment trouble may arise. Otherwise the new status of Afghanistan, and the activities of its enterprising young King, are factors which are by no means in themselves to be regretted. It is also reassuring to know that the wisdom and dignity with which our affairs at Kabul are conducted will, if anything can, move the Afghans to look to Great Britain both in the matter of trade development and in friendship.

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The Kazan Republic

In the same journal Mr. W. E. D. Allen, an extensive traveller in the Asiatic parts of the Soviet Union gives an interesting account of the Kazan Republic—the Tatar Republic or the Volga. Says he :

Politically the Kazan Republic is not strong by comparison with the two fellow Turkish-speaking republics of Usbegistan and Azerbaijan. The large Russian majority inhabiting the territory of the Republic exercise an influence over local affairs out of all proportion to their numbers. In Soviet Russia political power is largely in the hands of the town proletariat, and the political influence of the Russians in the Kazan Republic can be gauged from the fact that, while the Republic contains a population in the proportion of 51·6 per cent. Tatars, 39.5 per cent. Russians, and 8·9 per cent. other nationalities, the population of the towns is in the proportion of 73·3 per cent. Russians, 23·4 per cent. Tatars, and 3·3 per cent. other nationalities. The Tatars have actually decreased by 3 per cent. since the Revolution, as the result of the Civil War and the Volga famine. The bulk of the Tatar peasantry are illiterate. Nevertheless, the importance of the Volga Tatars in the Russian Muslim world is considerable, and the moral influence of the small class of educated Kazanlis is out of all proportion to their numbers. They are the intellectual leaders of the Turkish-speaking elements in the Soviet Union, and these elements during the coming generation will exercise an

increasing influence on all the imponderable problems of the vast Eurasian area.

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Why America is not Socialist

Rene Johannet in an article in *Echo de Paris* traces the reasons why the United States is immune to Socialism or Communism. In the course of his article the writer observes :

The enthronement of the dollar in a nation without ancient traditions, without an aristocracy, without an intellectual caste,—indeed, where intellect is less revered to-day than it was in the time of Emerson. Thoreau, Poe, and Hawthorne,—has this significant effect—that wealth, and above all great fortunes, do not arouse the sordid envy which so largely motivates European Socialism. Consequently, the United States has never resorted to that fiscal demagogism which levies taxes primarily to take away the possession of the fortunate, instead of to meet the legitimate expenses of the State. Cherishing no dread of expropriation, its millionaires have not feared to call attention to their wealth. They have been able to give free rein to the natural ambition of every man to play a prominent part in civic life. They have, therefore, aspired to be public benefactors, devoting a large part of their wealth to founding museums, universities, and libraries, and to other community objects.

But it is not only the millionaires in America who are steadily growing richer. The sanctity of private property begets an accumulation complex among all classes of the people. As a result savings increase and the number of investors multiplies beyond precedent. Between 1913 and 1926 the owners of stocks and bonds of public and private corporations in America multiplied tenfold.

The writer then defines Communism as follows :

What is Communism essentially ? Misdirected craving for wealth. Its proselytes seek some quick and easy way to better themselves materially at the expense of others. The doctrine appeals most strongly to the weak and shifty, who lack courage and initiative to fight the battle of life alone, and therefore, run in packs, or take to the cover of the State. But natural selection and training have given Americans precisely the opposite mentality. They are descended from the more aggressive elements of Europe. Their ancestors were not men of the herd, but men of initiative and decision, who sought new lands and freely faced hardships to find wider scope for their natural energies. Appeals to the State and the call of the revolutionary mob were equally offensive to their ears. They relied on their own strength. America's social vices are not of the Communist order, but of a predatory and piratical kind. They are the vices of men who push ahead unscrupulously to their objective by the shortest possible route.

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A Day From Tolstoi's Life

Stefan Zweig describes "A Day from Tolostoi's Life" in *Pester Lloyd* from which we quote the following paragraphs.

Once more before going to bed the old man paces up and down his bare study. He will not sleep until he has passed final judgment on himself, until he has exacted a stern reckoning for every hour of the past twenty-four. His diary lies open on the table, its white page staring at him like the eye of conscience. He reviews every moment of the day and judges it. He thinks of the poverty-stricken peasant woman whom he left with no other help than a miserable little coin. He recalls that he was impatient with the beggars. He remembers harsh thoughts toward his wife. And all these failures to live up to his ideals he records unsparingly in the book, closing the day's entry thus : 'Again found wanting, again soul-crippled, not enough good done. Once more I have proved that I have not learned to do what is difficult, to love the people about me instead of humanity at large. Help me, God, help me !' Then once more he enters the date of the following day and the three mystical initials indicating 'If I am alive.'

Now his job is done. Another day has been lived to the end. With bowed shoulders he goes into his bedchamber, pulls off his heavy boots, disrobes, and lies down in bed, his thoughts again on death. Those winged thoughts ! They still flit through his brain, but little by little lose themselves like butterflies in darkening woods. Slumber hovers on the portal of his mind.

What's that ? He suddenly rouses himself. Was n't that a step ? Yes, a step in the next room, soft and stealthy. He jumps lightly and noiselessly out of bed and presses his burning eye to the keyhole. Yes, a light. Someone has come in with a lamp and is ransacking his desk, fingering over the leaves of his diary, peering into the secrets of his soul, It is Sophia Andreevna, his wife. Insatiable curiosity ! On every hand he is beset by this anxiety to spy into the profundities of his soul, the deepest sanctities of his heart. His hands tremble with anger. He seizes the latch with an involuntary impulse to open the door suddenly and berate his wife. But at the last moment he controls himself. 'Perhaps even this has been laid upon me as a test.' So he creeps silently back to bed, but not to sleep. Lev Nikolaevich Tolstoi, the greatest, the most gifted man of his time, lies there, betrayed in his own house, tortured by doubt, submerged in loneliness unutterable.

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Belief in Immortality

Prof. Karl Clemen, (Professor of Comparative Religion at Bonn University) contributes an article on "Belief in Immortality" to *Kolnische Zeitung* in the course of which he observes :

It is certainly significant, that ever since the earliest Stone Age men have almost universally believed in survival after death. Let me add this

thought : most of us do not attain the objects of our striving in our present life. This is true not only of our commoner and more mundane ambitions, but in a still higher degree of our moral ideals. If moral perfection is the highest object for which we can strive, and if an underlying purpose determines our existence, we have some reason to hope that an opportunity will be afforded us somehow and somewhere to complete our evolution. Goethe doubtless had some such thought as that in mind when he said : 'The conviction that we shall live hereafter is forced upon me by the very idea of action ; for if I work steadily and faithfully up to my last hour, Nature is under an obligation to promote me to some other form of existence when the present form no longer suffices for my activities.' Another remark of Goethe's is not entirely amis in this connection : 'I might say that men who do not hope for another life are already dead in this life.'

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Literature and Art in Japan

The progress of literature and Art in Japan during the year 1927 (The second year of Showa) has thus been briefly sketched by *the Japan Magazine* :

No remarkable change occurred in literary and art circles. The neo-sensualist is now at a low ebb, while the so-called proletarian literature is still far from achieving stability, only a few writers publishing notable work. The attention of the general reading public is still concentrated on older writers such as Toson Shimazaki, Shusei Tokuda, Hakucho Masamune and others. In the meantime, it cannot be overlooked that through the whole year of 1924 the general tendency was very strong toward the study of Meiji literature and culture as well as classial Japanese literature,

Significant in 1927 was the publication of serial books on various subjects, a series popularly called "Yen Series" because of the books being sold at one yen a volume. The forerunner of these was "Contemporary Japanese Literature Series" published by the Kaizo Publishing Company. This was an epoch-making event in the publishing world of Japan, where the comparatively high price of books is generally talked of. Interest of the reading public was great. The series by Kaizo was soon followed by "The World's Literature Series" by another publishing firm at the beginning of the 2nd year of Showa. Since then over ten series of a similar kind have been placed on the market, thus making the so-called "Yen Series" very popular.

In the fine art field, also, we observe little significant change as compared with the previous year. The only fact worth mentioning is that the time has become ripe for the fundamental reform of the Imperial Art Academy. The Academy is the highest institution in Japanese fine art and the most influential body. In spite of that, no real activities have hitherto been undertaken by the orgaization except holding its semi-annual exhibition. If it goes on in this way, it is generally argued, its authority will be questioned, in contrast with the Teikoku Gakushiin (Imperial Academy) which is practically contributing to the advancement of civilization to a great extent. In order to achieve the original mission of the Imperial Art Academy, a fundamental improvement of the organization is considered essential. First of all, its autonomy and economic independence should be ensured so that the body may take up the work of controlling fine art administration and of making connections with foreign fine art fields closer, so as to contribute, in the genuine sense of the world, to the development of the fine art of the country.

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Albert Roussel's Padmavati

Arthur Hoeree narrates his long interview with Albert Roussel the, celebrated French musician in *Eolus*. Albert Roussel was born in the city of Tourcoing (Northern France) in 1869. From his infancy he was fond of reading books on travels and adventure and dreamt of distant voyages. He was, therefore, prepared for the Naval School. One day in his college the professor of piano gave him a lesson on Beethoven's *Sonatas* which was a revelation to him. At last the young votary went to sea—his dreaming soul voyaged over the Atlantic, the Indian Ocean and the Chinese seas. The sea was his inspiration as it were—for at that period he made his first attempt at musical composition. Shortly after he resigned his post and Roussel, the ex-naval ensign, took up his abode in Paris to learn the science of music from Gigout and Vincent d' Indy. From 1902 to 1913 he served as a professor at the Schola and made extensive tour in Spain, Italy, Germany, Belgium and North Africa. Meantime, the sailor in Roussel, was being still enticed by far off seas. He went to India and brought back the idea for his three panels *Evocations*, a vast fresco for Orchestra, Soli and Chorus. Mr. Hoeree says of him in this connection. "He speaks to us of India in his own language, a language which we all understand and he leaves to the ethonographs the task of determining the particularities of oriental music." At this time he came in contact with Mr. Rouche, the famous opera director, who commissioned him to write ballets for his opera. These popularized his name. For, we read in *Eolus*:

After the success of the *Festin de l' Araignee* M. Rouche owed it to himself to commission a new work of Roussel, this time worthy of the Opera of which M. Rouche was the director. *Padmavati*, an episode of the history of India is the chosen subject for an opera-ballet around which M. Laloy writes a beautiful poem suitable to scenic development. The war breaks out, and

interrupts the work. The ex-naval ensign, off the lists since 1902, re-enlists. But ill-health gets the better of his courage and he is discharged in 1918. He settles down in Britany where he finishes Padmavati. It is not, however, publicly produced until 1923.

The story is as follows: Alaouddin, the fierce Sultan of the Mogols, comes unarmed to his enemy, Ratan-Sen, King of Tchitor to seek alliance with him. In the meantime his troops are surrounding the city. Ratan-Sen receives his ancient enemy with every mark of respect, having all his soldiers, his slaves and dancers parade before him. Alaouddin is pleased but not satisfied. He would like to see the king's bride, Padmavati, the living image of the celestial lotus called "padma". Unwillingly the king consents, but dazzled by her beauty the Sultan puts off the ceremony of alliance to the following day. After his departure the Brahman who had accompanied him comes back to the king with a message: "The Sultan demands the King's bride as a pledge of his friendship; otherwise the city shall be destroyed". The crowd rushes upon the Brahman and massacres him. The call to arms resounds, the people prepare for battle. In the second act we see the interior of the temple of Siva where Padmavati and the king, Ratan-Sen, have taken refuge. All resistance has been in vain. The Sultan has granted a truce till dawn. Torn between his duty as a ruler and his conjugal love, the king finally emplores Padmavati to save his people by sacrificing herself to the Sultan. The Queen, rather than allow her husband to charge his soul with such a crime, stabs him. There follows all the impressive ritual of the funeral ceremony. Padmavati is about to follow her husband to death. Just as she throws herself into the flames of the funeral pyre, the door of the temple is broken in and Alaouddin appears at the head of his army and stands looking at the pyre where his dream is being consumed.

The drama with its crowds, its processions, warriors' dances, funeral rites, is in truth rather a spectacle than an opera. The ballet, the pantomime and the choruses are the important features.

Although the composer of the drama has deviated from history at places in his story yet it may be said to his credit that he has faithfully depicted the heroism and womanly virtue of Padmavati. The catalogue of Roussel's works, numbering not less than 30, includes music of every kind—theatrical, symphonic, chamber-music, vocal works. The interviewer concludes:

He is, however, planning a piece for chamber-orchestra which he will reserve for one of the remarkable *Concerts Straram*. The former mathematician again spoke to me of his love of the stars whose secret he often ponders and I should not be surprised if one day he gave us an "astronomical symphony."

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Traffic in Women and Children

Anne G. Porritt writes the following illuminating review on the Report of the Special Body of Experts on Traffic in Women and Children (League of Nations Publication No. IV. Social. 1927. IV. 2) in *Birth Control Review*:

There are plenty of people in the world who believe, or imagine that they believe that we live in an age of moral decadence. They look back to the "good old days" as a period when virtue flourished and when men and women were nobler and better than the young generation of to-day gives promise of becoming. Such people should read with care the "Report of the Special Body of Experts on Traffic in Women and Children" the first part of which has recently been issued at Geneva, under the auspices of the League of Nations.

Such a report would have been impossible fifty years ago, when Josephine Butler was lifting up her voice in the wilderness against the current conceptions of the prostitute as a necessary evil, essential to the health of men, yet a lost soul, so degraded and sub-human as to deserve no pity, and to possess no rights. In those days governments and government officials were almost unanimous in believing in government regulation of prostitution, a regulation which reduced the unfortunate prostitute below the level of the slave in any country which still tolerated chattel slavery. It is not fifty years ago, but barely twenty years, since revelations in books and magazine articles often exaggerated or too highly colored but with a substantial basis of truth —brought home to the sheltered women of America the frightful results of the double-standard of morals, which had until then been complacently accepted by the average woman as well as by the average man.

About the extent of the trade and the age of the victims she points out:

To the reader who does not remember the "bad old days," there is not much cause for congratulation in the Report now given to the world. The traffic in Women and Children still exists. The experts found it in active operation and found every degree of suffering and misery among its victims. They also found that many women were secured for the traffic by fraud, although the majority of the women concerned were willing prostitutes or had been in the "business" before they came into the international traffic.

Even more pitiful are the very young girls who are victims. Girls under 21 are internationally protected under the Convention of 1910, but false declarations of age, altered birth certificates and the "protection" of being married women are all used to secure little girls of 14 or 15 for some of the countries where their "customers" prefer them young. "In Mexico," reads the Report, "souteneurs said that none but young ones are wanted. The Argentine Government reply states that foreign girls are always young. In Portugal 40 per cent of all prostitutes registered, including foreigners, are between 16 and 20 years of age."

The reviewer is of opinion that large and easy profits are at the bottom of this business

and that state regulation of vices is an evil:

It is a cheering fact for those who are deeply impressed with the evils of prostitution that the worst conditions and the greatest amount of disease are found in those places where vice is tolerated and official regulation of prostitution is the accepted policy. Twenty years ago the regulation of prostitution was very generally accepted as the only means of protecting the "good women" of the community and preventing the spread of venereal disease. The women and men who opposed the policy as an evil partnership of the Government in vice, were considered impractical dreamers. But the investigations of the experts clearly show that morality and expediency, in this matter as in so many others, in the long run coincide, and that, whatever evils may be diminished by the regulation of prostitution, evils many times more formidable are increased and encouraged. These facts are now widely recognized and many countries have abolished the whole system of licensing houses of prostitution and attempting to segregate the evil.

Prostitution that exists in modern cities, and especially in cities where it is officially recognized, is largely an artificial product, eagerly stimulated by numerous intermediaries as a source of profit to themselves. In the majority of cases the women themselves get little more out of their wretched business than a mere existence, harrassed by their owners, by police and government officials, and loaded down with a burden of debt, from which those who live on them take good care that they shall never be able to free themselves.

The Report makes clear that the persons to strike at, if the trade of prostitution is to be minimized, are the men and women--chiefly men--who are in it for the sake of the large and easy profits to be obtained from it.

Longer and Healthier Lives in America

We read in *The Literary Digest*:

By the end of this century the average American should live to the ripe age of eighty years. This is the conclusion of Dr. Irving Fisher, of Yale University. According to Surgeon-General Cumming of the United States Health Service, the health of the people of all parts of the world was generally better for the past year than for any previous year for which records are available. In fact, at the recent Race Betterment Conference in Battle Creek, attended by physicians, economists, sociologists, surgeons, college professors, criminologists, chemists, and educators, the statement was made by Dr. Eugene Lyman Fisk, of the Life Extension Institute, that man may yet acquire a life cycle of 100 years; that mankind can learn to prolong the years of life as it has learned to control the forces of nature.

The journal then quotes Dr. Fisk's address and observes:

"It is all a matter of acquiring the ability to extend the life circle. Dr. Fisk told his hearers. Men have already done things just as amazing. They did not. Dr. Fisk points out inherit the ability to fly, but they acquired it. They did not inherit the ability to see and talk around the earth, but they learned enough concerning nature's laws to perform such miracles with ease. Similarly, they did not inherit the ability to live 100 years, but there is every reason to believe that they will develop it.

"Already the race has progressed far on the path towards that goal. In the last four centuries, thirty-seven years have been added to the average lifetime. Thirteen of these have been gained during the last three decades.

"As thus explained by Dr. Fisk, the possibilities for longer life seem to depend only on man's intelligence and determination. Because of these two qualities, the race has already accomplished many marvelous things. What they may enable men to do in the future not even the scientists can foretell."—(Dr. Fisk's Address.)

Closely following the Battle Creek Conference comes the news from Chicago that Albert D. Lasker, former chairman of the Shipping Board and now head of the Lord and Thomas advertising agency, and his wife have donated $1,000,000 to the University of Chicago for the purpose of prolonging life. Research, we are told, is to be directed toward establishing the cause, prevention, and cure of those diseases which attack men and women of middle age and beyond. The first efforts, say Chicago dispatches, will be made against Bright's disease and heart disease.

International Relationship in the New year

The New Republic writes:

The beginning of the new year finds the international situation on the whole somewhat worse than it was a year ago. The breakdown of the Geneva Conference has clouded Anglo-American relations and brought us perilously close to the beginning of a race in naval armament. In Europe the relations between France and Italy, Italy and Jugoslavia, Rumania and Russia, Russia and Poland, remain in a dangerous state of tension. In the Orient, the Chinese revolution shows no signs of entering a more peaceful stage, and seems likely to continue its present bloody course for years. The present Japanese government is more chauvinistic than its predecessor, and the Manchurian situation grows correspondingly more serious. On the bright side of the ledger must be recorded the astonishing improvement in relations between Mexico and the United States, the easing, temporarily and least, of the tension over the Polish-Lithuanian dispute, the results of Lindbergh's flight to France, and Russia's reentrance into the western European concert of nations, by participating in the League's preliminary conference on disarmament.

Alcohol

H. Travers says in *The Theosophical Path* :

Alcoholic liquors have a directly pernicious action on the brain, and especially upon a certain important organ thereof. Doctors become, with every day, if we may judge from their quoted utterances, more and more of the opinion that alcohol, even in small quantities, does nothing but harm. But, even if it could be shown (which, however, seems not to be the case) that alcohol benefits the *physical* health, we should still condemn its use, on the ground the such alleged benefit is gained at the expense of more essential functions in our constitution. Its action may be described as a poking of the fire, or a bleeding of the cow (instead of milking her); and it need not be denied that such violent means may often be productive of a temporary flood of energy—energy of a certain kind.

A dose of alcohol will liberate a quantity of the stored up virtues of the body; it will unlock the bank of life and draw large checks; and though we may have a large enough balance to last a lifetime, payment has to be made somewhere It is an acknowledged fact that the debt is handed on to subsequent generations, in the form of debilitated and neurotic constitutions; and what science has discovered with reference to the mechanism of heredity supports the conclusions drawn from experience, that a generation may be skipped, and vitiated germ-cells transmitted by a parent who is herself free from alcoholism.

At best, alcohol feeds the grosser nature at the expense of the finer; and does even that much in a very clumsy and wasteful manner. It is admitted that its seemingly stimulating effect is in reality an inhibitive effect; that is, it deadens certain useful and necessary brakes and checks whose proper function is to prevent waste and to regulate functions. Mentally speaking, this becomes equivalent to a deadening of the conscience, a removal of the sense of shame. Such effects are apparent enough in the case of acute alcoholism; and the same must apply, with necessary changes, to chronic alcoholism—that is, to moderate drinking.

ALL-INDIA WOMEN'S EDUCATIONAL CONFERENCE

By PRABHAT CHANDRA SANYAL

THE second session of the All-India Women's Conference on Educational Reform held in Delhi last month was an event of outstanding importance. The first session of the Conference was held at Poona last year under the presidentship of Her Highness the Maharanee of Baroda. About 175 delegates from all parts of India attended the last Conference and this bears ample testimony to the active interest our women are taking in the evolving of a scheme for the betterment of Indian Womanhood. The delegates were representatives of all religions and of all shades of political and religious views.

The presence of the Dowager Begam of Bhopal, Princess Shakuntala Raja of Baroda, Rani of Mundi, Mrs. Sarojini Naidu (Bombay), Mrs. Nehru (Allahabad), Mrs. Susama Sen (Patna), Mrs. Kibe (Indore), Shrimati Yamuna Devi (Jaipur), Mrs. Bhaskar Uma (Mysore), Mrs. Sarala Devi Chaudhurani (Bengal), Srimati Saraswati Devi (Lucknow), amidst a large group of members of the Reception Committee and the Standing Committee added a remarkable splendour to the gathering.

Mrs. S. R. Das, Chairman of the Reception Committee, in according welcome to the distinguished delegates and in inviting Her Excellency Lady Irwin to open the proceedings said :

The appalling illiteracy which now prevails among our women, is partly due to lack of facilities, and partly to the apathy of parents. This apathy is, however, gradually disappearing, and a very general desire on the part of parents to educate their girls, is now desirable. This is just the time for us to meet and decide upon the kind of education which should be imparted to our girls. A few years hence, when parents have become accustomed to their girls being educated on the same lines as their boys. it might be too late to pursuade them to follow a more suitable course of study. We are at the parting of ways when we must take steps to steer in the right direction the education of our girls.

Said Mrs. Kamala Devi Chattopadhyay in presenting the last annual report.

"This Conference will be a means of linking up women of various provinces into one definite unit.....This mingling together in a vast assemblage is rousing in them an organised strength

which, leads to a surer confidence in themselves and creates in them the desire for united action and guides them to the realisation of the truth that Womanhood is one".

The report stated:

The aim of Conference was to reform educational matters for women. During the period under review the Conference had come to be a force and a power, a movement that had revivified women's whole consciousness and given womanhood a status of its own. The modern system of education seemed something which was quite apart from the real and intimate life of students and particularly girls. It seemed to ill-fit them for either domestic or public work.

In 1925 it was decided that an All-India Conference of Women on Educational Reform should be called with Mrs. Cousins as Organizing Secretary. As a result of this move 22 constituent conferences were held all over the country. It was but in the fitness of things that the city of Poona, renowned for its educational institutes and



The Dowager Begum of Bhopal
President All-India Women's Educational Conference

general progress should invite the first historic Conference. This attempt proved such a success and the response was so keen that it was decided to form this Conference into a permanent body of definite character with a constitution and a standing committee of its own. Various resolutions of immense importance were passed and a memorandum of Women's demands was formulated. This Conference has awakened up in the women a keen desire to consider seriously the problem of education.



Mrs. Kamala Devi Chattopadhyay, General Secretary of the Conference, and her husband

During the year several Women's Educational Leagues have been formed in various provinces, such as Bengal, Gujarat, Hyderabad (Deccan), Indore. In preparation for this session at Delhi there have been 30 conferences held this year all over India and over 200 delegates have been elected. Several new places which were never represented last year such as Central Provinces Behar, Ajmer Andhra, Canara, Tamil Nadu and Travancore have sent representives this year.

One of the main activities the Conference undertook was to secure support for the Child Marriage Bill and the Age of Consent Bill, both now pending before the Legislative Assembly. It carried on propaganda public meetings of ladies through constituent conferences. Signatures in support of the Bills have been collected and Gujrat alone contributes nearly 10,000.

LADY IRWIN in opening the Conference defined the real end of education to be the formation of character and the training of

mind and body "as an equipment for the great school of life," "Women" proceeded Her Excellency "are the repository of tradition and long may they continue to be so." It is reported that Lady Irwin attended the Conference "not as a Vicerene but as a woman in a woman's conference." Regarding the standard of Girls' Education Her Excellency was of opinion that there should be differentiation between the education of boys and girls. The workers in the field of female education should take into account the distinctive necessities of women.



Mrs. Sarojini Naidu

"We must do all in our power to set a different standard and to create a desire in the public mind and in the girls themselves for an education which will allow girls, or, at any rate, greater number of girls, to develop in other lines. What I feel we should aim to give them is a practical knowledge of domestic subjects and laws of health which will enable them to fulfil one side of their duties as wives and mothers reinforced by study of those subjects which will help most to widen their interests and outlook."

Some delegates considered this to be a dangerous doctrine which results in undoing of all that has been done so far to advance women to a position of intellectual and social equality with men. *The Indian Social Reformer* holds this view and says :

"Men and women are not two different species or even castes or communities and there is no possibility of antagonism between the two. Radically different courses of study for men and women will not conduce to the intimate mutual understanding between the two sexes which is essential to harmonious social progress.....Indian women are sufficiently expert in domestic management, and what they particularly need is an outlook reaching beyond their families, castes and communities.



Mrs. Susama Sen

The Conference was peculiarly fortunate in having a practical statesman like the DOWAGER BEGUM OF BHOPAL to preside over its deliberations. Her active interest in the cause of girls' education and removal of social evils are too well-known. In her State she has founded many girls' schools of modern style and is at present Chancellor—being the only woman to hold that office in the annals of Indian universities—of the Aligarh Muslim

University. In her presidential address Her Highness said that the obstacles in the path of female education in India were poverty and prejudice, *purdah* and child-mariages. Regarding poverty and prejudice the president observed :

While on the one hand, poverty of the people of India and their prejudices stood in the way of a proper settlement, on the other there were old and antiquated customs clothed in the sanctity of religion which retarded educational progress. The Begum deplored the fact that in India the income per-head was Rs. 2 and As. 8 per month and there could be little hope of the people taking their due share in the spread of education. However, it was their lack of interest and sometimes their opposition which had prevented Government from paying due attention to the education of women of India. The ratio of education between women and men was hardly five to one hundred.



Late Mrs. Parvati Ammal

Adverting to the *purdah* system she remarked:

That there could be no denying the fact that the present strictness of *purdah* among Mussalmans did not form part of their religious obligation. It was based on purely local consideration and was not as strict as in other Islamic countries. If the system were remodelled according to pecularities of environments and placed on a reasonable footing most of the evil effects which it had on female education would disappear while at the same time they should be spared from a situation that was causing a great deal of anxiety.

At the close of her address the Begum vehemently denounced the evils of early marriages which resulted in disease and mortality, diminishing of longevity, poor physique of children and physical and intellectual degeneration.

A memorandum of women's demands was formulated at the Conference besides resolutions passed. It demanded compulsory primary education and sought to widen the scope of university courses by introducing fine arts, social science, etc., and advocated that women must get adequate representation on all educational and local bodies that control education.

The Conference then passed resolutions relating to women's education and emancipation from hampering customs. It is a matter for real congratulation to find the Conference passing two resolutions of great importance, viz.,

(i) This Conference is of opinion that a complete course of physical training should be made compulsory in all boys' or girls' schools and should include as much cheerful recreation out of doors, as possible, also girl-guiding on Indian lines.

(ii) Systematic medical inspection should be made compulsory in all schools and colleges, and in the case of girls the inspection should be carried out by medical women. Where possible the schools clinics should be started and arrangements made to deal with cases of mal-nutrition."

Other resolutions deplored the effects of early marriage on education, denounced the practice of allowing immature boys and girls to become parents and demanded the raising of the age of consent. They were :—

This Conference deeply deplores the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become parents. It calls on the Central Government and the Provincial Legislatures to follow the precedent set up by the Indian States of Baroda, Mysore Rajkot, Kashmir, Gondal, Indore, Limbdi and Bundi, which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls and boys be made 16 and 21 respectively. While welcoming Rai Saheb Harbilas Sarda's attempt to pass legislation prohibiting early marriage, this Conference strongly protests against his proposed ages of 12 and 15 and calls on him and the Select Committee to amend the Bill in conformity with this resolution."

This Conference also reiterates its demand of

last year that the age of consent be raised to 16 years and supports Dr. Sir Hari Singh Gour's Bill as a step towards this.

According to LALA LAJPAT RAI, who was present at Delhi during the Conference,

The members of the Educational Conference did not content themselves with passing these resolutions but they carried war into the enemy's camp. The greatest hindrance to the bringing out of these reforms are (a) Government's opposition, and (b) the opposition of orthodox leaders. A very influential deputation of the Women's Conference, including some of the most advanced figures in the Indian Women's movement, waited on His Excellency the Viceroy to beseech his sympathy for the cause of social legislation. They also waited on the leaders of political parties in the Central Legislature with the same object. The leaders present at this interview included amongst others Pandit Madan Mohan Malaviya, Pandit Mati Lal Nehru, Mr. Jinnah, Mr. Srinivas Iyengar, M. Ishwar Saran, and the Maharaja of Mahmudabad. Some of the women made an eloquent appeal in favour of the proposed social reform as regards the raising of the marriageable age of girls and raising the age of consent, and they met with a sympathetic response from the leaders present.

In one of the resolutions the Conference decided to raise an all-India fund for the promotion of women's educational purposes for which Rs. 30,000 was collected on the spot. Another resolution expressed the opinion that at every stage of education the spirit of social service should be inculcated."

MRS. SAROJINI NAIDU in the course of her speech at the conference declared :—

East and the West had met to-day in the kinship of women that indivisible sisterhood. India, was the home of Lakshmi, Saraswati and Parvati and did not consist of Hindu ideals only but ideals of all nationalities who had come into contact with this land.

The Delhi Municipality honoured itself by according a civic reception to the delegates Mrs. SARALA DEBI CHAUDHURANI thus depicts the ceremony :

In Imperial Delhi--the womanhood of India was found to be the guest of man. Women came by the hundreds—Muslim and Hindu, Jew and Jain, Parsi and Christian,—sat at small tables, spread over the big hall and put the Municipal Councillors of Delhi under deep obligation by allowing them to attend on her Royal Highness—Woman."

Responding on behalf of the guests MRS. NAIDU hoped that Delhi would not only be the centre of legislation but of regeneration of the Indian nation. She prayed that after the next election the city-fathers would also include city-mothers in the Delhi Municipality.

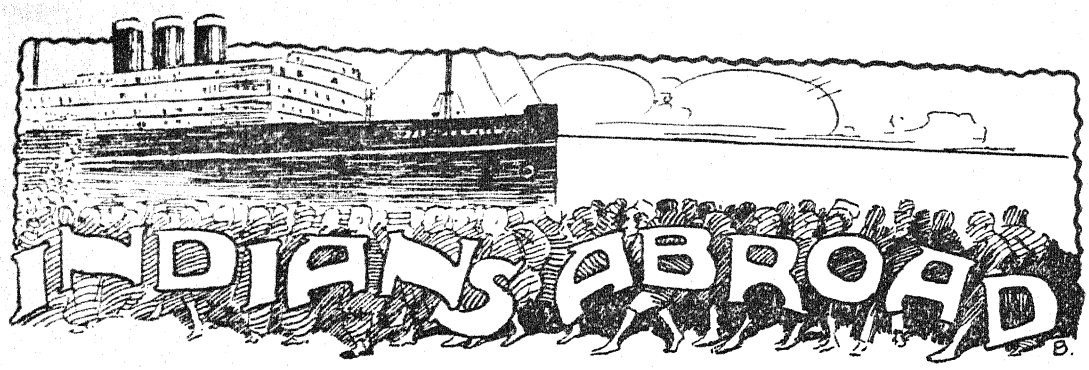
The conclusion of the Conference was marked by a tragic event. MRS. PARVATI AMMAL a delegate from Bangalore died as a result of an accident at Delhi, MRS. AMMAL was a prominent social worker. She was nominated as a member of Bangalore District Board and was president of the Mahila Seva Sangha of Bangalore. She was awarded the Kaiser-i-Hind gold medal by the Government of India in 1927 in recognition of her public services. Her sudden and tragic death at this juncture is a great blow to the cause of women's advancement in India.

From every point of view the Conference has been a signal success—it has amply proved that Indian women who went all the way to Delhi were actuated by the single-minded desire of doing their level best for the progress of India's womanhood and the noble efforts of the delegates have been able to "raise the drooping spirits of many despondent patriots" who forget the truth that the emancipation of women is a condition precedent to the emancipation of men. It is incumbent upon the organisers now to act upon the decisions arrived at the Conference and let us hope with *The People* that "the movement so modestly inaugurated and having such influential support—will result in momentous consequences for the welfare of India."

THE SHOPPER

BY B. Y. WILLIAMS

Quite eagerly I shopped through all the town
For garments such as I saw others wear
With subtle charm. I did not pause to care
What price I paid. I craved a silver gown
Of cool sophistication, and a crown
Of sparkling worldly wisdom for my hair]
A coat of artifice and everywhere
Bright fringes of pretension hanging down
I found them all: but now I've put them on.
And stand before my mirror. I can see
The glittering things do not become me when
I turn to reach my old dress it is gone—
The old discarded dress simplicity
I wonder if it can be found again.



By BENARSI DAS CHATURVEDI

The Case of Kenya Indians before the Hilton Young Commission

The memorandum that has been presented by the East African Indian National Congress to the Hilton Young Commission is a document of great importance. It is divided into five parts :—(1) The Indian Record (2) Federation (3) Closer Union (4) Official Majority and (5) Common Roll. We read in the first part :—

The geographical situation of East Africa, looking as it does across the Arabian Sea towards the west coast of India, has for centuries made it and still makes it one of the natural outlets for Indian expansion. Indians have been settled in East Africa for generations. In 1874 it was officially reported that the Indian population of Zanzibar and the East African Coast numbered 4198 as against 24 Europeans including officials. Lord Salisbury, writing as Secretary of State for India in 1875 suggested that on grounds of humanity and with a view to promote the well-being of the poorer classes in India, Indian emigration to the East coast of Africa for the purposes of settlement and colonization should be actively encouraged, and emphasised "from the Imperial point of view the great advantages which must result from peopling the warmer British possessions, which are rich in natural resources and only want population, by an intelligent and industrious race to whom the climate of these countries is well-suited." When the Royal Charter was conferred upon the Imperial British East Africa Company in 1888 by Queen Victoria it was advanced in the preamble of the document as one of the chief grounds for the grant "that the possession by a British Company of the coast line as above defined which includes the Port of Mombasa would be advantageous to the Commercial and other interests of our subjects in the Indian Ocean who would otherwise become compelled to reside and trade under the Government or protection of alien powers." Persons of unquestioned authority from Sir John Kirk, Consul General at Zanzibar from 1866 to 1887 to Mr. Winston Churchill, who visited the Colony in 1908, have testified to the valuable work done by Indians as pioneers in East Africa. Indians have pushed forward and opened up trade in territories beyond the limits of British administration. In the early days of the Colony their advent was welcomed. They were brought from India in large numbers to construct the Uganda Railway and those responsible for the work have testified that it could not have been completed within any reasonable period without their help. In the Great War the Indian Army was called upon to assist in the protection of Kenya and in the conquest of Tanganyika territory. The extent of the services which they rendered may be gauged from the fact that in November, 1914, an Expeditionary Force of 34,000 Indian combatant ranks and 12,000 non-combatants was despatched to the East African theatre of war, and that an Indian force consisting approximately of 12 mobile guns, 10 Indian battalions, half a dozen Imperial Service units with a small force of cavalry was maintained in this threatre until the end of the war. The numbers of the Indian community resident in Kenya have steadily expanded until they amounted at the census of 1926 to 26, 759 as against 12,529 Europeans.

At the present time Indians are playing an important part in nearly every branch of the life of the Colony. 2351 of them are employed in various departments of Government service ; 5204 are engaged in commerce ; and 3951 in industry. In Government service, although in the course of time they may be replaced by Africans, as they become competent to perform the duties now carried out by the Indians, at the present stage no other equally economical or efficient agency is available. In commerce they have done much to develop both the external and the internal trade of the country. Not only do the latest annual trade returns show that goods valued at ¾ of a million sterling were imported from India and goods valued at more than 1⅓ million sterling exported to India, but much of the export trade to Great Britain and foreign countries passes through Indian hands. In the internal economic life of Kenya and Uganda they are playing an essential part both in the development of retail business, mainly with Natives, and in the purchase of African produce. The Kenya Economic Commission, who displayed a marked prejudice in other respects against Indians, were compelled to admit that "the Indian has played and still plays a useful part in opening up trade, stimulating the wants of the Natives and inducing them to part with their products,

for purposes of export." The Indian trader is the pioneer of civilization, since, by bringing new and desirable articles to the notice of the Natives, he creates in them a desire to acquire such commodities and stimulates them to work harder and to better their condition. So long as the Native continues to show little aptitude for retail trade, no alternative to the Indian shopkeeper is in sight. In newly opened districts, moreover, the Indian as a rule provides the only market in which Africans can sell their crops. It is the small Indian trader who has been first in the field and is the pioneer of trade on a large scale.

In the sphere of industry the Indians are widely employed as mechanics, engineers, carpenters, masons, blacksmiths, wheelwrights, watchmakers, printers, sawyers, electric-suppliers, contractors, tailors, etc. Their position in this field is due entirely to their own merits. As the Native standard of living is lower and in their own country Natives will work for a smaller wage, they would certainly be employed in place of Indians if they were qualified to undertake the work. The example of Indian artisans under whom the Natives are employed is an important factor in the training of Africans as skilled workers. The point which the Indian community desire to impress on the Commission is that they are playing a vital part at the present stage in the economic progress both of the Colony as a whole and of the African Native, and that no other community is in a position to make the contribution which they are now making to the development of the Colony."

As regards Federation the memorandum clearly says that the Indians are definitely opposed to the establishment at present of any form of Federal Government or political federation. As the Governors of Tanganyika and Uganda have spoken against this sort of Federation and even the whites of those territories regard it with great misgivings and as there is no enthusiasm for it in Zanzibar, the question of political federation may be said to have lost its practical importance for immediate future.

On the subject of Closer Union the Congress recommends the subjects of scientific research, particularly medical research, posts and telegraphs and education for further co-ordination by means of conferences.

While making these recommendations the Congress asserts that such co-ordination should imply no menace to the policy of the "open door" which they regard as essential to their existence nor the extension of disabilities on Indians existing in one territory to other territorries in which they do not exist."

The Congress has strongly opposed the idea of the creation of non-official majority, in the Legislative Council of Kenya for in practice it would prove to be a non-official majority of Europeans elected or nominated.

While dealing with the question of Common Roll, and that is a vital problem, the memorandum says—

The experience of the last few years has confirmed the Indian community in their view that the present system of non-official representation on a communal basis is unjust to them in that it affords no adequate safeguard of their interests and ought to be abolished. The fact that while their numbers are more than double the numbers of the European community and while they continue to play an important part in the development of the Colony in spite of racial restrictions their representation on the Council is less than half, places on them the stigma of inferiority which the whole community resents. In India the communal system of representation was adopted in order to secure to minorities their due share of representation, not in order to place a small minority of the population in a position of political predominance over other communities. Moreover, in India unlike Kenya there are no racial distinctions and the communal franchise as between Hindus and Muslims does not imply any political or social inferiority. As a matter of fact, the experience of India during the last few years has shown that the communal system as it exists there has tended to accentuate rather than compose communal feeling. The same tendency can be seen in Kenya where the gap between Europeans and Indians is as wide as ever. The common electoral roll must help to bridge the gulf between Europeans and Indians by forcing candidates of either race to consider the needs and aspirations of the other and by securing the return of moderately minded men."

This demand for a Common Roll will undoubtedly be opposed vehemently by the Europeans. Hon. T. J. O'shea put the case of the Europeans at a meeting at Eldoret in these words :—

"Having regard to the extraordinary demands put forward by the Indian leaders in Congress he thought it was necessary to take stock of the position with regard to Indians in the country. The Congress had very deliberately and emphatically put forward a demand for a common roll... In other words they have put forward a demand that they shall be the dominating factor in the future of Kenya...I respectfully suggest to those who have asked me not to deal with this question that it is essential to make it perfectly clear now at the outset what our attitude will be to that demand. In that connexion I feel sure I voice not only my own opinion but also the opinion of every white man and woman in this country that that demand is an impossible one, that it cannot be accepted or agreed to and will never be agreed to and if pressed is going to result in a very serious state of affairs in this country in the near future. I think it is advisable in the interests of Kenya as a whole that we make it perfectly clear that if the Indian leaders are so unwise and unmindful of the interests of Kenya and of all races in it, including their own as to put forward that demand they will be held responsible for the consequences.

This uncompromising and threatening attitude makes it abundantly clear that the Whites will have nothing to do with Common Roll. Taking into consideration the fact that the present Government of Kenya is siding with the Whites and the Conservative Government will in every way support the Kenya Government at least on this issue, there can be absolutely no hope of the Common Roll being granted in the near future.

I am sorry to note that the memorandum is halting, apologetic and in certain respects reactionary. Take the question of sharing the trusteeship of the natives with the Whites. We read in the memorandum :—

> The Indian community assert that their record in their own country and in East Africa justifies them in claiming an important voice in any changes in the political structure of Kenya or neighbouring territories that may be under contemplation and their due share in any further association of the immigrant communities in the exercise of the trusteeship of the Native, if the Commission comes to the conclusion that the time is ripe for a further advance in that direction.
>
> Apart from the Indians elected to represent their own community Indians should also be nominated along with Europeans to represent Native interests on the Legislative Council which are at present inadequately represented. In many walks of life Indians are in closer touch with Natives than Europeans and many of them are well-qualified to represent the wishes and aspirations of the Native races so far as a person of another race can do so.
>
> The ultimate responsibility for the welfare of the Africans will of course rest with Government acting through its official majority. In order that Indians may be effectively associated in this trust it is suggested that suitable Indian officials should be included amongst the officially nominated members of the Legislative Council.

By their demand for '*due share*' in the trusteeship of the Africans and for their '*nomination along with Europeans to represent Native interests.*' Our countrymen in Kenya have not only made a fatal mistake, but have also brought disgrace to the fair name of India. Their attitude is in the highest degree immoral. How can we, who have always declaimed against the exploitation of the Natives by the Whites, take a share in the same exploitation business? There is no possibility of Indians getting any substantial advantage by taking up this position *e.g.* the addition of one Indian member to represent the Africans, will not make much difference. They had up to this time a strong moral position which has now been lost by this thoughtless action of the East African Congress. We are anxious to know how much Kunwar Maharaj Singh and Mr. Ewbank, the representatives of the Government of India, had to do with this discreditable affair. Sir Muhammad Habibulla is reported to have given expression to the following sentiment in one of the speeches in the Assembly :—

> "The Natives of Africa may possibly have some reason to complain of the new White paper; but the Indians surely have none. For, they too along with the Europeans will get additional power as a result of the White paper. Does not the White paper speak everywhere of associating the immigrant communities, meaning thereby the Indian as well as the European, in Native tursteeship?"

Suppose the English and the French had made an agreement like this in the 18th century sharing among themselves the trusteeship of the Indians. What should then have been our attitude towards that scandalous arrangement?

Will Mahatma Gandhi and Mr. C.F. Andrews declare publicly what they think of this move on the part of Kenya Indians?

Fortunately, there is an awakening among the Africans. The time is fast approaching when they will understand the activities of their self-appointed trustees—Europeans and Indians and they will know how to deal with them.

Chhota Imperialists

There are a number of colonial Indians who have imbibed the mentality of the white settlers and they have begun to think like them. These Indians will prove much more harmful to the cause of India than the white settlers, for the former can easily discredit India in the eyes of the world by copying the manners and methods of the White imperialists. For example, there are some Indians in South Africa who consider it derogatory to themselves to send their sons to a college where the African boys are being educated. We have already suffered a great deal on account of colour prejudice of the Whites against us and it is a pity that we should behave like those Whites.

A South African Indian writes :—

> "If even a single South African Indian student attends the Native College, the Indian Community will be greatly upset."

He has called it a 'degradation'! Could arrogance go any further?

The time has now come when the Indian National Congress should make it perfectly

clear to the world at large that those *Chotta* Imperialists do not represent India at all.

A good suggestion

Mr. Chattur Singh writes in his letter to me :—

"I understand that Mrs. Sarojini Naidu has been elected to represent India in the Pan-Pacific Conference which is to be held in Honolulu. Can she be induced to visit Fiji? It will be a golden opportunity for our people in Fiji Islands. Her visit is bound to be of immense benefit to resident Indians there, whose prestige would surely be enhanced in the eyes of the prejudiced colonial Europeans and others. A few years ago I wrote to Mahatmaji on this subject and he promised to give it his consideration but his hands have been full with matters of greater importance and he has not been able to do any thing, in this direction. Now here is an opportunity."

It will not be difficult for the Congress to make some arrangement for Mrs. Naidu's visit to Fiji. Let our people in Fiji send a cable on this subject to Dr. Ansari.

Our Opportunity in Tanganyika

Hon'ble Mr. S. N. Ghose Bar-at-Law writes from Dar es-Salaam :—

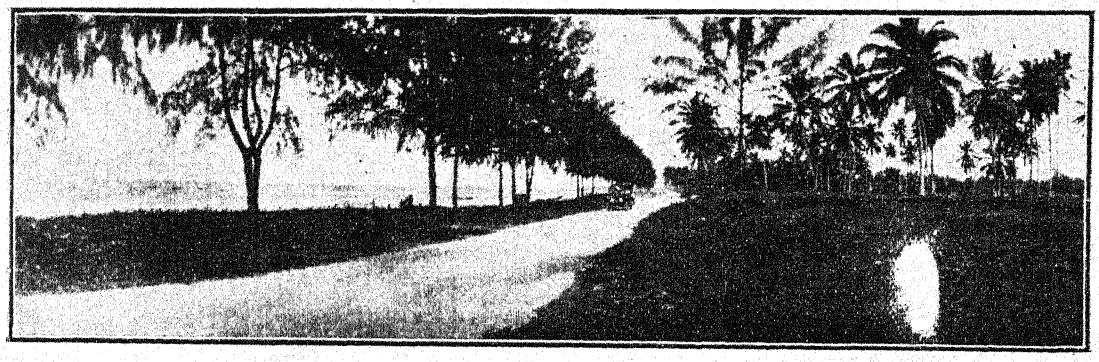
"This country is the place for Indians and it is not yet too late for us to get a firm and proper footing though I am afraid in a few years, if we do not look after it, our position will be as bad as in the neighbouring province. I do not know why Indians with money do not care to come and develop this place. It will mean a good return for them and will at the same time provide employment for middle class and poorer Indians."

Want of Unity among our People in the Colonies

Our activities in India react on the condition of our people in the Colonies. The Hindu-Muslim dissensions in the mother-country find their echo in distant places like Fiji and Tanganyika. It is high time that our political and religious leaders realised that by their narrow communalistic and sectarian activities they not only do harm to the cause of India but also do a great deal of disservice to Greater India. I understand that there is a considerable ill-feeling prevalent in Fiji among the members of the Aryasamaj on the one hand and those of the Sonatan Dharma Sabha and Indian Reform League on the other. In Nairobi, Kenya, the Aryasamajists have fallen out among themselves and there is a split on the lines of the Gurukula and College parties in the Punjab. It is difficult for us, in India, to decide which party is to be blamed for this unfortunate state of affairs. We can only warn our compatriots abroad against the baneful consequences of their short-sightedness. Colonial Indians have already got more than their due share of troubles, why shoud they import new ones from the Motherland ?

Citizens of Greater India

There are not less than seven or eight lakhs of Indian children in the Colonies. They are more intelligent and more healthy than our children at home. If they are given proper education some of them at least will bring credit to not only to the Colonies—their adopted motherland—but also to India herself. It is our duty to give every help for the education of these children. The



Ocean Road Dar-es Salaam (Tanganyika)

People like Sir Purushottam Das Thakur Das, Sir Lalloo Bhai Samal Das and Syt Ambalal Sarabhai should visit Tanganyika and find out for themselves what opportunities that beautiful colony offers for Indian trade and settlement.

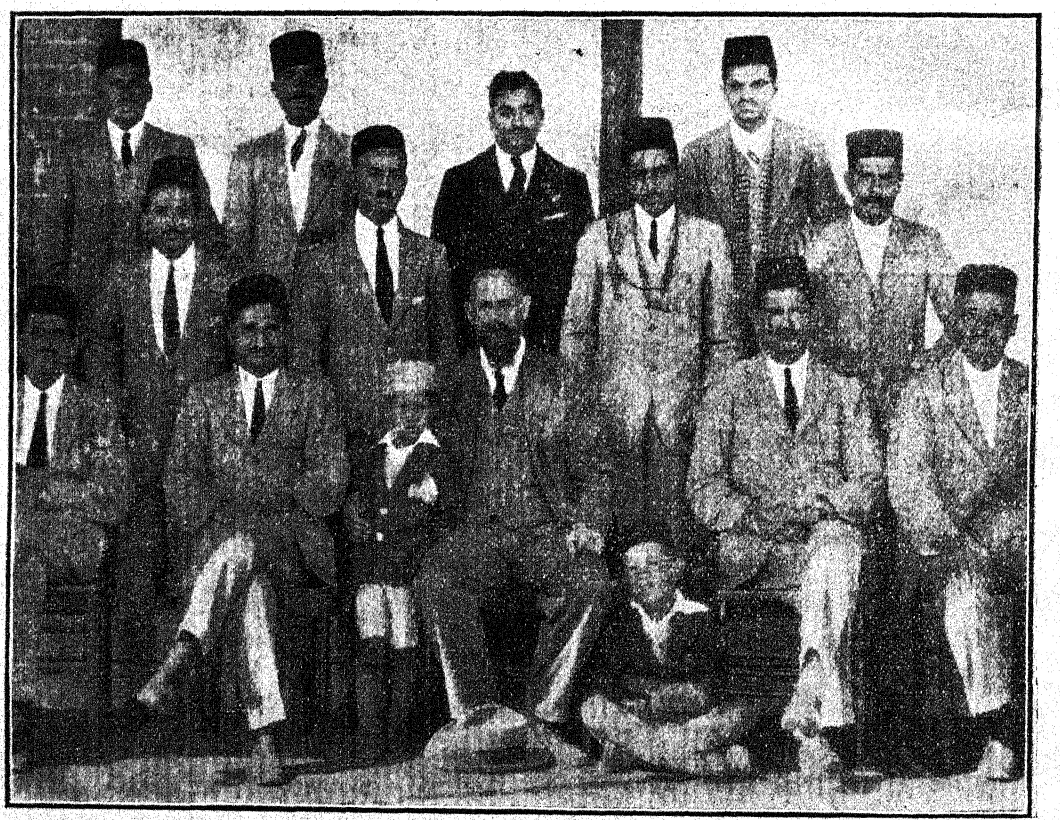
Christian Mission have already done a good deal and we ought to be grateful to them for that. Without the education imparted by the Mission schools in some of the Colonies our people would have been nowhere today.



Two Indian boys of Fiji Islands

Here is a picture of two Indian boys in Fiji sent to me by Rev. J. W. Burton of Australia. Mr. Burton writes "These little chaps are of very great interest to me. Their mother was a little orphan girl who came to us when she was about 8 years old during my time in Fiji. It was not considered wise for certain reasons to put her into the Orphange and we took her into our own home and treated her as our little friend. When our babies arrived she was nurse and playfellow to them and we have had for her all through these years a very warm affection. She was not very fortunate in her marriage and has had to bear a good deal of poverty in the bringing up of a large family but she is a devoted Christian girl and is anxious to bring up her children to love the Lord Jesus Christ and to follow in his steps. These are two of her children."

It was fortunate that this little girl got the protection and patronage of Rev. Burton but who is to take care of the thousands of girls, and boys in the Colonies who are helpless and who see no future before them for a clean and useful life ?



Mr. C. F. Andrews in South Rhodesia

Has not the time come when our organisation in India should take the initiative in their own hands and do something for these future citizens of Greater India?

Mr. C. F. Andrews in South Rhodesia

The photograph of Mr. C. F. Andrews (p.358) was taken at Buluwayo in Southern Rhodesia where Mr. Andrews went on two occasions during his stay in South Africa. He had been to visit them before in 1921. They live in complete isolation from India and are about 600 in number. No one elso has been to visit them from India except Mrs. Sarojini Naidu who went there in 1924. Owing to Mr. Andrews' advice the Indians in S. Rhodesia have now linked themselves up with the Indians in S. Africa. On Dec. 30 and 31 last year, for the first time in history, South Rhodesian India'ns went to Kimberley, Cape Province, as delegates to the S. African Indian National Congress. They were very warmly welcomed on their arrival and the Congress has been strengthened by their presence.

FOR ALL THE GLADNESS OF LIFE

For the gift of life in this wonderful world,
For its high cost and its mystery,
For the sure laws of health, making joy,
For power and intelligence, awake to see and to know,
We bring hearts full of gladness.

For the changing seasons and their contrasts.
For the sheen of the snow fields,
And the splendor of winter days,
For the warmth and light of our fireside,
We are glad and thankful,

For the coming of the spring and the long days,
For all growing things flowering into life,
For running brooks and sunny meadows,
And the coming of song birds in the trees,
We are glad and happy.

For joyous summer hours of rest,
For scenes of wonder and beauty,
For the glory of the hills and the sea,
For serene sunsets and moonlit nights,
We keep glad memories.

For the golden days of autumn,
For the color of the woods,
The ripened fruits and the harvests of wheat,
The merry-makings and the corn-husking,
We raise our songs,

For the joy and love of our homes,
For the grace and faithfulness of excellent women,
For the children's laughter and music,
For honorable ancestry and noble discipline,
May we be rich forever,

For all true friends, here with us or absent,
The generous, the loyal, the brave and sincere;
For the bond of devotion, making us one,
For broadening peace and good-will through the world,
Our hearts beat in gladness.

For beautiful works of art and skill,
Paintings and statues of heroes,
For temples, towers, and cathedrals,
For singers and music and poets,
We are glad and rejoice.

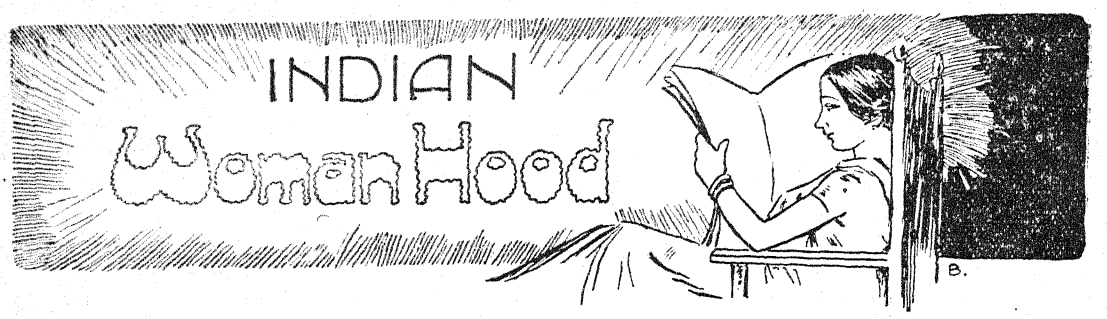
For the leaders of men in all nations,
Thinkers, inventors, teachers, and statesmen,
Defenders of freedom and justice, seekers of truth,
For all lovers of men, the unthanked and humble
We bring our praise.

For great thoughts, the secrets of wisdom,
For order and law, binding the stars,
For righteousness at the heart of the world,
One mind, one law, one will,
We bow in reverence.

For evil turned into good and sorrow to joy,
For darkness giving way to the sunshine,
For the right victorious over injustice,
For all good things that cannot die,
We lift up our hearts.

For one religion, beneath all names and creeds,
For faith in the goodness eternal in man, and in progress,
For all high inspirations,
And the hope of life everlasting
We are glad evermore,

—*Charles F. Dole*
From UNITY



SRIJUKTA SWARNAKUMARI DEVI, wife of late Janakinath Ghosal one of the founders of the Indian National Congress and a great champion of women's emancipation in India, has been awarded the Jagattarini Gold Medal by the Calcutta University at the last Convocation. This medal is awarded annually to some eminent Bengali litterateur—the previous recepients being Dr. Rabindranath Tagore, Mr. Saratchandra Chatterjee and Mr. Amritalal Bose. Srijukta Swarnakumari is the author of eleven Bengali Novels besides several other books and edited for sometime



Srimati T. Madhavi Amma
Member Cochin Legislative Council

the *Bharati* (now defunct)—a first class Bengali monthly journal. It may be men-



Srijukta Swarna Kumari Devi

tioned in this connection that Srijukta Swarnakumari is the elder sister of Dr. Rabindranath Tagore.

MRS. T. K. KRISHNA MENON (Srimati T. C. Kalyani Amma) comes of a respectable Nair family of Trichur in the Cochin State. She was one of those who started and edited the "*Sarada*", the first Malayalam monthly, devoted entirely to the interest of the ladies in Kerala. She also edited, along with others, the *Sadguru*, a quasi religious magazine.



Srijukta Abala Bose

Some of her works have been prescribed as text books for the Intermediate Examinations of the Madras and Benares Hindu Universities. She was awarded a Medal by the ex-Ruler of Cochin, and a medal and the title of *Sahitya-Sakhi* by the present Maharaja, and a ruby ring by the late Valiya Koil Tampuran, C. S. I., F. M. A., a poet and scholar of no mean repute. She was elected a member of the Royal Asiatic Society and was for some years the Honorary Secretary of the Cochin Ladies Association. She is a deeply spiritual lady and commands great influence over the Malayalam community for her philanthropic services.

SRIMATI T. MADHAVI AMMA is the only lady member of the first Legislative Council in the Cochin State. Sj. Madhavi Amma



Srimati Kalyani Amma, Editor "Sarada" (Mrs. T. K. Krishna Menon)

is the daughter of the late IKKAON AMMA, a great poetess of Malabar, is herself a poetess also. She is the Secretary of a Ladies Association and she runs a Girls' School for the benefit of the poor people on which she spends a good deal of her time and money. In that School, the students are taught the three Rs and spinning.

The Bengal Women's Education Conference

held its Second session at Calcutta last month. MAHARANEE SUCHARU DEVI of Moyurbhanj who "has tried to exemplify in herself that idea of womanhood for which India has been striving so long" opened the Conference on the first day which was presided over by SRIJUKTA ABALA BOSE (Lady J. C. Bose). A detailed account of the activities of the Conference for the last year was presented before the meeting by Miss. Rivett, the General Secretary. MRS. SARALA DEVI CHAUDHURANI and MRS. PRIYAMBADA DEVI presided over the morning and evening sessions respectively on the second day when instructive papers were read by MRS. A. N. CHAUDHURI, MRS. N. J. BANERJI and others. MISS HOGG presided over the last days proceedings at which MISS KAMALA BOSE, MISS RANI GHOSH and others discussed various matters relating to Women's Education.

LADY BOSE, President of the Nari Siksha Samiti is also the organiser of the Women's Handi-crafts and Art Exhibition which held its third session in the Calcutta Brahmo Balika Sikshalaya last month. The Exhibition, was a signal success and excellent specimens for exhibition were sent to it by women from all parts of Bengal.

THE TREE LOVER

BY KALFUS KURTZ GUSLING

If you love a tree, we are brothers!
All over the world, there are others
Who love many things: azure sea,
Or a robin-redbreast, or a bee
That's drowsing above the white clover.
There are lovers always, the world over.

But lovers of trees stand apart,
For trees strike down deep in the heart,
A man or a dog, we may help without end,
But a tree, living beauty is ours to defend.
If you love a tree, in your heart is a shrine,
For the love of a tree is a love half divine,

The Louisville *Courier-Journal*

HOMECOMING

BY EDWARD DAVISON

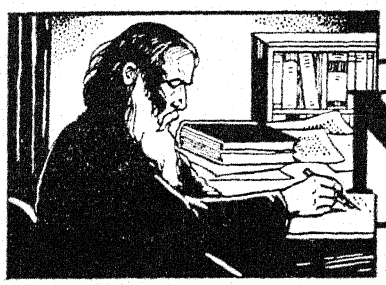
The mists are all gone
And the stars come out bright.
But I am not alone
As of old in night.

Were I now but to call
To the window above,
It would only forestall
The voice of my love.

Who already has heard
That I come that I come
Expecting her word
To hasten me home.

Her word from above,
From the heart of the light,
The word of my love,
My name in the night

The Christian Science Monitor



NOTES

The British Empire as a League of Nations

It is stated in *The Inquirer* of London that the Rev. Lawerence Clare made a speech at an anniversary meeting at Montreal in responding to the toast of "The Empire." It was, in part as follows:—

His conclusion, drawn from keen observation was that, while they were extravagant at times, they were right in their main thesis—best expressed in Lord Rosebery's phrase: "Britain is the greatest secular agency for good the world has seen."

The speaker referred to the heritage of the English language, through which the people of the Empire were welded; to the idea of service in the minds of England's statesmen, and to the character of the Empire as a League of Nations. He spoke also of the unique character of Britain's policy with regard to overseas Dominions and Colonies, that policy which brings the younger nations within the Empire through growing pains, then sets them free to work out their own destiny.

We do not possess sufficient knowledge of all the secular agencies for good to be able either to support or to controvert the opinion that "Britain is the greatest secular agency for good the world has seen." Perhaps Britain is one of the secular agencies of evil also. What is Britain's position in order of (de-) merit among such agencies of evil? It is only after striking a balance between the good and the evil done by Britain that it can be properly characterised.

As to the British Empire being a League of Nations, there is indeed a striking similarity between it and the League at Geneva, in that subject India is a "member" of both the Leagues, though both profess to be leagues of free nations! From the brief resume of his speech given in *The Inquirer*, it seems that he had nothing to say about India, though out of the 450 millions of the population of the British Empire 320 are inhabitants of India! So far as population is concerned, India constitutes the Empire in a sense in which no other part of it does so. It is quite in consonance with British self-righteousness that while credit is taken for setting free the younger nations within the Empire to work out their own destiny, no reference is made to the policy which puts obstacles in the way of the oldest nation within it winning freedom to work out its own destiny.

—

The Earl of Oxford and Asquith

The late Earl of Oxford and Asquith, who won his laurels as plain Mr. Asquith, was a great English statesman, and had, in addition, reputation of being a gentleman, which every politician is not. It is not difficult to realise the loss which the British people have sustained by his death. We sympathise with them.

As India forms part of the British Empire, in judging of the achievements of British statesmen who have filled the office of prime-minister the good or harm done by him to India has to be taken into consideration. We are not aware that Earl Oxford ever personally did any good to India. Nor are we aware that he, as an individual politician, wronged India in any way.

—

Bengal Budget for 1928-29

The Bengal Budget Estimates for 1928-29 have been stated thus:—

	Rs.
Opening Balance	1,87,27,000
Total Expenditure	11,84,51,000
Total Income	10,84,15,000
Expenditure Excess	1,00,36,000

This is the third deficit budget in succession. And that inspite of the fact that Bengal's expenditure, except for the police and general administration, has been all

along kept very low. Year after year we have shown that though very large sums are collected in Bengal from various sources as revenue, she is allowed to keep for her expenses a much smaller amount than every one of the other major provinces, each of which has a smaller population—Bombay and the Punjab having each less than half the population of Bengal.

It has been repeatedly admitted by the head of the bureaucracy and other European officials in Bengal that the Meston settlement has been utterly unjust towards Bengal. But no radical remedy has been applied. Only what is insultingly called a "remission" of Bengal's contribution to the Central Government has been made for some years past. For what sins is Bengal being punished? One, no doubt, is that in the earlier periods of British rule territorial expansion was effected with the help of the revenues of Bengal. But should the unintended and compulsory sins of the fathers be visited on their descendants literally? Former generations of British subjects in Bengal did not knowingly and intentionally pay taxes to the Government of their days in order that they might be partly used for depriving some other parts of India of their liberty and subjected to Britain. They were guilty, no doubt, of being unable to withhold payment of taxes, through ignorance and weakness. But their descendants should not be punished for this ignorance and weakness.

Bengal should be allowed to retain at least as much of the revenues collected within her boundaries as Madras and Bombay are. Even Burma, with less than one-third of the population of Bengal, has budgeted for an expenditure of Rs. 12,38,64,000 in 1928-29.

Though Bengal is going to have the third successive deficit budget, expenditure has been increased by many lakhs in the police department and on general administration!

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No-tax Campaign at Bardoli

According to an Associated Press message dated Surat the 13th February last,

The Bardoli Taluka of Surat District, is again preparing for a no-tax campaign under the leadership of Mr. Vallabhai Patel of Ahmedabad.

The landlords and peasants of Bardoli met here yesterday in conference to consider the situation created by the recent enhancement of the land revenue by 23 per cent.

Many of the Gujerat Congress leaders were present at the conference which met at the Swarajya Ashram.

Mr. Vallabhai declared that his correspondence with the Bombay Government did not show that the Government were willing to postpone the collection of the land revenue until the complaints were enquired into by an impartial committee demanded by the people. He also explained the serious consequences of non-payment of taxes.

The conference then passed a resolution declaring that cultivators should refuse to pay the land revenue assessment which was according to them unfair, and tyrannical, and that they would suffer all consequences peacefully until Government agreed to refer reassessment to arbitration. If the Government were willing to accept the revenue assessment on the old scale, it would be paid without reservation.

The resolution was supported by farmers of different villages, and carried unanimously.

The supporters included some Mahomedans and a Parsi.

The peasants and landlords of Bardoli have decided to do what all other strong and self-respecting persons should have done in similar circumstances.

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Inland Steamer Freights

On the 9th February last, in the Legislative Assembly at Delhi,

Mr. K. C. Neogy moved that the Bill amending the Indian Steam Vessels Act be circulated for eliciting opinions thereon. The Bill invested Government with authority to fix the maximum and minimum freights and fares that could be lawfully charged by inland steamer services. It also sought to constitute Advisory Committees to be attached to inland steamer concerns to keep them in touch with public opinion and the grievances of travellers.

Mr. Neogy said that his Bill had the unanimous support of the press of Bengal.

Sir Walter Willson, while not opposing the motion for circulation, said that it would be unjust to press this legislation without at the same time regulating the passenger boats which plied on rivers.

Mr. B. Das was surprised to hear Sir Walter Wilson argue that small country boats were competing with the little "Inchcapes" in India.

Sir Walter Willson ought also to have objected that, as the maximum and minimum rates to be charged by bullock-carts have not been fixed by law, the maximum and minimum rates for railways should be abolished!

Mr. Sarabai N. Haji felt that Mr. Neogy's Bill did not go far enough. British companies were trying every means to keep out Indian companies. The latter were induced to wind up their concerns by tempting offers, and in the last resort by

threat of a rate war. Shippers also helped British companies.

Sir George Rainy said that the Bill proposed to fix minimum and maximum rates, the former to enable Indian companies to float, and the latter to guard the public against higher fares. Mr. Neogy had not shown that there had been an increase in fares and rates to justify his fear: and as for the minimum rates the principle involved was whether such rates were possible of application to a system involving competition. The case of the Railways quoted by Mr. Neogy was not similar, as Railways were given a monopoly, and in return accepted maximum and minimum rates.

The Commerce Member, however, assured that he was not speaking, in a spirit of hostility. The Government would weigh both sides, after obtaining the Local Governments' and other views.

Mr. Neogy replied that the small dividends of these companies were due to the transfer of large sums deliberately to their reserves. The balance sheets of the companies had been examined for him by a friend, who was an expert.

Mr. Neogy said that for seven years the public had been agitating in East Bengal; but the shipping companies had kept on an attitude of supreme indifference. The Government's attitude of non-interference had, of course, been most helpful to British trade. He maintained that shipping companies were just as monopolist as the railways and must be dealt with in a similar manner. There was not a single indigenous shipping company in his part of the country, because of the rate war.

Mr. Neogy could and should have shown that "there had been an increase in fares and rates" by steamer companies in Bengal. He could also have shown by narration of actual facts how by murderous rate wars the competition of indigenous steamer services in Bengal had been got rid of in the past by British Steamer Companies. Perhaps he intends to do both when the bill comes next before the Assembly.

The Hindu comments with delightful ingenuousness :—

> One can understand Sir Walter Willson's opposition to Mr. Neogy's Bill to regulate freight in regard to traffic by inland steam vessels; but what puzzles one is the Government's objections to it. Sir Walter stands for the big steamship companies, but Sir George Rainy ought to stand for fairness to all concerned, the passengers and merchants who use the vessels and the capitalists who run them.
>
> A general impression has long prevailed among Indians, and others that the political imperialism of Britain is connected with the economic imperialism of that country, and that the British exploitation of India is only the other side of the medal of the British administration of India. Undoubtedly, it ought not to be so. But probably Sir George Rainy is not an idealist. That is why he has unintentionally caused puzzlement to *The Hindu*.

—

Indian Women's Conference at Delhi

The proceedings of the Indian Women's Conference at Delhi must be highly gratifying to all advocates of women's progress in India. It is to be hoped that the leaders and delegates of the conference will keep up their activities in order that their resolutions and the appeals they have made to the bureaucracy and the leading political men of India may bear full fruit.

It is gratifying to find that ruling princesses, the wives of high Indian officials, and "advanced" political women and feminists stood on a common platform for the betterment of the lot of their sisters, irrespective of social rank, caste, creed and race. It is to be hoped that it would soon be possible and considered desirable to do without the "influence"—whatever its value—of the wives of high British functionaries. It is somewhat incongruous to find so prominent a non-co-operator and Swarajist as Mrs. Sarojini Naidu taking part in a conference opened by the Viceroy's wife. In purely social functions, a non-co-operator may associate with the better-halves of bureaucrats. But educational conferences are not non-political affairs. If education had been an entirely non-political affair, national schools would not have been started in Bengal during the anti-partition agitation and all over India in the heyday of the Non-co-operation movement.

And where British bureaucrats are unable to obtain the "Co-operation" of "advanced" Indian politicians of the male sex, the bureaucrats' wives may succeed in capturing these politicians' wives or those Indian women who are leaders by their own right. Whether the tail wags the dog or the dog the tail—we a e not unchivalrous enough to seek to determine which sex is which—the wagging may come all right.

In proposing a vote of thanks to Lady Irwin, Mrs. Naidu gratefully acknowledged the illuminating words of Her Excellency which, she said, should be the keynote of their aims and ideals. Amidst loud applause, Mrs. Naidu declared that the East and West had met to day in the kinship of women, that indivisible sisterhood. India, she said, was the home of Lakshmi, Saraswati and Parvati (cheers), and did not consist of Hindu ideals only, but of ideals of all the nationalities who had come into contact in this land. She

strongly repudiated the charge that India consisted of narrow ideals.

It was good of Lady Irwin that she agreed to open the Conference. As she did not thrust herself on its promoters, we have nothing to say against her, though we do not agree with her on some points.

As regards the women of the East and West meeting in kinship, that statement would have been perfectly true if the wives of non-official Britishers in India had joined hands with our women at the conference with alacrity and if a British woman had been chosen to open the conference, purely for her distinction as an educationist and philanthropist, but not solely or mainly for the official position of her husband.

Lady Irwin said in the course of her address :—

> The obstacles in the way of women's education in this country are enormous difficulties of language, poverty, ignorance, apathy, hostile public opinion, social customs and even politics. But women, the world-over, are famed for their patience, their dogged courage in the face of daily adversities. If we keep a stout heart and are determined to go forward steadily, I am convinced that we sha'l, in due time, overcome all our present troubles, and win through them to our goal. In one respect India is favoured. Other countries have been pioneers, and have made mistakes by which India, if she is wise, may profit. They have been slow to recognise the necessity for differentiating between education of boys and girls. It is, of course true that they both have to live in the same world and that they both have to share it between them ; but their functions in it are largely different. In many countries to-day, we see girls' education developing on lines which are a slavish imitation of boys' education. It is surely inappropriate that a curriculum for girls should be decided by the necessity of studying for a certain examination so that it must perforce exclude many if not most of the subjects we would most wish girls to learn. If public opinion, for example, demands that Matriculation should always be the first test of excellence of a high school education, schools will necessarily be framed to meet that demand. The result will be, as I suggested, to drive us into a uniformity that fails to take account of the distinctive necessities of women. We must therefore, as I see it, do all in our power to set a different standard, and to create a desire in the public which will allow girls or at any rate a greater number of girls to develop on other lines. What I feel we should aim to give them is a practical knowledge of domestic subjects and the laws of health, which will enable them to fulfil one side of their duties as wives and mothers, reinforced by a study of those subjects which will help most to widen their interests and outlook.

Some of the obstacles in the way of Indian women's education pointed out by the speaker, are real ; others are imaginary or greatly exaggerated. Take, for instance, the difficulties of language. It is a fact that there are many languages in India. But their number has been greatly exaggerated in census reports and linguistic surveys, mere dialects being treated as distinct languages. The principal languages with a literature, with the number of their speakers, are mentioned below :

Hindi	98,115,000
Bengali	49,294,000
Telugu	23,601,000
Panjabi	21,886,000
Marathi	18,798,000
Tamil	18,780,000
Rajasthani	12,681,000
Kanarese	10,374,000
Oriya	10,143,000
Gujarati	9,552,000
Burmese	8,423,000
Malayalam	7,498,000
Sindhi	3,372,000
Assamese	1,727,000
Pashto	1,496,000
Kashmiri	1,269,000
Total	297,009,000

This list, therefore, shows that, out of the 315,156,396 inhabitants of the Indian Empire, 297,009,000, or the vast majority, speak only *sixteen* languages with literatures of their own, and each is spoken by more than a million inhabitants. And most of the speakers of each of these languages live in particular areas. Surely, it is possible to prepare text-books for them, open girls' schools for them and educate the girls there. There are many independent or practically free countries in the world, having a small number of inhabitants, where girls are educated in *public* schools to a greater extent than in India, Some of these countries are mentioned below :

Country	Population
Afghanistan	6,380,000
Palestine	1,000,000
Persia	10,000,000
Siam	9,513,000
Turkey in Asia	12,000,000
Egypt	14,000,000
Canada	9,000,000
Mexico	16,000,000
Costa Rica	532,000
Guatemala	1,600,000
Honduras	674,000
Nicaragua	640,000

Country	Population
Panama	442,000
Salvador	1,634,000
Cuba	3,500,000
Dominican Republic	900,000
Haiti	2,300,000
Argentina	10,000 000
Bolivia	2,800,000
Chile	4,000,000
Colombia	6,000,000
Ecuador	2,000,000
Paraguay	700,000
Peru	5,500 000
Uruguay	1,720,000
Venezuela	3,027,000
Australia	6,000,000
Newzealand	1,461,000
Albania	1,000,000
Austria	6,600,000
Belgium	7,600,000
Bulgaria	5,500,000
Czechoslovakia	14,300,000
Denmark	3,435,000
Esthonia	1,116,000
Finland	3,500,000
Greece	7,000,000
Hungary	8,000,000
Latvia	2,000,000
Lithuania	2,000,000
Norway	2,789,000
Sweden	6,074,000
Switzerland	4,000,000
Turkey in Europe	2,000,000

If it is possible for all these countries to make their own separate arrangements for the education of their girls and women, surely it is quite practicable for the government in India to do so for the education of girls and women—at least those of them who speak the principal languages having literatures of their own.

For the prevailing poverty and ignorance the Government is *at least* as much to blame as the people. The hostility of public opinion still exists, but has been rapidly giving way. It is apt to be greatly exaggerated by the British bureaucrats, who have neglected their duty in the matter of the education of the people, and naturally, therefore, by their wives also. Social customs do unhappily still stand in the way to some extent. But they have lost their rigidity, and the difficulties presented by them can be overcome by a moderate amount of persuasion and propaganda, in which the social workers of the country have been engaged to a continually increasing extent. We do not understand what Her Excellency Lady Irwin means by saying that even politics is an obstacle in the way of women's education in India. Did any political party in any of the legislatures in India ever vote against Government spending money for the education of girls and women? We do not know that any party ever did so. If Her Excellency means—but that is not likely—that the British Government in India does not *for political reasons* promote the education of girls (as well as of boys) to the extent that it ought to; that is no doubt true.

As for differentiating between the education of boys and girls, its necessity is apt to be over-emphasised. Boys and girls are both human beings. Both are members of society. Both are to grow up into citizens. Both have minds and souls to inform, enlighten and liberate. For these reasons, their education should be to a great extent of the same kind and in the same subjects. This is necessary also to enable women to understand, sympathise and co-operate with their male relatives. Moreover, a liberal education is necessary for women in order that the brand of inferiority may be erased, and that they may be sincerly respected by men. Unquestionably girls and women should also be taught subjects which would enable them to be makers of healthy and happy homes. And even in teaching subjects like literature, history, sociology etc., the special needs and characteristics of women should be kept in view.

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The Simon Commission Hartal

It has been said by some people that those who hold that the Simon Commission should be boycotted might and should have treated it with indifference. What need was there for a *hartal* all over India? Those who, like us, were for the hartal, may in their turn ask, why do Britishers try to convince the world even after the *hartal* that the majority of the people of India are in favour of the commission? Publicity has its value. To keep the world informed of the actual state of things has its value. It is rather late in the day to write an essay on the value and need of publicity. Britishers have been all along trying to minimise the importance of the opinion of politically-minded Indians. It was necessary to tell

Britishers and others by something striking what India really felt about the statutory commission. Mathematically speaking, nobody can say definitely what the opinion of India is on a particular matter unless a plebiscite be taken. Such a plebiscite has not been taken by the Government or the leaders of the people. But if on ceremonial occasions, like the King's birth-day or the Empire day, the Viceroy, can *assume* that all Indian hearts are overflowing with loyalty and sends loyal greetings to His British Majesty on behalf of all Indians accordingly, surely it is quite right for Indian leaders to *infer* and conclude from India-wide open demonstrations that India does, on the whole, repudiate the commission.

If there had not been any *hartals* and other demonstrations, their absence would have been construed by our opponents into loyal and quiet acceptance of the commission.

The disturbances and loss of life in Madras town and the unruly behaviour of some people in some parts of Calcutta are greatly to be regretted But the leaders of the people are not to blame for them. For, for many days ahead they had been asking people to keep within doors during the period of the hartal and to be strictly non-violent. It is strictly true that the police were responsible for some of the disturbances. They provoked, charged and assaulted people. In some places, people not wearing police uniform threw brickbats at passing tram-cars, etc. It has been asserted that these men were agents provocateurs of the police. Some of them may be so, though it is difficult to prove the allegation. As it has been asserted that in some places brickbats were thrown at policemen, those who threw them could not have been agents provocateurs. In that case, they may have been those unruly members of the populace who generally behave in this way at times of excitement. Their behaviour is greatly to be regretted, but the leaders of the people cannot be held responsible for their conduct. It may, no doubt, be asked, why do the leaders provide occasions for such excitement and turbulence when they know there are such people in the country. The answer partly is that all political and other demonstrations and activities cannot be given up because of the existence of some men who may, at the instigation of the police or of their own accord, create disturbances. The Government with all its powers and resources cannot keep order throughout the country. It is not derogatory to the leaders that, in spite of their efforts and influence, there have been some untoward incidents. If they had sufficient power and influence to prevent all disturbances, they could have set up a parallel Government of their own. The wonder is, not that there have been a few disturbances, but that there have not been more. It is remarkable proof of the essentially peace-loving character of our people that a great national demonstration has passed off with such a small number of disturbances.

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Prabasi Banga Sahitya Sammilan

Sj P. N. Bhattacharyya, Secretary Reception Committee, Prabasi Banga Sahitya Sammilan writes from Indore, Central India :—

"The seventh session of the Prabasi-Banga-Sahitya-Sammilan" will be held at Indore (Central India) during the christmas holidays of 1928. A Reception Committee has been formed, with Dr. Praphulla Chandra Basu, Principal, Holkar College, as the Chairman.

"That this Sammilan is an institution, in which every Bengali residing outside Bengal may feel pride and satisfaction, goes without saying. It is, therefore, urgent that the call of this Sammilan should reach every Bengali brother and sister, who may feel interested in the literary and social activities of this great institution. We are trying to collect information regarding the Bengali institutions and Bengali residents of all places, big and small, in the different provinces of India. We earnestly appeal to all Bengalis residing outside Bengal to help us in this matter by sending information on the following points to the undersigned as early as practicable :—

"1. Names of all Bengali institutions with their addresses.

"2. Names of the Secretaries of those institutions and their addresses.

"3. The number of members of those institutions.

"4. Names of all Bengali residents of note with their addresses.

"It is further requested that those who would favour us with information about their own places may also be kind enough to send us information concerning their neighbouring towns and other places known to them."

We hope our Bengali readers outside

Bengal will readily respond to Mr. Bhattacharyya's appeal.

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The "Rascals" of Moscow

The saints of Britain whose mouthpiece is the London *Daily Mail* have found out that the "rascals" of Moscow were at the bottom of the disturbances in Madras on the occasion of the *hartal*. The mischief-makers of Moscow could have found combustible materials much nearer their homes than Madras. But probably chose the Indian provincial capital farthest from their city in order to escape detection. But who can escape the vigilance of the saints of Britain? Or perhaps as Fluellen, Shakespeare's Welsh pedant drew a parallel between Alexander the Great and Henry V, because the former was born in *M*acedon and the latter at *M*onmouth, both spelt with an initial *M*, so there must be some affinity between *M*adras and *M*oscow! And what is more wonderful, there is actually a river at or near Madras and another at or near Moscow! That is what Fluellen also found to be a marvellous point of resemblance between Macedon and Monmouth.

—

Sir John Simon's 300 Messages of Welcome

Sir John Simon is reported to have stated that he has received 300 messages of welcome by telegraph and wireless. As he has not published a list of the senders of these messages, it is not possible to ascertain how many of them are genuine, and what is the importance and representative character of the senders of those which are genuine. Some are undoubtedly bogus, and at least one protest has been taken to be a message of welcome and the sender thanked for the same! For instance,

The *Indian Daily Mail* publishes a letter from Mr. D. P. Chinchalkar, Amalner, who writes that at a public meeting held under his presidency a resolution was adopted protesting against the Statutory Commission and deciding to have nothing to do with it in any form and at any stage. The resolution was communicated to the chairman of the Commission. To this came a reply from the office of the Commission expressing its thanks and pleasure at the message of goodwill and welcome.

The paper wishes to know how many of 'the hundreds of messages' received by the Commission were of the type of the Amalner meeting's resolution and asks the Commission if it would care to furnish information as to how many messages of protest have been treated as messages of welcome.

Some other disclaimers are noted below.

Madras, Feb. 11.—We are authorised to state that the report from Delhi that the South Indian Liberal Federation sent a welcome message to Sir John Simon is absolutely unfounded. The federation regret that its name should have been so utilised without any warrant by other persons.—(F. P. I.)

Diwan Bahadur G. Narayanaswami Chetti, writes:—

It is seen from the report and your observations thereon in your issue of yesterday regarding the welcome telegrams sent to the Simon Commission that there is a misapprehension that the telegram sent by me was as the President of the Madras Corporation representing the views of that body. May I write to inform you that it was sent by me purely in my individual capacity and not on behalf of the Corporation as President of that body. Further comment by me appears needless on your misunderstanding.

The report that the president of the Coconada municipality had sent his cordial greetings to the Simon commission has been contradicted by that gentleman. According to the *Swarajya* of Madras, he stated at a meeting of the municipal council that he had not sent any telegram of welcome because the council had condemned the constitution of the commission by unanimous resolution. Rai Bahadur Vikramjit Singh, chairman of the Cawnpore municipality has repudiated the messsage of welcome attributed to him.

There was another knight having the proper name John, between whom and Sir John Simon there is no internal or external resemblance. But Sir John Simon would be fortunate if his 300 messages of welcome did not to some extent become as proverbial as Sir John Falstaff's men in buckram, whose number dwindled down from a hundred to nil.

—

Evidence in Camera before the Simon Commission

It appears from Sir John Simon's letter to the Viceroy, in which the status, scope and procedure of the Commission are defined, that there will be some evidence offered to the Commission alone by the servants of the Government. The Indian Committee of the Central Legislatures, proposed to be appointed, will not be allowed to be present when such evidence will be given, though such evidence

calls most for cross-examination by well-informed Indians. This is the kind of thing which we must accept as establishing equality between the British Commission and the Indian Committee. There are other points of this "equality" which it is needless to describe—the thing has been exploded.

A "Political correspondent" of the *Indian Daily Mail*, who evidently knows what he writes about, states in its issue of February 11, that the Government has been engaged in getting up their case against Indian self-rule for a long time past. It would appear from the following passage from this correspondent's contribution that Miss Katherine Mayo had access to some of the material collected by the servants of the Government :-

As was to be expected, the Commissoners will have placed before them statistics regarding the various classes and creeds of India; that there are spoken no fewer than 222 vernacular languages; that strife between the Hindus and Muslims has reached a pitch never before known; that the number of different castes amounts to some thousands; that there are over 50 millions of untouchables with whom no other caste may associate in any way; and finally that out of a total population of about 320 millions approximately 95 per cent. are illiterate; and the Commissioners are asked to infer that party politics as understood in England do not and cannot exist in India and that therefore Westminster is an exotic growth in India being foreign to the tradition and mentality of Indians who are steeped in age-long autocracy. The Commissioners are informed that out of the 230 million people inhabiting British India nearly 220 millions have been unaware that they are living under the benefits of the Montford Reforms. The Commissioners are asked to remember how infinitesimal is the number of those who voted at elections. They are reminded that Parliament which sent them out to this country was responsible not for the loudly articulate India but for the rural India to whom the British Raj is the one thing that matters above every other thing on earth, and they will be given "facts," collected by I. C. S. Officers placed on special duty, one in each province and in one province even two, to collate the proceedings of their legislatures in regard to things such as the number of offensive questions put, number of questions disallowed, amount of time wasted in "useless discussions," "the degree of exhibition of child's play" in the Councils, the number of social reform measures opposed by non-officials, number of private bills, etc. In some of the Provinces even police officers are said to have been attached to the special-duty officers to throw into bold relief the breaches of the peace that had occurred in their Provinces, having a subtle bearing on the introduction of responsible government.

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The Duty of Our Public Bodies

As the Commission has been boycotted by our most representative public bodies and public men, there may not be any evidence placed before it controverting the official "facts." And even if the Indian Committee of the Central Legislature be appointed—which is doubtful—it will not have the opportunity to cross-examine the official witnesses. Hence, the official "facts" may be placed before the world without any corrective, just as Miss Mayo's lies and half-truths have had a start of many months.

It is therefore, urgently necessary for the Congress, the National Liberal Federation, The Muslim League and other bodies to prepare a full statement of India's case for self-rule, meeting all the official arguments and exposing all the official lies and half-truths, as far as they can be guessed and gathered from the *Indian Daily Mail's* correspondent's letter, Miss Mayo's book, Khub Dekhta Age's "India Tomorrow," etc.

It should be shown what Indians have said and done in and outside the Councils, for the education and uplift of the masses (including the depressed classes), for the education of women, ryots for social reform, for wiping away the debts of the ryots, etc. It should further be shown, by giving exact quotations from and references to Government publications, such as council proceedings, how the officials have opposed and placed obstacles in the way of the uplift of the depressed classes, of social reform, of the removal of peasant indebtedness, etc.

Some years ago the Bombay Presidency Association published a memorandum showing how all that had been done for the Deccan ryots had been done at the instance of the leading educated men of that province, Similar statements should be drawn up and published for all provinces and for India as a whole.

All these statements should be published in India, Europe, America and Japan.

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Colonel Wedgwood on Secret Evidence

A special cable to "Forward" dated London, Feb. 8, says :—

Interviewed regarding Sir John Simon's statement and boycott in India, Col. Wedgwood said :—"I am amazed at the solidarity shown by the Indian leaders. We certainly have a knack in this country of uniting the Indian opinion. Sir John Simon's letter merely restates the procedure which was outlined in the House of Commons. The Assembly and the Councils are each to be asked to set up committees which would consider

with the Commission a mass of official and other materials available. It may be said that if the Indians do not participate, there can be no effective criticism of this material and evidence and such criticism is desirable in order to expose the fallacies or narrow points of view to the Commission. I was not impressed when my attention was drawn to that part of Sir John Simon's letter wherein it was stated that the Indian Committee would be asked to retire when the occasion demanded."

Col. Wedgwood added :—"I wish the question has not been raised of hearing any evidence in private by the British Commissioners alone. This naturally does not seem to be a great matter to Sir John but it indicates just that distrust and lack of identity in the aim which always galls those people who are not trusted. For friendship and confidence, one must make sacrifices, even if the sacrifices be of prestige.

Utmost publicity of the whole of the proceedings of the Commission seems to be essential. If endless mistrust is not to be engendered, it will be far better not to hear secret evidence at all."

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"No Confidence" in the Commission

Lala Lajpat Rai moved his resolution in the Legislative Assembly of "no confidence" in Simon commission in an outspoken and telling speech. Those who interrupted him got replies which silenced them. Other Indian leaders who expressed want of confidence in the commission, also made good speeches. The motion was carried by 68 votes to 62. An overwhelming majority of the elected members voted for the motion. One nominated member, Mr. N. M. Joshi, voted for the resolution. All honor to him. Of the elected Muhammadan members present, the majority voted for the motion, thus exploding the myth that all or a majority of the Moslem population are in favour of the Commission.

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Death of Harchandrai Vishindas

The first day of the debate on Lalaji's motion was marked by a tragic occurrence. In spite of serious illness, Mr. Harchandrai Vishindas, the eminent Sindhi leader, had come to Delhi to vote for the motion. He was going to the Council Chamber when his illness took a fatal turn and he died on the way. He was a martyr to his sense of duty. His example will show to all unprejudiced and right-thinking persons how strong is the feeling roused against the Simon Commission.

Mr. Harchandrai Vishindas was one of our elder statesmen. Before Non-co-operation days he used to be a prominent delegate from Sindh to the Indian National Congress, in which capacity and in other ways he rendered good service to his province and India.

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The Boycott and After

The boycott of the Simon Commission has entailed on our leaders the duty of drawing up a constitution for India. The work has been seriously undertaken at an all-party conference. This is an important piece of work. But this is not all. There must be at its back the authority of well-informed public opinion in its widest sense. Public opinion must mean the opinion of the masses as well as of the classes. Even at present the masses are consciously with the classes to a greater extent than Englishmen know or are ready to admit. Writing of the earlier years of the Indian National Congress Mr. K. T. Paul correctly observes in his book on "The British Connection with India", to which Lord Ronaldshay has contributed a foreword :—

"Two things the British people in India failed to realise. The political upheaval was apiece with the whole National Movement, which embraced in rapidly increasing measure the vast masses as well as the 'educated' thousands. The other point was that the *literati* have held the traditionally accepted leadership of India, all through the centuries. Not by direct literacy but by the moral influence of the literate minority, India has been ever willing to be led in religious and social matters, and now in all other matters as well. The men who assembled at the annual Congress were only thousands in number, but each single one of them through the social avenues peculiar to India represented many hundreds and through them many more thousands. The determined self-illusion of the Services in this particular was really very tragic in regard to the great interests involved."

The acceptance by the masses of the religious, social and political leadership of the literate classes which was perceptible even in the earlier years of the Indian National Congress, has become still more marked since the inauguration of the Non-co-operation movement. The masses are willing and eager to be led. What the leaders have to do is not merely to lead them by means of their influence over them, but also to fill their minds with such general and political knowledge as would enable them to act independently, though in concert with the leaders. This sort of education

should be imparted in two ways. Lectures on political, economic and social subjects, meant for the masses, should be delivered in public. They should not be mere harangues. Our illiterate people are sufficiently intelligent and serious-minded to be able to follow and understand instructive discourses on serious topics, if high-flown bookish language be advoided and care be taken to make them interesting.

Very few men can long remember what they hear only once, and it is not possible to impart all knowledge and information by means of public speeches. And even highly educated men require often to refresh their memories with the help of the printed page. For these reasons, our entire illiterate adult population should be made literate as quickly as possible. All possible means must be adopted to have as much public money spent for the purpose as is practicable. And, in addition, all our adult literate persons must make themselves responsible for removing the illteracy of as large a number of persons every year as they can by their utmost efforts.

As for boys and girls, not a year should be lost in opening as many schools as would accommodate all children of school-going age.

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The Depressed Classes in India and South Africa

In the course of a very important article on "Problems of Indian Self-government" contributed to the current number of *Foreign Affairs*, Mr. C. F. Andrews refers to speeches delivered by British statesmen which though meant to be conciliatory, unintentionally gave rise to resentment. Says he :—

The second example is much more recent. It refers to Lord Birkenhead himself. Nothing was farther from his mind than to hurt the feelings of educated Indians at the very time when he wished to pacify them. Yet, reading his conciliatory speech I could see at once that it bristled with provocations. He declared with unction that he would never, never have omitted a representative of the depressed classes, if Indians had been appointed to the Statutory Commission—blindly oblivious to the fact that when South African Dominion status was granted, nothing whatever was done to represent the interests of the African natives, who are exactly parallel to the depressed classes in India. Indians are not slow in instituting comparisons, when hypocritical professions are made of a superior righteousness. Earl Winterton's speeches were equally provocative; but since he habitually indulges in haughty, offensive arrogance, nothing better was expected of him. The net result of such speeches was to make the boycott of the Statutory Commission by all thoughtful patriots more certain than ever.

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Social Reform and the Anglo-Indian Bureaucracy

One of the things on which Englishmen base their claim to rule India is that they thereby ensure the continuance of social reforms, which would be jeopardised under Indian self-rule. On this topic Mr. Andrews writes :—

This lack of intimate contact between the two countries paralyzes high statesmanship. For statesmanship can hardly exist in such a medium. The foreign rulers, realizing that they are disliked, try to rule cautiously. They lose that courage which is necessary for great enterprises of reform. The one outstanding act in India, when such reform was accomplished, was the abolition of Sati, or widow-burning, owing to Lord Bentinck's co-operation with Raja Ram Mohan Roy. But this was due to the happy coincidence of two remarkable personalities. It was rather the exception that proves the rule.

The normal routine, which has become a rigid convention, is for the foreign ruler in all social matters to "play for safety". He dodges the plain issue, fearing an upheaval. A Mustafa Kemal Ghazi can carry out sweeping social changes, because his hand is on the pulse of the people over whom his sway is almost absolute. He is their hero and supreme patriot. But a Viceroy, however, noble-minded, is rather like a suspected enemy, who comes over from England to exploit India's weakness. This suspicion of British rule in India has become deep as life itself, and even noble acts come under its miasma.

It has been my daily experience for nearly a quarter of a century to watch the course of events in India, with an eager longing for advance in humanitarian directions. Every day my own conviction—slowly and painfully formed—has grown stronger, that the rule of the foreigner is now definitely standing in the way of healthy social reform. Even with the very imperfect Legislative Councils, under the Reform Act of 1919 progress has been far more rapid than under the autocracy which preceded. But it has not been rapid enough ; and the official vote is continually given for reaction. It has been a commonplace of these recent years to watch the British Government in India relying for its support on those nominated and elected members who stand out for blank conservatism without progress. Government officials have been told to go into the lobby side by side with these conservative reactionaries.

Mr. Andrews might have added that many of the Indian States are more progressive in social legislation than British-ruled India.

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The Depressed Classes and Swaraj

Would the depressed classes stand to gain or to lose under Swaraj? Mr. Andrews answers:

Unhesitatingly I would say, that to-day the strongest forces working for their emancipation are to be found outside Government circles. By far the most powerful movement for their upliftment is the National Movement. If the British rule were to cease to-morrow, the depressed classes would at once be brought into the foreground of the national programme. Japan was able partly to solve its own "untouchable" problem, because it had the matter in its own hands from the very first. But in India the spirit of reform is continually defeated by a laggard administration. While writing this, I am not unminded of the fact that the rule of law in India, without respect of persons, has been one of the most persistent causes of whatever upliftment has already been made. But here again the evil of foreign rule is apparent, because the one person who claims exemption and privilege under the law is the foreigner himself.

All that I have tried to state cannot be reasoned out here. But what may carry conviction is the fact that the conclusions I have reached have been against the natural bent of my own mind, when I first came out to India many years ago.

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The Eighteen Pence Ratio

Sir Basil Blackett's cocksureness on the virtues of the 18*d.* ratio has met with a rude rebuff. *The Statist* observes:—

The appearance of the Government of India's Four-and-a-Half per cent., Sterling Loan at the commencement of this week caused little surprise. Competent observers of the financial situation in India must have been fully aware that the sterling resources required to meet the £5 million India Bills maturing this month were not available in the hands of the Government. To have remitted the necessary resources to London from India would have caused a weakening of Rupee Exchange, which would have been most unwelcome at the present time when the new 18d. ratio is still going through a testing period. Sir Basil Blackett's promise made in his last Budget speech has thus been completely falsified. He said on that occasion: "We have avoided external borrowing since May, 1923 and next year's Budget (1927-28) provides for no such borrowing. We will thus have met capital and debt disbursements to the tune of 48 million sterling during the four years ending March 21, 1928." The validity of this prediction has been undermined by the efforts that have had to be made to maintain Rupee Exchange at its new legal parity of 18d. These efforts entailed substantial encroachments upon the Government of India's accumulated sterling resources.

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England's Educational Policy in India

Mr. V. V. Oak, M.A., B.S. writes from the Wilberforce University, Wilberforce, Ohio, U. S. A.—

"I have been working on the revision of my book "England's Educational Policy in India", but I am greatly handicapped by the fact that I do not have the latest material from home except the government reports. So many small pamphlets, books and articles have been written on the subject that I think it is absolutely necessary for me to get some of them. Under the circumstances, I am approaching the readers of your papers and writers of such papers and books to send me a copy of their work. I will promise to return the same to them if they so desire or pay postal expenses or price of the book.

"There are many books written by provincial writers dealing only with the provinces they live in. I need that type of information also even though I am writing the book from the all-India point of view. I am in bad need of the latest information—statistical and otherwise—concerning the various Indian states, especially of the progressive ones like Mysore, Baroda, and others. I receive full co-operation from every place I apply for except from the people of my country. Under the circumstances I am depending upon the readers of your paper, especially those that are interested in Education.

"The book will deal, besides the phases I have already included therein, with the question of national education, the prevalent system of education in some important countries, and a careful analysis of the educational system and facilities in this country."

—

Police Despotism on Hartal Day

No time was lost to arrest and punish people alleged to have broken the law on the day of the *hartal* in Calcutta. We cannot say whether those punished were all innocent, but there is not the least doubt in our mind that some absolutely innocent persons were arrested and punished. But this was not the worst form of wrong inflicted on the people on that day. The only lawful power which the police has with regard to offenders is to arrest them and bring them before a magistrate for trial. They have no right to inflict punishment on any offenders. But that is what they did on *hartal* day. They assaulted numerous persons, not only on public streets and squares, but within the University buildings and within the Presidency College compound. Some at least of the men assaulted were perfectly innocent peaceful citizens. But supposing they and all the other men who were assaulted were guilty, the police constables, sergeants and

higher police officers could legally arrest them and bring them to trial. But they exceeded their powers, and inflicted punishment themselves. The Police Commissioner came out with praise of his subordinates in indecent hurry, and, of course, his panegyric will be endorsed by the Government of Bengal. There is not to be even a departmental enquiry into the conduct of the police, though definite charges have been levelled against them by responsible persons. No wonder, the *Amrita Bazar Patrika* has suggested that a proclamation should be issued announcing that His Majesty's Government has abdicated in favour of the Calcutta Police.

At the Calcutta Town Hall meeting convened to protest against police tyranny, a non-official committee of enquiry was appointed to take evidence and prepare a report. Its publication will be eagerly awaited.

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Students and the Hartal

In various parts of India, students of many schools and colleges who absented themselves from their classes or otherwise took part in the *hartal* have been punished in various ways. All have been reprimanded, many have been heavily fined, some have been deprived of their scholarships, and a few have been, for some other alleged act of indiscipline or lawlessness, rusticated. The Calcutta Presidency College and Eden Hostel have been closed for an indefinite period. The boarders of the latter were ordered to clear out within 24 hours! So far as actual breach of law is concerned, students as students cannot claim immunity from punishment. But the charges brought against them should be proved as the charges against other offenders ordinarily have to be. And when they have been proved guilty, they should, in consideration of their youth, be either lightly punished, or in most cases let off with a warning.

Those who simply absented themselves or took part in any peaceful demonstration need not have been punished in any way. They did nothing morally wrong. Such absence is not worse than absence to see a football match, a wrestling match, or some such other *tamasha*. The Anglo-Indian bureaucracy look upon the Simon Commission boycott *hartal* as an act of disloyalty or sedition, and some principals and headmasters have taken their cue from them. But if the *hartal* was seditious, the proper thing to do was to proceed against the leaders and their adult followers. It is rather cowardly to vent all the wrath on the students simply because it is easy to punish them.

Those leaders who take advantage of the patriotic enthusiasm of students to encourage them to behave in such a way as to lead to disciplinary action being taken against them, are also to blame to some extent. These leaders cannot protect the students from punishment and should, therefore, hesitate to take such help from them for making political demonstrations successful as are most likely to bring them into trouble. We are not among those who think that students should keep themselves entirely aloof from the political activities of their countrymen, though we do believe that their main duty is to prepare themselves by education for their future work in life, which includes the duties of citizenship. The reason why we have presumed to write on the duty of political leaders is that it does not seem to us proper for any person to ask others to do anything of which that person does not share the risk.

The bureaucrats who ask our students to give a wide berth to politics have their own definition of that word. It is not politics to read text-books on Indian history written from the British point of view and slavishly answer questions set thereon. It is not politics to read and accept or pretend to accept the unmixed praises of British rule contained in books on England's work in India. It is not politics to read and accept or pretend to accept the views on economics given in text-books on political economy written from the British point of view. It is not politics to have to listen to loyalist speeches on Empire Day or King's birth day and salute the British flag. In brief, nothing is politics which directly or indirectly promotes the permanence of British domination and superiority and Indian subordination and inferiority in India, which tends to produce faith in Britain's angelic work and mission in India, and which curbs or kills the passion for freedom. But whatever tends to make the students think and act like men, whatever makes them conscious of the defects of British rule, whatever strengthens the desire for freedom and self-rule, *is* politics in the

sinister sense in which the Anglo-Indian bureaucrat understands it in India.

So long as there is British domination in India, Britishers will try to catch our boys and girls young, and induce in them a servile mentality. On the other hand, our object is to instill into the minds of our children love of freedom and to make them rebels against servility. But we do not want to turn them into shouting automatons. Barking dogs seldom bite.

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Presidency College Affairs

The Calcutta Presidency College has become notorious for scuffles between some of its students and its principal for the time being or some professors. Enquiries have been made and are still in progress to find out who were to blame. Such enquiries generally start with the presumption that some students alone are to blame. Some students may be to blame. But may not the principal and some members of the staff also be to blame? The students of the Presidency College belong exactly to those sects, castes, and sometimes even families, to which the students in other Calcutta Colleges belong; and perhaps a larger proportion of the students of the Presidency College are sons of Government servants than of other Calcutta Colleges. So it should be ascertained why Presidency College principals or professors alone are assaulted or alleged to be assaulted.

It seems to us that as Mr. Principal Stapleton's handling of his students and staff should be enquired into, some evidence against him may not be obtained so long as he remains principal and so long as there is a likelihood of his continuing to occupy that post. It should not be assumed that he would not know who had deposed against him, even if one does so *in camera* under the seal of secrecy. Nor should it be assumed that he is free from vindictiveness. We think Mr. Stapleton's scene of operations should be changed, and the enquiry should be an open one.

Mishaps on Hartal Day in Madras

Restrictions have been lawlessly placed on the legitimate activities of Madras citizens and many of their leaders because of the rowdiness of some turbulent people and the consequent loss of life on the day of the *hartal*. For these the leaders and the law-abiding citizens of Madras were not responsible. The action of the authorities has been challenged as it ought to be.

We cannot from this distance judge whether it was at all necessary to open fire on the crowd in Madras. But assuming its necessity, surely firing at the lower limbs would have quite served the purpose of disabling or dispersing those on mischief bent. It cannot be denied that in India the desire to shoot, and that with intent to kill, is stronger and is given rein to more than in England. Some months ago, writing about the communal riots that occur in this country and the recourse to firing often taken by the government, *The Times of India* made the damaging admission that there is not in India that intense desire to avoid shooting at all costs which is to be seen, for instance, in England. What it admitted with reference to shooting on the occasion of communal riots is true of shooting at crowds on other occasions as well. It wrote:

"We think there can be little doubt that the frequency with which recourse is made to shooting must raise the gravest fears. From our own experience of some very bloody riots in Bombay we know that there are times when nothing but shooting appears to have a chance of restoring order. But experience also teaches that when fire control and discipline are not of the most rigid kind there is a terrible danger that more shots will be fired than are absolutely necessary. It is for that reason that an inquiry should be held into every case of firing on a crowd. There is another reason, which is that there is not apparent in India that intense desire at all costs to avoid shooting which is to be seen, for instance, in England. The history of the general strike last year is memorable for the fact that not a shot was fired from start to finish, and the record is one to be proud of. One may contrast with that the history of the past year in India and the contrast surely is painful enough to make Government desirous by every possible means to avoid making it more emphatic. The contrast in fact strengthens the case for an inquiry whether the cause of the present communal disorders cannot be eliminated."

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Sir Stanley Jackson a the Convocation

Presiding at the annual Convocation of the Calcutta University, the Governor-Chancellor Sir Stanley Jackson said in the course of his address:

"It is a matter of regret for me that my first visit as Chancellor of this University could not be

made under happier conditions. I am informed that amongst those, who took an active part in the disturbances which occurred within the week, when an attempt was made to interfere with, and offer resistance to law and order, were students of this University. It is not the function of the University to question the rights of individual political opinion, but the unseemly conduct of members of the University, acting no doubt under the incitement of outside influence, is calculated to shake the confidence of the supporters and well-wishers of the University's progress.

"It is obvious that an institution, which includes among its members some so devoid of a sense of order and discipline, cannot be regarded otherwise than with anxiety and misgiving. As Chancellor, it should be my duty and pleasure to assist as best I can your just requests for support from Government. This I am prepared to do, but I am alarmed lest, the Government may be forced to feel it their duty to consider seriously whether the measure of support which is at present given, might not, in the general interests of education, be diverted into other channels, from which experience has shown they may expect better results."

It is not necessary here to discuss who were responsible for "the disturbances" on the *hartal* day. Let us assume that among them there were some students. Students are divisible in Calcutta into three classes: schoolboys, college students and students of post-graduate University classes. These last may in some sense be called "members of the University," not the two former classes. It has been alleged that some students of the Presidency College were guilty of unruly conduct. But no one, so far as we are aware, has yet alleged that any post-graduate student of the University classes made any attempt "to interfere with and offer resistance to law and order." It is true some young men, presumably students, cried "shame, shame" and tried to persuade some graduates not to enter the Senate House to obtain their degrees. We unhesitatingly and unequivocally disapprove of such conduct on the part of these young men. But it would be an absurdity to characterise such behaviour as interference with law and order. Nor has it been proved that these young men are post-graduate students.

Assuming that some College students have been guilty of indiscipline, only those students should be suitably dealt with not all the students of that college; nor should Government withdraw its support from that college. But supposing all the students of that college and even the staff were guilty, why should the University be deprived of the pecuniary support given to it by the Government? The money received by the University does not even in part go to maintain that college or any other college of its class. The grant given by Government to the University is for the maintenance of its post-graduate classes.

Suppose, however, that some post-graduate students have been guilty of reprehensible conduct, would it be reasonable on that ground to deprive the University of its grant? No man in his senses would say it would be.

Students of Cambridge University, of which Sir Stanley Jackson was an alumnas, have sometimes been guilty of very unruly and disorderly conduct. They have sometimes been guilty of rudeness to their professors during "rags" and at other times. We do not like such things and would earnestly appeal to our students not to give up the manners of our *Vidyarthis* of yore and go in for the rude and unmannerly pranks of some occidental students. But that is a digression. Now that Sir Stanley Jackson may have been able to overcome his excitement, we would ask him never again to forget that Cambridge University has never been deprived of any of its grants for the lapses of any of its students. St. Francis of Assisi spoke of the body as Brother Ass. It should not be left even to the Anglo-Indian Chancellor of an Indian University to show that the mind of man also may sometimes deserve to be spoken of as Brother Ass.

In the dyarchical system of Government education is a transferred subject. It is for the Minister in charge of that subject to give their due shares of the educational allotment to the University, the Colleges, the secondary schools, the primery shorts etc., after the Legislative Council has voted for such apportionment. The Governor has neither the right nor the power to divert moneys meant for the University into any other channels, as he threatened to do. The Governor's *brutum fulmen* has only made him ridiculous.

It is not known whether the education minister has sent to the Governor a protest against His Excellency's encroachment on his province. What is clear is that a protest is called for. The Legislative Council also should express in some way its displeasure at the Governor's conduct.

We would not have criticised his conduct in the way we have done, if he had simply admonished the offending students *as Chancellor*. There should not have been

any mixing up of the functions of the head of the University and the head of the Executive.

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The Vice-Chancellor's Address

Professor Jadunath Sarkar, Vice-Chacellor of the Calcutta University, pleaded in his Convocation address for more liberal aid to the non-Government colleges in the following passage :

These private Colleges have been recently faced with a great difficulty; while their expenditure has increased through their having undertaken to teach many new subjects and taken affiliation in Honours in addition to Pass, their income has declined by reason of the economic distress prevailing in the country and the consequent fall in the vast numbers which a few years ago used to enter for the degree course in Arts or Science. Most private colleges are now passing through the lean years, and unless the standard of teaching is to be deplorably lowered, they must meet together and devise means for increasing their income and for reducing their expenditure by inter-collegiate co-operation. When they have thus done their duty, I venture to appeal to Your Excellency's Government to grant more liberal aids to these colleges for their maintenance.

Referring to the research work done by the University teachers in Arts and Sciences during the last year, Mr. Sarkar said :—

It is a record of activity, remarkable for its range and variety, and I venture to plead that as soon as our political atmosphere ceases to be charged with electricity and is freed from capricious gusts and cross-currents of popular passion and popular delusions, the earliest opportunity should be taken by the Bengal Government and Legislative Council to place the Post-graduate Department on a permanent basis by assuring its necessary income for the future in the form of a block grant, as is the case in many other Indian Universities.

We support this plea. But we have to add that, as there does not seem to be any prospect of our political atmosphere ceasing in the near future to be charged with electricity and as education cannot wait for clear and fine political weather, the Bengal Government and Legislative Council should do their duty without any loss of precious time.

The Vice-Chancellor's suggestions for placing the University lecturers on a graded scale of pay and for building residences for them close to the University are also worthy of unqualified support. Said he :—

I repeat the appeal made by me last year for public support to the schemes first of placing the University lecturers on a graded scale of pay, so as to induce them to remain here instead of improving their prospects by going elsewhere, and secondly of building residences for them close to the University in order to develop the corporate life of the University and bring the teachers and students into constant daily contact. With frequent changes in the staff and with teachers who can be met only during the prescribed periods of lectures or tutorials, it is impossible for any University to do its work properly and for even the most gifted and devoted teacher to give his best to his pupils, for under these adverse conditions it is physically impossible for a teacher to inspire his students or mould their character. Calcutta cannot aspire to be an Oxford, by merely engaging highly qualified lecturers, if the social facilities of Oxford are absent here. With our University teachers freed from anxiety about their future, and enabled to live close to their boys in what the last Royal Commission on the London University recommended as "a University quarter," there would be a great improvement in the research done by our teachers and advanced students and a great elevation of the academic standard, in return for our present expenditure. In this respect helping the teachers would really be helping the community.

The greater portion of the Vice-Chancellor's speech was addressed to students. Detatched passages from it have been quoted and interpreted by some politicians in such a way as to create prejudice against him. But we would ask our students to read the whole of it calmly and profit by at least those portions which are non-contentious. They will find that Mr. Sarkar has praised the University as "*the strongest force on the side of democracy*," not of bureaucracy, be it noted. They should note that his address contains the following passage :—

"The true son of a University feels it his duty *to take his stand in the ranks of the defenders of reason and liberty*, of law and progress, of justice and reform,—*against the forces of* bigotry and selfishness, *the tyranny of power* or of the populace, the vulgar appeals to passion and unreason."

But for the time when the address was delivered, the following passage would not have exposed Mr. Sarkar to criticism :—

It is a commonplace truth of economics that the employment of immature lads in factories is not only harmful to their health but also hinders the growth of a class of efficient adult labourers. Similarly, *the youth who prematurely leaves his studies or practical training incomplete*, in response to the noble instinct of patriotism, is sure to realise in his hours of calm reflection that he is really showing irreverence to our Great Mother by laying before her shrine the cheap and useless offering of an undeveloped body, an immature mind, a hazily learnt art or craft, an undisciplined will. He will realise with regret, after his life's opportunities are gone for ever, that it requires a higher type of patriotism to possess his soul

in patience, *to resist* with unshaken firmness *all distractions and temptations* during the period of his education, and to thoroughly master his own special subject, so that he may supply the nation with an expert workman and supreme teacher,—which is its greatest need.

If it be true of the individual that

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power,"

it is no less true of that aggregate of individuals which we call a nation. Let every future citizen of India, as he leaves the training ground of his boyhood and youth, select his rule of life. Let him make his choice between the eternal verities on the one hand and *the popular delusions and misrepresentations of the hour on the other*, between the sway of reason and the insurrection of the passions, between holding his strength in reserve till the proper time for its use and making premature *theatrical demonstrations*, between self-discipline and *moral anarchy*.

In the first eleven words in the above extract which we have italicised, Mr. Sarkar speaks of the youth *leaving* his studies or practical training incomplete, not of spending a few hours occasionally in things that have no direct connection with his studies or practical training. Hence we do not feel justified in concluding that he has asked students to have nothing to do with politics. We think some aspects of the contemporary politics of our country are worthy of serious study by our students from the printed page and the spoken word. If there are other elements of contemporary politics which only or mostly cause distractions, we would certainly advise our students to have nothing to do with them. And temptations of all sorts must, of course, be shunned and resisted. We are not for what Macaulay calls "Valetudinarian Virtue"; Virtue must be strong enough to resist evil. But it is not wise for youth not to expose themselves to needless peril.

If in the words "popular delusions and misrepresentations of the hour" and "theatrical demonstrations" any people discover caps that exactly fit them, that is a thing for which Mr. Sarkar ought not to be blamed. It would be a gratuitous assumption to hold that in Mr. Sarkar's opinion all our political opinions and activities are covered by the words popular delusions and misrepresentations and theatrical demonstrations. Students should certainly have nothing to do with things of which those words are an accurate description. But there are other things in our politics which are not delusions or mere theatricality, and these Mr. Sarkar has not asked students to have nothing to do with. Of course, he holds that their education is their chief concern, and in that opinion we are in complete agreement with him.

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A Wrong and A Blunder

Maharaja Ripudaman Singh of Nabha, who after his forced abdication chose to call himself Gurucharan Singh, has been deprived of his liberty. He is henceforth to live in Kodaikanal in Madras presidency. He must no longer call himself or be called Maharaja; his son is to be raised to the *gadi* The allowance of Rs. 25,000 per mensem which he used to be paid from the revenues of *his* State has been reduced to Rs. 10,000. And all this for alleged repeated participation in disloyal activities since his departure from Nabha. Far from this allegation being proved, even the "disloyal activities" have not been enumerated. Ordinary men, who are British subjects, are no doubt deported interned, "domiciled", imprisoned without trial and externed from particular provinces or districts. But the Maharaja is not a British subject. Perhaps according to treaty he is an "ally!"

The world has been assured repeatedly that Indian ruling princes are passing sleepless nights owing to the apprehension caused in their minds by the prospect of British-ruled India being in future ruled by "Indian politicians." The world should be told further what worse treatment these potentates are supposed to expect at the hands of our "politicians" than that meted out to some of our princes. Was the case of the Maharaja of Nabha ever placed before or considered by the Chamber of Princes? If so, what was their report, recommendation, or decision? If not, what does it exist for?

—

Boycott of British Cloth and Other Goods

It has been decided in several public meetings in Bengal to boycott British Cloth definitely and other British goods as far as practicable. It is to be hoped that the resolve will be steadfastly adhered to. The present writer has used for his *dhotis*, *chadars* and *panjabis* nothing but cloth manufactured in India, since the year 1895. He can, therefore, say from experience that it is practicable to do without British cloth to a great extent. He has used cotton

goods manufactured in India for other kinds of apparel and for other purposes also to a great extent, but not entirely. He has also used woolen textiles made in India to some extent. Other Swadeshi goods also he uses as far as they are easily available. We think it is practicable for individual Indians to do without foreign cotton and woollen goods, particularly if the users are young and in the enjoyment of normal health. If the nation as a whole wants to boycott British cloth, our production of such cloth must be greatly increased. And our mill-owners and their agents must give up profiteering. They need not incur any loss.

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The Simon Commission and the Council of State

The Council of State has not belied expectations. By 34 votes to 13 it has passed a resolution in favour of appointing a Committee of the Central Legislature for co-operating with the Simon Commission. The thirteen members who voted against the motion have done right.

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Society for the Improvement of Backward Classes

The seventeenth annual report of the Society for the Improvement of Backward Classes, Bengal and Assam, for the year 1926-27, has been published. It is a record of very good work done. During the year under report the Society had 407 schools in 22 districts of Bengal and Assam. The children, both boys and girls, receiving education in these schools, numbered 16,670, of whom the largest number 6118, belong to the Namasudra community, and the next largest number, 2637, to the Mahammadan community. Money is urgently needed by the Society. Subscriptions and donation are to be sent to Babu Satis Chandra Chakrabarti, M.A., Honarary Secretary, 14 Badurbagan Row, Calcutta.

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Bengal Central Bank Ltd.

The Balance sheet of the Bengal Central Bank, Ltd., for the year 1927, shows its steady growth. In spite of the failure of the Bengal National Bank the increase of business during the year 1927 has been satisfactory. Deposits have increased by 50 percent and the Reserve Fund is about 50 percent of the paid-up capital.

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Bengal Banker's Federation

A few weeks ago, the loan offices and the Banking concerns of Bengal held a Conference in Calcutta to consider their present position. About 50 representatives from different parts of Bengal attended, and many more sent letters and telegrams of sympathy with the object of the Conference. It appears that these concerns hold an important position in the national economy. There are about 600 of them working at present in important district and subdivisional head-quarters with resources aggregating several crores of rupees. Any movement affecting them is thus of national importance.

Briefly, the aim is to start a Federation and Federal Bank for their mutual assistance. From the draft memorandum and articles of association of the Federation recently circulated, it appears that it will be registered as an association, not for profit, but for improving the working of the loan offices and banking companies from within in all respects. Thus the Federation will send out experts for showing up-to-date methods of book-keeping, accounting, auditing and banking procedure. It will arrange for the training and examination of bank employees and will grant diplomas, certificates and prizes. It will conduct a journal for discussing banking problems and legal decisions affecting bankers. There are many other similar items in the programme.

The proposed Federal Bank will be a Central Bank with its share capital subscribed exclusively by the registered loan offices and private banking concerns of Bengal, the directors being chosen by themselves from amongst their own directors. As it will thus be not an ordinary bank, but a bankers' bank, it will ensure public confidence and be able to attract substantial deposits in Calcutta. These will be available for use in the mofussil, should any loan office require any financial accommodation to meet any pressing demand. Even if there is no financial stress, the mofussil banks will be able to make a profit by borrowing in Calcutta

and lending in the mofussil for the rate of interest is higher in the mofussil than in Calcutta.

Apart from such individual and corporate benefits to these loan offices, the Federal Bank will be able to initiate schemes for assisting the trade and industries of Bengal, which are beyond the capacity of individual banks to finance. This is a crying necessity in Bengal, where there is acute unemployment among middle-class young men. The scope of employment must be widened beyond government service and the so-called learned professions. Fresh avenues of employment must be found in trade and industry, which are now largely controlled by non-Indians and non-Bengalis in Calcutta and in the mofussil. It should not be forgotten that finance is the keystone of the arch of trade and industry. If finance is available, and if there is firm resolve, Bengalis can certainly get a due share of the trade and industries of their province. The present movement should, therefore, receive the enthusiastic support of all Bengalis. Further information may be obtained from the Hony. Secretary of the Bengal Bankers' Federation, Salisbury House, 15 Hare Street, Calcutta.

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The Second Session of the Pan-Asiatic League and The Future

In a letter from one of the organisers of the Pan-Asiatic League, we find the following interesting information, which should receive careful consideration of all Indian statesmen interested in Asian Freedom :—

"The second session of the Pan-Asiatic League was held at Shanghai.... *There was great opposition from British as well as Russian sides.* The former are as usual against it for imperialistic reasons, while the Russians don't like it because it stands not for Proletariate Dictatorship, but for Asian Independence only. You must have known about the oppressed nations' Conference held in Europe, this year under Russian patronage. The Russians want us to join in that. *But our own aim is quite different, in that we stand for liberty and happiness to all mankind and the pre-requisite is Asian independence.* Moreover, the Russians don't like the Japanese and this is an additional reason for their being antagonistic. Let us try to do our work in spite of world opposition and success will be ours, if the cause we espouse is noble. The Indians are systematically being supplied with anti-Japanese news by the British agents with the object of estranging Japan from India and vice-versa. This must be counteracted. The Indians should know that Japan is our friend after all, inspite of what westernised Japanese politicians may say to please England..."

This letter is from an Indian patriot whose honesty and veracity are beyond dispute. The only way a solid foundation for a durable understanding between the peoples of Asia can be laid, is to foster cultural, commercial and political co-operation among the far-sighted leaders of these lands. Through exchange of professors and students the work of cultural understanding may be promoted. All Asian peoples, especially China, Japan and India can effectively co-operate in the field of international relations, *by adopting a common policy on problems of Immigration and by combatting all restrictions, imposed upon them on the basis of racial discrimination.*

Japanese statesmen are the best judges of the foreign policy adopted for the preservation of the interest of the Japanese people. However, it may be safely asserted that, there may come a time, when Japan will have to beg for Chinese and Indian support even to secure necessary food-supply, and to avoid complete isolation in World Politics. Opportunist Diplomacy of Japan led her to invade Siberia which cost her about one billion yens without any gain, except acquiring suspicion and ill-will of the Russian masses ! Japan has been forced to change her policy towards Russia ; and at the present time Russia is flirting with Japan. But none should forget that if Great Britain and America change their policy towards Russia, then Japan's position may be dubious unless Japan can secure an Anglo-American-Japanese understanding, before this possibility develops. Of course, it is needless to say that there is not the remotest possibility for an Anglo-American-Japanese understanding ; because the present tendency of British diplomacy is to secure Anglo-American co-operation in international affairs. Japan should cultivate the friendship of America, Russia and other nations, but it is to be hoped that the Japanese statesmen, who do not shape their national policy on a temporary and opportunist basis, would do their best to secure the confidence of the people of Asia, especially China and India. The future of Asia, depends largely upon Indo-Chinese-Japanese co-operation. It is the duty of Indian statesmen to do their

best to promote Indo-Chinese-Japanese friendship, a requisite for Asian Independence.

T. D.

—

Japanese Activities for Commercial Expansion in Asia

The latest information on Japanese efforts for commercial expansion in Asia is contained in the following interesting news-item :—

"A Japanese commercial delegation arrived in Jarusalem on Dec. 8 for the purpose of establishing formal commercial relations between Japan and Palestine, according to a Jewish Telegraph Agency dispatch. The delegation was accompanied by a Japanese priest who intended to make a study of the work being done in Palestine by the Zionists."

The Japanese are doing their best to acquire mining concessions in various parts of Asiatic Russia. They are consolidating their economic position in Manchuria, China, Siam, Malaya Peninsula, Burma and India. The Jananese Commercial Intelligence officers are in Persia and Turkey to find out possibilities of securing market for Japanese goods and to acquire concessions for oil lands. Japanese traders are not ignoring Afghanisthan and Central Asia, as fields for commercial expansion.

If one compares Japanese resources of raw materials and geographical position with those of India, it will be evident that India enjoys a far more favourable situation than Japan. The Japanese are trying to get ahead in spite of their weakness, where rich India is only talking about the need of enacting a discriminatory tariff legislation against Japanese goods. Let us hope that Indian commercial leaders will actively organize themselves to strengthen India's commercial position, through expansion of Indian Mercantile Marine, Indian Banking and Indian Industrial Development of various characters.

T. D.

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South African Merchant Marine

A recent Johannesburg despatch records that "Concrete proposals are being considered by the South African Government for provision of a fleet to carry the whole of the country's perishable and wool export trade. Big South African interests have offered to float a $15,000,000 company to build ten ships. They ask an annual subsidy of $500,000."

This should be a lesson for the Indian statesmen. Without an Indian National Merchant Marine, Indian people will not be able to hold their own in international commercial and industrial competition. In the past various efforts to create Indian Merchant Marine have been frustrated by the British Indian Government's antipathy to genuine Indian interests and anxiety to protect British commercial interests at the cost of India.

1. Indian coast-wise shipping must be reserved for genuine Indian national mercantile marine. 2. *A law should be passed which will prevent all forms of unfair competition such as cut-throat rate war on Indian shipping.* Let India aid the Indian merchants who are trying to create an Indian National Mercantile Marine.

T. D.

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The New Governor-General of the Philippine Islands

President Coolidge has appointed Col. Henry L. Stimson, who served under President Taft as the Secretary of War, and who visited the Philippine Islands last year to succeed the late General Leonard Wood as the Governor-General of the Philippine Islands. Col. Stimson is 60 years old and is a leader of the Republican Party. He is a friend and admirer of General Wood. It is generally expected that Col. Stimson will carry out General Wood's policy, which was so distasteful to the Filipino people.

Mr. Stimson is opposed to independence of the Filipino people : but he finds that the Filipino people are endowed with some good qualities, although that notorious proponent of Anglo-American domination of Asia, Miss Katherine Mayo did not find anything good at all among the Filipino people. Her book the "Isles of Fear" is as untrustworthy as the "Mother India."

T. D.

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Borrowing Money Outside the Country

The latest book by Prof. A. C. Pigou of the University of Cambridge, *A Study in Public Finance*, contains an illuminating exposition of the fundamental principles of Public Finance. In the course of his analysis Prof. Pigou shows that government expenditure may be broadly divided under two heads, *viz. Exhaustive* and *Transfer* expenditure. Exhaustive expenditures are such as involve a taking of funds from the public expenditure of the same by Government in a way which may or may not benefit the public indirectly. There are exhaustive expenditure, such as educational expenditure which benefit the public indirectly; there are others, such as payment of interest to foreigners on, let us say, a War loan, which do not benefit the tax-paying public in any way. Transfer expenditures are such as involve a mere redistribution of the national income. The Government take money from some men in the shape of taxes and pass it on to others (often to many of the tax-payers themselves) as interest on national debt, pensions, etc.

Exposing the danger and anti-social nature of exhaustive payments to foreign holders of a nation's public debt bonds, Prof. Pigou says in his characteristic lucid way,

> ...interest on the National Debt is often thought of as a single homogeneous entity. But in practice it includes both interest payable to foreign holders and interest payable to domestic holders. The payment to foreign holders involves the subtraction of so much actual real income—food, textiles and so on—from the use of the people of this country, whereas the payment to domestic holders involves merely a transfer of control over those things from Englishmen (*or Indians*) in their capacity of tax-payers to Englishmen (*or Indians*) in their capacity as fund holders. (Ital. ours.)

Prof. Pigou then points out how the burden of a smaller debt to foreigners is heavier than that of a much larger debt to internal holders. "For," he says,

> £100 million of taxation to make foreign reparation payments is much more of a burden on a nation than £100 million of taxation to finance internal debt. In conceivable circumstances a nation might be able to meet internal debt upto the whole amount of its wealth without suffering any direct injury while at the same time *to meet any foreign claim at all would involve some of its members in starvation.*
>
> (Italics ours)

So that those who talk glibly of money markets and arrange the borrowing of huge sums in London (as has been done again recently) may find something in the above to put a stop to their base sophistry. Had Prof. Pigou been writing on Indian Public Finance, he would certainly have added a few things to his argumentation. Namely, all foreign claims express themselves in the form of demand for actual goods. Foreign creditors are never interested in all kinds of goods produced in the debtor country. They are interested in only some, and when these are such as are necessaries of life and already scarce in the debtor country, the result of their additional demand is acute suffering of the debtor nationals. On the other hand, if the demand were for manufactured luxuries etc., a foreign claim may mean a relief of unemployment, *i.e.*, an opportunity to utilise the idle resources of a country. So that, it is doubly foolish (criminal ?) for the financial heads of India to borrow money abroad, when it is known that foreign claims on India will always express themselves as demand for essential raw materials and food stuffs.

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Trustees of the Depressed Classes

The Assembly debate on Mr. Jayakar's resolution on the 23rd February recommending that instructions be issued to all local Governments to provide special facilities for the education of untouchables and other depressed classes and also for opening all public services to them, specially police, threw government story-tellers into great confusion. Mr. Jayakar, Lala Lajpatrai, Pandit Malaviya and several other members exposed the government's hypocritical policy concerning the backward classes so mercilessly that the much advertised *Ma-Baps*, Trustees of the backward classes, Defenders of justice and fairplay, etc., etc., cut an entirely sorry figure while attempting to take cover behind weak inanities.

Mr. Jayakar said his object was to speed up matters and to see that no local Government took shelter under the plausible contention that unless the Hindus themselves were prepared to admit equality Government did not propose to take steps at all. He feared there was a varied policy followed by the provincial Governments and wanted to know from the Government spokesman what efforts had been made in areas directly under the Government of India's charge so as to serve as a model for the provinces to follow. In

answer to Lala Mohanlal's question in the Punjab Council, the Finance Member there told him sometime ago that the members of depressed classes were not enrolled in the police and when there was evidence that the depresseed classes were treated on an equal footing by all sections of the community and further when the Government were satisfied that the enrolment of members this class would satisfy the requirements of efficiency then Government would be prepared to throw open the recruitment to them. This meant Doomsday and Mr. Jayakar wanted to know if the conditions postponing the reform till Doomsday had the approval of the Central Government.

Evidently it had, for in the government's reply there was a note of complete satisfaction with things as they were; rather, they appeared to feel that they were already spending too much on the upliftment of the Indian masses! The Government spokesman said,

> Local Governments were keenly alive to their responsibility in the matter and it would in the circumstances be superarrogatory on their part to send a direction to Local Governments.

The official expression of readiness to give the depressed classes their just rights when they showed efficiency and were acknowledged as equals by the other members of the community is an entirely unnecessary gesture; for it is their lack of efficiency and equal status that calls for special arrangement for their betterment. Had they been placed similarly with all others, would any man think of intruding upon the government's complacency on their behalf?

Lala Lajpatrai moved an amendment to the rosolution asking for a special grant of rupees one crore (which Mr. Joshi later asked to be made recurrent) for the training and upliftment of the depressed classes. He said,

> The last decade's record did not show that even one per cent. of these classes went to school. Hindu private organisations were responsible for a good part of progress in this direction and *the elder brother of Mr. Birla was spending Rs. 15 to 20 thousand a month on these classes.* (Applause). He wanted figures showing what had been done by Government effort as distinct from private help. He further wanted that roads and public wells should be thrown open and that a census be taken of these classes as the 60 million figure had been put up arbitrarily by the Government to be exploited for political purpose. The Lala accordingly moved his amendment.

It is a vile scandal that the use of public roads, wells etc., are in many places denied to the so-called untouchables and that with the knowledge and connivance of the government officials who are so just, high-minded, progressive and divinely entrusted with the peoples' good.

Pandit Madan Mohon Malaviya pointed out how mass education was the only solution to the problem of the backward classes. He was of opinion that until and unless India's finances were handed over to Indians, there was no hope of solving our social problems.

As might have been expected the government were strongly opposed to Lala Lajpatrai's amendment which was lost by 47 to 25 votes. The amendment wanted the Government of India to sanction one crore for the education of the depressed classes from the Central Funds and issue orders that all wells that are not private, all streets and roads that are public and all institutions which are financed or managed, partly or wholly, from public funds be opened to the depressed classes and that a special list be made of the untouchables and others who are not untouchables, but at present included in the depressed classes in Government records.

Had the amendment been carried, the government would no doubt have had it vetoed. So there was never any real fear of government's being forced to spend India's revenues for India's good.

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Teaching of Music in Schools

Some time ago, the Director of Public Instruction, Bengal, sent round to musicians of repute a letter in which he requested them to give their opinion on certain points dealing with the teaching of Music in the schools of Bengal. We do not know what kind of replies the D. P. I., got nor what he has finally decided upon regarding curricula and method of Instruction. It is however, necessary to point out to the D. P. I. the necessity for extreme caution and expert advice of the *real sort* in the field of musical instruction; for although music is a highly developed art in India and its theory has been elaborately discussed and clearly stated by many classical and modern authorities; it is in the unfortunate position of a highly intellectualised art suffering from an abundance of popular versions (All claiming to be superior to the real thing).

This is a transitional age in which experts and people who have undergone a long and difficult training in particular branches of the arts and sciences are being challenged everywhere by the less qualified and more convincing type of innovators or reformers. This is evidently the result of modern hustle and cheap education. It is a stage through which we shall have to pass if we are to realise the ideals of democracy in every field of life. But while it lasts we shall have to be specially careful in our management of social education, lest we infect our national and traditional culture with shallowness and devote our energies to flashy excrescences.

Indian Music with its great number of *Ragas*, *Raginis*, *Tals*, and *Thats* offer to the student and the artist an endless vista. It takes many years to learn the mere A. B. C. and first principles of Indian music and its complicated Grammar. A bad beginning may so vitiate the musical outlook of the student as to make it impossible for him to ever appreciate the delicacy and subtlety of Indian music. So that when we go in to introduce musical instruction in our schools we should take the advice of the best available men, of real experts—*Sangit Gurus* of long experience. Even with our poverty and ignorance we have fortunately among us musicians who have, often for generations, employed themselves wholly to the study, practice and teaching of music. These men have kept our music alive through the ages and they are the men whom we should consult about the teaching of music.

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Hinkler's Flight

Hinklers flight to Australia is another step forward in the long struggle of humanity against time and space. The world is slowly being knit closer and closer together every day. The paradoxical and regrettable aspect of the situation is that the more we are being brought close together in the world of matter; the more alienated from one another we are becoming spiritually, economically and politically. This is probably due to the fact that man's endeavour is generally stimulated by mean militaristic and exploitative ambition. So that what might have meant salvation to humanity, becomes a great evil through abuse. Already the War Lords of the world are chuckling over the military possibilities of Hinkler's performance. What hopes, then have we for the world ?

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Colonel Barnardo

We Congratulate the Government on the good sense they have shown by removing Colonel Barnardo from the high post of Principalship of the Calcutta Medical College. Inspite of repeated coatings of whitewash the true colour of the ex-principal's character could be still seen clearly by outsiders. It is unfortunate that the Government are not always so alive to justice and fairplay as one might expect from the way they never miss a chance to boost up their own greatness. Not that they have meted out fullest justice to the Colonel. But, still it was better than confering a knighthood on him for services rendered in proving an Indian a thief.

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A PICNIC PARTY

By Ardhendu Prasad Banerjee

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"INDIA'S MANY LANGUAGES AND RACES."—DO THESE JUSTIFY FOREIGN RULE?

By J. T. SUNDERLAND

PART I

ONE of the arguments oftenest used in justification of British rule in India is the many races, tribes and peoples alleged to be found there, and especially the many languages alleged to be spoken. One British writer urges the necessity of British rule by telling us that there are 130 different languages in India, another says 170, another 185; and by including minute variations and dialects the number has been swelled to more than 200. It is hardly possible to read any book or extended article on India, from a British source, without having such figures as these put before us as an unanswerable evidence that Britain is needed there, and must stay.

But really what do these appalling figures and numbers signify? Anything in justification of British rule? or the opposite? Why should numbers even ten times as great make it necessary for the land to be ruled by foreigners and strangers? Are men born and reared in distant countries, who are without knowledge of these various Indian peoples, who are ignorant of their institutions, customs and needs, and who are unable to speak a single one of their languages, better fitted to govern them—govern them wisely and safely—than are their own intelligent and trusted leaders, born and educated among them, having life-long knowledge of their institutions, habits and wants and able to speak their tongues? Such a claim is amazing. And yet we hear it constantly made by the British, and repeated parrot-like in America.

The existence of many languages in India can be no more an argument against Home Rule there, and no more a proof of the need of foreign rule than is the existence of many languages in countries other than India a proof that those countries should be ruled by foreigners. Turn from India to Russia.

During all her later history Russia has had more languages, and also more races and tribes and nationalities, than India, yet nobody has contended that therefore Russia was incapable of self-government and ought to have been conquered and held in subjection by a foreign power.

As a matter of fact the United States of America has more languages and more nationalities than India. In order to get any

such numbers of Indian tongues as we are told that India possesses, there have to be included the languages and dialects of all the small and unimportant hill and mountain and jungle tribes that live in remote and often almost inaccessible places,—similar to the small tribes of our American Red Indians. In the United States we have people from all the nations of South and Central America, from all the nations of Europe, from nearly or quite all those of Asia, Africa and the principal islands of the sea. Now count the languages of all these, and to them add the nearly two hundred languages and dialects spoken by our own Red Indian tribes, and it is easy to understand the truth of the statement that we have more languages in this country than has India. But does anybody believe it necessary, on this account, for some nation beyond the sea, say Japan or Russia or France or England, to conquer and govern us ?*

Canada would hardly like to have the claim made that it is unfit to govern itself because of its many languages, nationalities and religions. Yet according to recent statistics Canada has 178 languages, 53 nationalities, and 79 religious faiths. That is to say, considering the number of its population,† Canada has a far greater diversity of languages (as well as nationalities and religions) than has India. Yet Canada rules itself and has done so for much more than half a century with great efficiency.

As a matter of fact, the main, the really important, languages of India are not many, but few,—fewer than those of Europe. India has a population as great as that of all Europe outside of Russia. Yet what may properly be called the main tongues of non-Russian Europe are as many as ten or eleven, if not more: whereas the main languages of India do not exceed nine or ten; and these to a surprising degree are closely related,—the Tamil and the Telugu in the South being almost twin sisters (Dravidian), and all those in the North being children of the Sanskrit (Aryan), and therefore sisters.

It is also true that the main and most important races in India are few. When the Aryan people came into India from the North-west, they found it for the most part inhabited by a race known as Dravidians. The Aryan invaders pushed on and on until they had possessed themselves of a large part of the country except in the South, driving out or amalgamating with the somewhat civilized but not so highly civilized Dravidians.

The India of to-day is nearly all Aryan and Dravidian,—but with a relatively small Mongolian or partly Mongolian element (about one-thirtieth of the whole population) in the North and North-east; a slight Persian and Afghan element in the North-west, and certain small miscellaneous elements in the hills and romoter regions here and there, which are remnants of a primitive people or peoples somewhat like our North American aborigines.

Thus we see how baseless is the claim that India is extraordinarily or seriously conglomerate or divided racially. As a fact, it contains less diversity of races than Europe, and far less than the United States of America, which, as already said, contains nearly all the languages and races of the world.

Why do not Englishmen, who urge that India is unable to govern itself and must be ruled by the British because of its diversity of tongues and peoples, apply the same principle to their own empire as a whole? The British Empire contains all the diversities of every kind that are found in India, and at least two or three times as many more. Do Englishmen think that therefore they are unfit to rule their Empire, and that it ought to be ruled by some outside power?

The fact is, this whole argument that India contains a large number of languages and peoples and therefore needs to be ruled by foreigners is a hollow, is a bogey, is something devised in order to furnish seeming justification for Great Britain's remaining in a country where, for selfish reasons, she wants to remain, but where she has no right to be. It is strange that any sane mind can fail to see instantly that the greater the number of peoples and languages there are in India or any other country, the stronger becomes the reason why it should be ruled *not by foreigners* but by its *own sons, who know most about these languages and peoples.*

The claim is made by many Englishmen that the diversities of language, race, and so-

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* A recent census of New Bedford, Mass., shows that in that relatively small American city 58 languages are spoken.

† In 1921 the population of Canada was 8,788,483, and that of India 318,942,480.

forth, found in India, destroy her *unity*, make it incorrect to think or speak of India as *one*, or as a *nation at all* : and for this reason she cannot govern herself.

This argument, which is accepted as true by many who know nothing to the contrary has been answered many times over, and with great thoroughness, both by Indian scholars and by Englishmen, who have shown that, notwithstanding all the diversities that have been mentioned, deep down below them all India is profoundly one—that as a fact she has a unity older and more fundamental than that of any other extensive country or great people or nation in the world with the possible exception of China. Let us see what are some of the evidences of this as shown by historians and scholars.

Perhaps the most widely circulated and therefore the most mischievous statement we have of the claim that India has no unity, is not a nation, is that made by Sir John Strachey on the opening page of his well-known book, "India." There he says :

"The first and most essential thing to be learned about India, is, that there is not and never was an India possessing according to European ideas any sort of unity, physicial, social, political, or religious ; no Indian nation, no people of India of which we hear so much."

This alleged condition of things he claims to be a clear justification of British rule. What answer is to be made ? A more than sufficient answer is furnished by a high British official, writing much later than Sir John Strachey, who has given us two of our most trustworthy books on India. In his important work, "The Government of India," Mr. Ramsay MacDonald, at one time Premier, declares that India is one in absolutely every sense in which Mr. Strachey denies the unity. Here are his words (pp. 28, 29) :

"India from the Himalays to Cape Comorin, from the Bay of Bengal to Bombay, is naturally the area of a single government. One has only to look at the map to see how geography has fore-ordained an Indian Empire. Its vastness does not obscure its oneness ; its variety does not hide from view its unity. The Himalayas and their continuing barriers frame off the great peninsula from the rest of Asia. Its long rivers, connecting its extremities and its interior with the sea knit it together for communication and transport purposes ; its varied productions, interchangeable with one another, make it a convenient industrial unit, maintaining contact with the world through the great ports to the east and west.

"Political and religious traditions have also welded it into one Indian consciousness. This spiritual unity dates from very early times in Indian culture.

"A historical atlas of India shows how again and again the natural unity of India has influenced conquest and showed itself in empires. The realms of Chandragupta and his grandson Asoka (305-232 B. C.) embraced practically the whole peninsula, and ever after, amidst the swaying and falling of dynasties, this unity has been the dream of every victor and has never lost its potency."

Elsewhere (*Indian World*, November, 1910), Mr. MacDonald gives the following further testimony as to the fundamental unity of India. He says :

"One thing which the stranger in India quickly discovers is, that Indians—at any rate Hindus, and not a few Mohammedans—always think of India as a whole. In spite of her various languages, in spite of her different races and castes, in spite of her great distances ; she is always thought of as one. Benares is the sacred city of both Buddhists and Hindus. Numbers of the holy places of India are holy to Hindu, Buddhist and Mohammedan, all alike. The Ganges is the sacred river of practically all India. All Indians feel a sacred reverence for the Himalayas. Indian culture is to a remarkable degree one. The great Epics, the Mahabharata and the Ramayana, are more truly universal classics in India than is Shakespeare in England. As represented in her legends, the councils of her gods always have ruled and still rule the whole land south of the great mountains, her pilgrims have wandered and still wander to her shrines from all her corners. This sense of unity in the heart of the people of India is a far greater binding force than the separatist force of the differences in social status, caste and religion."

Says Vincent Smith, than whom there is no higher historical authority :

"India circled as she is by seas and mountains, is indisputably a geographical unit, and as such rightly designated by one name. Her type of civilization, too, has many features which differentiate it from that of all other regions of the world, while they are common to the whole country in a degree sufficient to justify its treatment as a unit in the history of the social, religious, and intellectual development of mankind." ("Early History of India.")

William Archer in his "India and the Future" devotes a chapter to "The Unity of India" in which he declares that Indian unity is "indisputable."

There is no greater uniting force known among peoples and nations in the world than religion. This applies with pre-eminent emphasis to India.

Many centuries before the Christian Era Hinduism spread over virtually the whole peninsula of Hindustan. Although originating among the Aryan peoples of the North-west, it soon extended beyond, and was widely accepted by the Dravidian peoples occupying other parts. Thus it became early

and it remains still, an all-India religion, exercising a strong uniting influence upon practically all the inhabitants of the land and all Indian history and civilization.

Hardly less is to be said of Buddhism, the child of Hinduism. It spread everywhere in India, and its influence everywhere was to create a spirit of unity and brotherhood throughout the whole country.

Writing of the unifying influence of Hinduism and Buddhism, Lord Acton says :

"Just as Christianity attempted during the Middle Ages to provide a common civilization for Western Europe, on the basis of which the various nations and races might combine in a common State, in the same manner Hinduism provided, during many centuries, a common civilization for India, which has made and still makes the Indian continent a political unity in spite of a thousand disintegrating forces.—To Hinduism, with its offshoot, Buddhism, belongs this great glory that it was not content with a narrow racial boundary, but included the whole continent in its embrace from the Himalayas to the farthest shores of Ceylon. There are few more imposing spectacles in history than this silent, peaceful penetration of Hindu civilization, till the farthest bounds of India were reached."*

Mohammedanism, which came into India much later, has sometimes been called a divider. But even if in certain respects this is true, in a larger and truer way it has been a uniter. The very fact that it has penetrated to virtually all parts of India, has tended to give all parts a common interest in one another and therefore to bind all together. Having become an all-India faith, like Hinduism and Buddhism it has tended to unify the whole land.

What is a nation ? What is national unity ? Is there any higher authority than John Stuart Mill ? In his "Representative Government," Mill defines a nation as follows :

"A portion of mankind may be said to constitute a nationality, if they are united among themselves by common sympathies, which do not exist between them and any other, which make them co-operate with each other more willingly than with other people, desire to be under the same government and desire that it should be governed by themselves or a portion of themselves exclusively. This feeling of nationality may have been generated by various causes. Sometimes it is the effect of identity of race and descent. Community of religion greatly contribute to it. Geographical limits are one of its causes. But the strongest of all is identity of political antecedents ; the possession of a national history, and consequent community of recollections ; collective pride and humiliation, pleasure and regret, connected with the same incidents in the past."

Does this definition of nationality describe India ? Yes, absolutely ; in every respect and in every point.

The truth is, if there is a real nation in the world, a nation with a unity so long-standing and so deep (the growth of thousands of years) that it has become a part of the very intellectual and moral fiber of the people, an ingredient of their very-life blood-that nation is India. Compared with the unity of India, that of every American and European nation is superficial and ephemeral.

It is true that India's unity is made up of variety ; many constituent elements enter into it. But of what important national unity is not this true ? *E pluribus unum*, "one formed of many," is the motto of the United States ; showing that our own American nation glories in the fact of its composite and comprehensive character. Canada is also one formed of many. Every large nation of Europe is formed of numerous smaller political units gathered into one, and most of the nations of any considerable size contain peoples of different races, religions and languages. But these differing elements do not prevent them from being true nations, or from possessing a real unity. Rather is their national life larger and richer because of the many and diverse elements of which it is made up.

This is essentially the condition of things that exists in India. Her eminent poet, Rabindranath Tagore, expresses it well :

"We (the Indian peoples) are one all the more because we are many ;
We have made room for a common love,
A common brotherhood, through all our separatenesses.
Our unlikenesses reveal the beauty of a common life deeper than all,
Even as mountain peaks in the morning sun
Reveal the Unity of the mountain range from which they all lift up their shining foreheads."*

* Quoted by C. F. Andrews in the *Hindustan Review* of February, 1911.

* A new kind of unity in India has been created by British rule, a kind not foreseen much less desired by the foreign rulers, but now conspicuous and ominous and growing rapidly, namely, the unity of a common desire and determination to throw off a hated yoke.

Practically all the Indian people are now united in their realization of the wrong of being ruled by a foreign nation, of the degradation that it entails upon them, of the humiliating arrogance toward them of their rulers, of the heavy and galling financial load laid on them by an expensive foreign government, of the exploitation and impoverishment of their country in the interest

But even if this were not so ; even if all the statements made by Sir John Strachey and the rest of the imperialists, as to the lack of unity in India, were true, still what right would that give the British to be there, forcing their rule upon an unwilling people ?

A century ago, Italy had no unity. Would Britain have been justified for that reason in conquering and ruling Italy ? In the seventeenth and even as late as the eighteenth century, Germany was divided into some two or three hundred kingdoms, princedoms, and other petty sovereignties of one kind and another, with hardly a shadow of real unity among them. Did that give England a right to subjugate and govern Germany ? China to-day has very imperfect unity. Does any one claim that it would be right for Britain or Japan or any other foreign nation to conquer and rule China ? There have been times in England's own history when she had little unity, when for long periods she was distracted by many and serious divisions. Does any Englishman believe that those divisions gave any foreign power a right to come and subdue and govern England ?

Then why would want of unity, why would divisions, in India, even if they existed to the monostrously exaggerated degree affirmed by men like Sir Jhon Strachey, give Great Britain even the shadow of a right to conquer the land and rule it by the power of the sword ?

One further thought in conclusion.

The British declare that they cannot give India (India as a whole) self-rule, because she lacks unity. But there are great Provinces, great States, really great Nations in India which possess unity,—unity quite as complete and perfect as that of France, or Germany, or Italy, or the United States. Why is not self-rule given at least to these ? In other words, why does not Britain grant self-government to such great and important populations as the Bengalis in the East, the Marhattas in the West, the Telugus and Tamils in the South, and others, who are united in language, in race, in history, and in every other important respect, who have literatures, arts and cultures of their own, and whose numbers are greater than those of most of the European nations ?

What interpretation is it possible to put upon the fact that all these States and Provinces in which there is no lack of unity are held in subjection just as firmly and relentlessly as is India as a whole, except that the question of unity has little or nothing to do with the case ? and that the British hold India simply because they want to hold it, for their own advantage, the alleged lack of unity being merely a convenient, and, to persons ignorant of India, a plausible, excuse ? Is this interpretation false ? If so, why do not the British correct it, as they easily may, by giving self-rule at least to those great sections of India which nobody can deny are as united as England itself ?

II

Instead of Britain refusing to give India self-government because of lack of unity, she ought long ago to have learned the lesson taught by history a hundred times over, that nothing is so effective in producing unity among divided peoples as self-government, that is, as the bringing of all parties and classes and sections together for common thinking, common planning, common working for the common welfare ; and that is just what democratic self-government means. When men, however, far apart, begin to plan and work together, and bear responsibilities together, in the interest of a government which they feel is *their own*, in trying to promote the safety and prosperity of a nation, which is really *theirs*, they inevitably tend to grow serious, constructive and united. Many illustrations of this might be mentioned. It will be sufficient if I cite two ; the case of the British Colonies in America which became the United States, and that of Canada.

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of foreigners, of the the injury done their children by the refusal of the government to provide adequate schools and education. These and many other injustices have strongly and increasingly tended to unite all sections of the Indian people by giving them a deep grievance which they all share ; a common reason for complaint and protest, a common battle to fight. As Mr. H. W. Nevinson has said, "Every act of injustice and tyranny on the part of the British rulers, has promoted India's sense of unity, by creating, among all classes, a realization of common suffering, and a new and united impulse to shake off the tyranny and thus end the suffering." As a fact, there is no other such uniter of any people anywhere in the world as a common feeling that they are oppressed, and a common fight for freedom. This kind of unification is now strong in India, and is steadily and irresistibly deepening and becoming more intense.

In the case of the former, few persons have any adequate understanding at all of the wide differences and divergencies of almost every kind that existed among them. The Colonies were very widely scattered extending all along the Atlantic seaboard from near Nova Scotia in the North to near the Gulf of Mexico in the South. Their inhabitants were from different countries of Europe; they had different religions and spoke several different languages. Their industrial and commercial interests were very different, and in many cases antagonistic. It was widely declared in England that these thirteen different Colonies (virtually thirteen little seperate nations), with so many differences, rivalries and contentions, could not possibly unite in one government, or rule themselves; and that without the overlordship of Great Britain there would be disorder, anarchy and local wars throughout the land.

Says the historian Lecky:

"Great bodies of Dutch, Germans, French, Swedes, Scotch and Irish, scattered among the descendants of the English, contributed to the heterogeneous character of the Colonies, and they comprised so many varieties of government, religious belief, commercial interest, and social type that their union appeared to many incredible."*

An Englisa traveller named Burnby made an extensive tour of observation through the American Colonies in 1759 and 1760, and on his return to London published an account of the same, in which he said:

"Fire and water are not more heterogeneous than the different Colonies in North America. Nothing can exceed the jealousy and emulation which they possess in regard to each other. The inhabitants of Pennsylvania and New York have an inexhaustible source of animosity in their jealousy for the trade of the Jerseys, Massachusetts Bay and Rhode Island are not less interested in that of Connecticut. The West Indies are a common subject of emulation for them all. Even the limits and boundaries of each Colony are a constant source of litigation. In short, such is the difference of character, of manners, of religion, of interest, of the different colonies, that I think, were they left to themselves, there would soon be a civil war from one end of the continent to the other, while the Indians and Negroes would watch the opportunity to exterminate them altogether."

As a matter of fact, the differences and antagonisms between the Colonies were so great that, even after the Revolutionary War had been fought and their independence from Great Britain had been won, it was difficult to persuade them to unite, and very difficult for them to form a government acceptable to all. But no sooner was a common government set up, with its parliamentary or representative system, which placed all the colonies on a level and set all to the task of working together and planning for the common good, than the old differences and antagonisms began to disappear. And it was not long before the new nation, the United States of America, was as united, as peaceful, and as efficient a government as probably existed in the entire world.

Turning to the history of Canada, we find a situation in many respects the same, and with the same lesson to teach. For a long time Canada was denied self-rule; she was regarded as not fit to govern herself, partly because her area was so great, stretching from the Atlantic Ocean to the Pacific; and partly because her people were so divided in race, language and religion,—her white population being about one-half French, speaking the French language and professing the Roman Catholic faith, and the other half being English, speaking the English language and professing the Protestant faith, while in the land, scattered throughout all parts, were scores of tribes of aborigines, or native "Red Indians," all having separate customs and cultures, and all speaking different tongues, and still in addition to these, there were in the far north various tribes of Eskimos, with strange languages, and with customs and modes of life different from all other peoples.

How could a country of such vast extent, and with a population so scattered, divided and diverse, and possessing so little unity of any kind, govern itself? Surely, it would be full of anarchy, wars and bloodshed, resulting in ultimate division into smaller nations forever fighting one another, if England withdrew her hand.

Was this what happened? It was the exact opposite of what happened. So long as the foreign rule of Great Britain continued there was discontent, ever-increasing discontent, with insurrections and rebellions breaking out here and there, and others forever threatening. There was no feeling of general unity, no assured general peace and no general contentment until the country was given self-rule, that is, until it was

* "England in the Eighteenth Century," Vol. IV, p. 12.

given its present dominion status, with freedom and power to manage its own affairs. Then a marvellous change came. A feeling of unity such as would have been forever impossible under a foreign rule began to make its appearance; the different parts of the country began to develop a common interest, and to draw together for promotion of the common welfare, and there was such contentment and peace, and also such efficiency of government, as had never been known before.

In these experiences,—that of the American Colonies which separated themselves from Great Britain and under independence grew united in spirit and strong; and in the experience of Canada which also found that self-rule meant unity and strength, there is a very important lesson for both India and Great Britain. It is folly to claim that because of differences of race and language and religion India requires to be ruled by foreigners. What India needs to make her united and strong, is self-government. Nothing in the world would be so effective in causing the people of India to forget their differences of race and language and religion and to become united, and, when united, peaceful and efficient and powerful, as to set up for themselves a parliamentary government of their own, and begin the practical work of ruling themselves. That would mightily increase their self-respect, their confidence in themselves, their moral stamina, their interest in one another, their desire to promote peace in the land, and their ability to defend India in case of danger.

If the British, with all power in their hands, had set up a Parliamentary Government in India when Lord Ripon (in 1880-1884) made so fine a start toward it (which India hailed with delight but which the British thwarted) we may well believe that, by this time, all the Indian peoples outside of the "Native States," and probably with some of them included, would have been working together through their representatives as harmoniously, and, so far as can be seen, wellnigh or quite as efficiently, as Canada or the United States.

[*This article is a chapter of the author's forthcoming work on "India's Case for Freedom."*]

NEW PERSIA IN WORLD POLITICS

By Dr. TARAKNATH DAS, PH.D.

WHEN Napoleon planned to attack Britain in India with Russian aid, Great Britain had to direct her attention to Persia, so that it might not be used as the base of operations against India. When the fear of French aggression disappeared, the problem of Russian march, through Central Asia to the Persian Gulf took its place. Later on when Germany was seeking an outlet in the Persian Gulf, for her Berlin-Bagdad Railway, Great Britain agreed to settle her differences with Russia, purely for strategical reasons—safety of India. Thus it should be well to bear in mind, while studying British policy in Persia, that although British economic interests in that country are very considerable, yet Britain's Persian policy is primarily based on strategical reasons. So long as India remains under British control, so long as Britain continues to play the role of dominant power in the vast region between the Suez Canal and the Persian Gulf, strategical considerations will be the deciding factor in formulating British policy.

It is the opinion of a very competent American observer and student of World Politics, that—

"Almost every action of British Government with respect to Persia, since the beginning of the nineteenth century can be interpreted as the result of aggressive or acquisitive ambitions. Especially this is so in the present century, when the progress of British influence in Persia has very often appeared to strike at the independence of that unfortunate nation. It seemed on several occasions (as in 1919) that Great Britain, having been instrumental in detaching two of the Persian provinces, Afghanistan and half of Beluchistan, and having acquired domination over the mineral

wealth of the South-west, was about to take the final gulp and swallow the whole country."*

In 1919 when, through the efforts of Lord Curzon, the Anglo-Persian Treaty was concluded, Russia was in no position to oppose the British attempt to incorporate Persia into the British Empire. So sure were the British statesmen—Lord Curzon and Sir Percy Cox—about the importance of the Anglo-Persian Treaty of 1919, by which British control over Persian Finance, Army and Foreign Relations was to be firmly established, that they paid *75,000 tamans* to the three Persian statesmen—Vossug-ed-Dowleh, the then Prime-Minister, Prinz Firuz, the Minister of Finance and Saram-ed-Dowleh—who signed the treaty on behalf of Persia. But new Persia—Nationalist Persia—ousted the corrupt ministry and the cabinet of Zia-ed-Din on February 26, 1921 repudiated the Anglo-Persian Treaty of 1919. Persian nationalists dared to take this bold stand, because the Government of Soviet Russia, under the leadership of Lenin and Tchicherin had repudiated the Anglo-Persian Agreement of 1907, (by which Persia was practically partitioned between Great Britain and Tsarist Russia). Furthermore, to stiffen the opposition to any further British encroachment in Persia, the Soviet Russian Government supported Persian national aspirations. By the Russo-Persian Treaty of 1921, the Soviet Government gave up all Russian claims and concessions in Persia, except Russian fishery rights in the Caspian Sea.

This meant a very serious defeat for the British Government, which was forced to change its tactics on the diplomatic battle-field of Persia. For the time being, it preferred to remain inactive politically and militarily, while merely protecting British economic and commercial interests—interests of the Anglo-Persian Oil Company, Indo-European Telegraph Company and the Imperial Bank of Persia, which are virtually British Government institutions, and other minor concerns.

When it became apparent to the British authorities that Reza Khan represented the strongest factor in Persian politics, they were willing to support him.

"In the autumn of 1925, when Reza ascended the throne, it was with the full approval and sympathy of the British. The first Government to recognize Reza as the head of the provisional Government was the British, and the British recognized him first as Shah."*

Thus it is safe to assert that the *British policy* towards Persia has been to bring the country within the orbit of British influence or control. This policy has not been abandoned at any time, *although diplomatic tactics of Britain in Persia varied to suit various circumstances.*

The policy of Soviet Russia towards the peoples of the East is certainly not actuated by pure altruism, although the desire of some of the Soviet leaders, especially Tchicherin, is sincere. In this desire of freeing the peoples of Asia, there is the element of self-interest—preservation of the Soviet State—; so that the peoples of Asia would not make a common cause or be utilised by Great Britain against Soviet Russia.

It has been well said by a Soviet Russian diplomat in Persia, *"Government may change, but Russia always remains."* This Russia, under the Soviet Government has at the present time given up the aggressive policy in Persia and is following *the policy of peaceful penetration.* This Russia of today is as energetically opposed to any British economic advance in northern Persia, as was the old Russia of the days of the Tsars "It is by no means an exaggeration to say that such an advance would contain definite danger of war."†

While new Persia, anxious to maintain her national independence, is trying hard to re-organise the administration of the land on more efficient lines by employing foreign (primarily American) experts, is busy in adopting measures to spread education among the masses and women and building railroads and other transportation facilites and a strong army for national defense, it seems that the Anglo-Russian rivalry in Persia is taking a new, definite and threatening shape.

It was the Russian support to the nationalist Persia that defeated the British project of controlling Persia through the Anglo-Persian Treaty of 1919. It was the Soviet-Turkish joint-action against Britain and Greece which contributed largely to the success of Nationalist Turkey.

* Sheehan, Vincent: The New Persia, New York, The Century Co., 1927, page 162.

* Ibid. p. 178

† Ibid. p. 157

Soviet support to the cause of Afghan independence strengthened the Afghan cause and later on Britain had to acknowledge Afghan sovereignty. Consolidation of Soviet Russian position through neutrality treaties with Turkey, Pursia and Afghanistan has forced Great Britain to adopt means to strengthen her position in Palestine, Arabia, Mesopotamia, the Persian Gulf and the Indian North-Western Frontier regions.

Great Britain's recent treaty with the Kingdom of Hedjaz (concluded in May 1927), by which the signatories pledged themselves to maintain friendly relations with Bahrein, is regarded as prejudicial to Persian interests. Bahrein, with a population of 120,000, consists of a group of islands in the Persian Gulf, 300 miles south of Basra. Although Great Britain in 1868 established a sort of protectorate over it, guaranteeing its autonomy, Persia never recognized this arrangement and always claimed Persian sovereignty over it; and the justice of the Persian claim was recognized by Lord Clarendon in 1869.

Last November the Persian Government protested against the Anglo-Hedjaz treaty; and not being satisfied with the British reply, during the last days of December 1927, complained to the League of Nations that "the treaty concluded between Great Britain and Hedjaz last May encroached upon the sovereignty of Persia." The outcome of this dispute, in all probability, will result in British victory and thus further increase of British power and prestige in Southern Persia, and greater tension between Britain and nationalist Persia supported by Soviet Russia.

Whatever may be the future development in New Persia,

> "It is not likely that Britain's hold over the Southern part of Persia will be relaxed; and the most definite trend perceptible in the course of the past few years has been strengthening of that hold, so that southern Persia is already, in a practical sense, a part of the British Empire. British policy defends that property; and its secondary aspect tends to advance to the north."*

Anglo-Russian rivalry in Persia is acute and Persian nationalists are anxious to free their country from direct or indirect control of alien powers. This may lead to a conflict of serious character. In such a conflict, Persia may have the support of Soviet Russia, whereas the Arabs will fight for Britain against Persia. Afghanistan and Turkey will either adopt a policy of neutrality or side with Persia, whichever may serve their best interests. However, India's man-power, strategic position and military strength will be the determining factor in such a conflict.

* Ibid. p. 189.

A LILY FROM THE GUTTER

By SITA DEVI

THE world may be compared to a village, lying at the foot of a sleeping volcano. Man knows that any moment an erruption may occur, reducing his world to ashes, but he refuses to believe it. He could not live, if he believed it. So he goes on the even tenor of his way, as if there were not the slightest cause of fear.

But for the unlucky, the volcano rises out of its age-long sleep. The man who yesterday lacked nothing in men, money or fame, takes to the road today, a beggar nothing but his life left to him. Satyasaran, the much-petted son of the Mitra family, was one such unfortunate.

His father came of a very rich family. For two or three generations, they had been spending the money, amassed by their forbears but had not yet succeeded in exhausting the store. He and his eldest son Nityasaran together, were trying hard though, to bring about this seemingly impossible event. Satyasaran's eldest sister, Saroja, was married with such pomp and splendour, that even the metropolis looked on agape with wonder. Nityasaran was sent to England

for continuing his studies. He lived there three years, and came back with, Lord knows, how much knowledge, acquired. Man only saw that he had acquired a very pretty English girl for his wife.

Nityasaran's mother was not living. Neither was there any other aged female relative in the family. So the new daughter-in-law did not have to meet with any obstacles in the shape of orthodox relatives. The father was a famous agnostic, and did not care a penny about orthodoxy. He frowned as he saw his new daughter-in-law, then seemed to forget her existence altogether. Saroja's relatives-in-law became loud in abuse for a few days, but meeting with no response anywhere, had to stop, baffled. The youngest girl, Niroja, had not yet been married at all, so there were none in that quarter to abuse the Mitras, for lack of orthodoxy.

The new bride, suddenly developed a most amazing hobby. She wanted motor cars, matching all her dresses. The infatuated young husband did not find anything extraordinary in this demand. So blue cars, green cars, cream-coloured cars, silver-gray cars began to roll in one by one, and fill all the garages. Niroja turned up her pretty nose, Saroja wrote a most abusive letter to her brother, while their father sat with a hideous smile on his lips and a glass of wine in hand. Satyasaran, alone, of all the family made no remarks. He was busy, preparing for the M. A. examination, and had no time to inspect the garage of his sister-in-law.

At this juncture, the volcano woke up suddenly. Nityasaran, his wife and Niroja, came home from a feast, and died within twenty-four hours, of acute food-poisoning. Niroja was the last to expire. As her body was being carried out of her room, a tremendous report was heard from a room in the first floor. The old man, their father, had blown his brains out.

The heart and brain of Satyasaran seemed to be paralysed. He did not weep, he did not talk, only sat on like a dumb animal, in a corner of his room. Saroja came over from her husband's house. She wept loudly and wanted Satyasaran to come away with her. But he would not budge an inch.

As soon as the old man died, dame Fortune left his house for ever. He had enormously overdrawn at the bank and had borrowed money right and left. The family solicitors at once advised Satyasaran to apply for insolvency. He left the home of his boyhood for ever with nothing but a few clothes, which he carried in a suitcase. He had to put up at Saroja's, for a few days, but he had determined not to stay there, for more than two or three days.

The metropolis seemed like an inferno to him. He was determined to leave Bengal, as everything connected with his past had become insufferable to him. He could not even look at the face of his sister. If any friends came to see him, he would promptly walk out of the house.

"You will go mad, if you keep on like this," his brother-in-law, Akhil, said. "Why don't you start on a tour ? You better stay out, for a year or two."

"I have not money enough to buy a third class railway ticket", Satyasaran said. "Where can I go ?"

"Oh, that's all right," said Akhil, patting him on the shoulder. "We have taken thousands from your father when we needed them. So we should be able to lend you a few hundreds in your hour of need. If you don't want to accept a gift, take it as a loan, and repay it when you are able."

"I don't think, I shall ever be able to do that", said Satyasaran with a sad smile. "Still, it is better to borrow from you, than from a stranger. Give me five hundred, at present."

"Where do you think of going?" his brother in-law asked.

"I think, I shall go to Burma," Satyasaran replied, "it is said to be a land of opportunities."

No calendar was consulted to find out an auspicious moment for starting. Misfortune was already a permanent guest at his home, so it was not needful to offer her a bribe of fear. The first steamer available was good enough for Satyasaran. He started as a deck passenger. He scarcely heeded how the three days passed. Sometimes he bought food and sometimes he went without.

He knew many people in Rangoon. He had wired to one of them before starting, to meet him at the wharf. He was relieved to see that the gentleman had complied with his request. He was a stranger to the place, and it might have gone hard with him, had he been left alone to fend for himself.

He found the land refreshingly new. The men belonged to another race, their dresses were strange, their speech meaningless to him. Many of the houses were built in a

strange way. Satyasaran began to hope, that he would be able to forget the blow, destiny had dealt him, if he stayed on here. How cheerful and care-free these Burmese looked ! He wondered if they had ever suffered! Could they go about in such bright coloured dresses and with such smiling faces, if Fate bad been unkind to them ?

"These people are not as poverty-stricken, as those of our own land, are they ?" he asked his friend, Biswanath Babu. "None of them seem poor."

"That's true to a certain extent," his friend replied, "but these people are not so very rich, as may appear at first sight. They spend less on the other necessities of life, and so, are able to dress much better, than the Indians."

They reached their destination very soon. Biswanath did not live here with his family, because it cost too much. But he had grown too old to mess with various strange youngmen, so he rented a small flat, and lived there, with his Chittagonian servant.

The hackney carriage stopped before a house in a small lane. Biswanath Babu got down, and shouted—"Kamini, Kamini," looking upwards. A few minutes later, a tall, stalwart man came down the stairs of the house, collected all the luggage and carried them up, single handed. Satyasaran felt amused to think, that the fellow was called Kamini (lady). He certainly did not look effeminate.

They came up the narrow and dark stairs and entered a room on the first floor. Biswanath Babu understood clearly the amazement, with which his guest was surveying the room. "We have no houses here, as we understand the word in India. Most of us have to pass our days in those wooden cages," he said.

Satyasaran sat down in that dark, bare room, destitute of any kind of furniture. Perhaps, this was what he needed, he thought. The more drastic the change, the better for him. He had come here to forget that he was the son of a very rich man, so he should not expect any kind of luxury and comfort.

"I shall have to rush off to my blessed office," his friend said, "after I have had my breakfast. You, too, have yours. What will you do, all the afternoon ?"

"I shall look around a bit," Satyasaran said.

"All right", Biswanath said ; "but be careful not to pick up a quarrel with any Burmese. These people don't think much of stabbing a person."

"I have very little practice in the art of quarreling," Satyasaran said, "I could not quarrel now, even if I tried."

He went to have his bath. He came back to see the servant preparing to lay their breakfast. Instead of the customary pieces of carpet, two newspapers were spread on the floor. Two tumblers of aluminium were secured for the drinking water. Biswanath Babu was waiting for him. Satyasaran had eaten next to nothing in the steamer, so he was hungrily expecting his breakfast. He sat down without delay.

But the first mouthful nearly drew tears from his eyes. How painfully hot ! besides, his palate was a stranger to such remarkably bad cooking. He gave up all hopes of eating the vegetable curry and began to take his rice with the *dal* alone.

"Cannot you eat ?" asked his host. "This fellow used to sweep roads in his own country, I think. In Rangoon, he has turned out to be a very good cook. He does not know a single thing ! One could eat a bit, if he would only boil the things. But no, he must cook ! I cannot teach him anything, he is such an awful idiot. Bring some more *dal* for the new Babu, you good-for-nothing wretch. Is the fish very hot too ? I told him to do his best, as I was expecting a guest, so he has lavished all the red pepper he had in his store on the breakfast."

The servant had begun to look very much abashed, and Satyasaran felt a certain pity for him. Why had Fate played him such a trick? His name did not suit him, neither did his occupation. He should have been a prize fighter by rights. So in order to console the fellow, he said, "No, no, the fish is all right."

The man was so pleased, that he ran off at once to bring him more fish. This dish, too, was very hot; but Satyasaran ate on with heroic fortitude, restraining his tears with difficulty, in order to keep his word.

After finishing breakfast, his host left him for his office. Satyasaran rested about half an hour, then he too walked out. He was new to the place, he looked about him very carefully, so that he might not forget his way.

Rangoon was the capital of Burma, but there were not so many Burmese people about, as one would expect. In fact, one met more Madrasis here than Burmese. Indians

of various classes and castes, some turbaned, some with caps on, some bare-headed, abounded everywhere. There was no lack of Anglo-Indians and Anglo-Burmans too. Small eating shops could be seen everywhere on the footpaths, which were greatly patronised even by very well-dressed people. Chinese and Burmese men went about selling Mohinga which seemed a great delicacy. Burmese flower-women and fruit-women walked along with free easy strides. It was evident that they had never known purdah. The rickshaw reigned here, as the king of conveyances. The rickshawmen were all of the province of Madras. Satyasaran went on and on, without knowing where he was going. Up to this time, he had been following a high road. Now seeing a small, thickly peopled lane, before him, he directed his steps there. Evidently, the dwellers hereabouts, were very poor. The lane was dirty, the houses looked insanitary and dingy. People slept on the footpaths in broad daylight, others lolled here and there, fanning themselves with the handkerchiefs they usually tied round their heads. Most of them were coolies and rickshaw pullers. They spoke in Tamil and Telugu, which were nothing but mere sounds to Satyasaran.

At the other end of the lane, before a small shop, a furious quarrel seemed to be raging. About twenty persons, male and female, shouted and gesticulated with all their might and a large crowd had gathered around to see the fun. Satyasaran felt curious and went and stood amidst the crowd.

The combatants seemed to be Madrasis, so much Satyasaran guessed from their language, though he hardly understood a word of it. A young girl, of about twenty years, sat on the ground, weeping. She had an orange-coloured Saree on, with broad red borders. She wore no ornaments. Her face was pretty and her complexion, though dark, glowed with health. A large fat man, stood before her. He had many thick gold ornaments on and wore a cloth with fancy borders. He seemed in a furious temper and was shouting angrily at an attenuated old man, who, on his part, waved his arms about wildly, and seemed to be trying to make his adversary see reason. The fat person rushed at the young woman, every now and then, and pulled her sharply by the arm. The girl snatched away her hand and wept even more loudly. Questions in all the dialects of India, were being showered up on these persons, but none answered these. They were too busy, with their own quarrel.

Satyasaran wanted to know, what the matter was. He looked around and saw that there were a few Bengalis in the crowd. He approached an old gentleman and asked, "What's the matter, sir? What are they quarreling about?"

The old gentleman looked up and said, "These people have very little to do, save quarrel. They toil like slaves, squander all their earnings on drink, then fight and quarrel. Last of all, they go to the hospital and die."

"But what's the bone of contention in this case?" Satyasaran asked again. "Why is that fat man pulling about that girl so?"

"He has bought the girl, of that old man", the gentleman said, "now the girl does not want to go with him. So this scene".

Satyasaran could hardly believe his ears. "What do you mean? Bought the girl, did you say? Won't the police arrest him?"

The old gentleman made a gesture of contempt with his hand. "Thousands of such cases happen everyday", he said. "Who informs the police? This fat rascal will take away the girl, will keep her for some days, and then will sell her to somebody else, whenever he wants money for drink. To these people, women are no better than chattel. This girl is in for a good beating, she is picking up such a row."

Satyasaran was highly excited. "What an awful state of affairs!" he cried. "I did not know, that such things could happen in broad daylight, in any civilized country. Ought not we to inform the police?"

"What would be the good of that?" the old gentleman asked. "The police would arrest this old man and the fat rascal, but they would do nothing for the girl. Her friends and relatives won't take her in, even if she has got any here. Even if they do, they themselves will become her persecutors, a few days later."

Satyasaran kept on saying, "But this is infamous, sir. One can't look on quietly and do nothing. Could nothing be done to save the girl?"

The old gentleman laughed. "Of course, something could be done, if you cared to do it. You can buy the girl from that fat

rascal, if you offer a price big enough. But I don't think you need be so very anxious about the girl. She is making such a fuss, not because she is being sold like cattle, but because she does not like that man. Being sold into slavery is nothing new to them."

Satyasaran gave very little heed to his last words and said, "I can buy her, if there's no other way. It might mean the loss of everything I have, but that matters little. I cannot stand by and see a fellow creature sold into infamy. But where am I to help her, even if I succeed in buying her? I have landed here just today, and I have no relatives here."

"Arrangements for keeping her in safety might be made," the old man said. "But if you really intend buying her, then please, hurry up. Their meeting is drawing to a close, it seems. I think they are going to have recourse to their fists."

It was really so. The fat man let out a roar like that of an animal and seizing the girl by her hair, lifted her by main force from the ground. The crowd began to melt away. Nobody listened to the piteous cries of the girl; even the old man, who had sold her prepared to walk off, with his bundles.

Satyasaran could bear no more. He made his way through the crowd, and pushed back the fat man, thus releasing the girl. A terrible uproar ensued. Satyasaran's voice was completely drowned in the turmoil. The old gentleman rushed to his help and standing by him, he began to explain to the people in a mixed dialect of Telugu and Hindi. The uproar lessened and the girl looked up at Satyasaran, her big eyes full of gratitude. Her recent purchaser, too, stared at him, an ugly smile wreathing his puffy face.

"What have you told them?" Satyasaran asked.

"The thing they understand best of all," he replied. "I told them that this young gentleman from Bengal has taken a great liking to this girl. If you sell her to him, well and good. But if you don't, we will send for the police, you will all be severely punished, as the young gentleman is related to the police superintendent."

Satyasaran shrank within himself in dismay. Good Heavens! What a character had he been given, before so many people. But he was prepared to stand all, if he could save the girl thereby. It mattered very little, what this motly crowd thought of him.

"Ask them," he told the old gentleman, "how much they want for the girl."

The fat man waved his arms about and poured forth a torrent of words in answer to this question. Satyasaran approached the girl and asked, "What's your name?"

The girl understood Hindi a little, she looked at Satyasaran and answered, "My name is Kanakamma, Babu."

At this juncture the old gentleman turned round and said, "This rascal is pretty greedy. He wants two hundred for the girl, though he himself had scarcely paid fifty."

Satyasaran was in a hurry to close this affair. "All right," he said, "I shall pay two hundred. But I have not got the money with me. I must return home to get it. Would these people wait here for me?"

"It is difficult to answer for them," the gentleman said. "You better do one thing. My house is close by. Ask this rascal and the girl to come with us, and wait for you in my rooms. You go and get the money, as quick as you can. You were destined to lose money to-day, otherwise why should you happen to be here just at this moment?"

"Well, it is not pure loss," Satyasaran said. "I may have lost in money, but I consider it a gain to have saved a fellow-being from worse than death.

"You are young yet", laughed the gentleman. "You look at the world through rosy lenses. We have grown hard. To us, loss is loss. But let's get a move on, it's no use standing bareheaded in this sun."

His flat was not very far from where they stood. They arrived there in a minute. The sight-seers were a bit disappointed at not being able to see this drama to the end and gradually melted away.

A few children rushed out of the inner rooms, at the advent of these strange visitors, and gazed at them with wide open eyes. The ladies, too, looked out, through half-closed doors and windows. Kanakamma stood in a corner in a shrinking attitude. The fat man sat down on the floor and gazed around curiously, Satyasaran rushed off almost at once to get the money.

He took a rickshaw and made the coolie run for all he was worth. His brain seethed with conflicting thoughts. What was he to do with this girl? If it had been a boy, instead of a girl, the problem would have been much simpler. He could have worked as a servant in his house. But he had no

female relatives here, to whom he could entrust the girl. He was completely new to the place and did not know, whether there were any homes here, for such shelterless creatures.

He arrived at his destination and rushed indoors. Kamini was a bit surprised to see him. Without telling him anything, Satyasaran opened his trunk and took out two hundred rupees in currency notes. He mounted his rickshaw again and was back to the scene of action, within a few minutes.

As he handed the notes to the fat man, he got up baring all his teeth, in greedy pleasure. "Salam, Babu", he said, and went down the stairs, still grinning. Kanakamma looked at her deliverer with the frightened gaze of a wild gazelle. "What am I to do with her now?" Satyasaran asked the other gentleman.

"First let us enquire", he said, "Whether she has any friends or relatives here."

The girl, upon enquiry, said that she had an aunt living in Kalabasti, she could find shelter there for this day. But they were very poor, they would not keep her for more than one day. Her uncle was a heavy drinker, and he would beat her.

"Not a very desirable shelter for a girl", Satyasaran said "It would be 'out of the frying pan into the fire' for her. What's to be done then?"

"Let her go there for tonight at least", the old gentleman said, "To-morrow we would think out something for her. Do you know your way to their house, girl?"

The girl said, she would recognise the house, if taken to Kalabasti. "I am completely new to the place," Satyasarn said, "Since you have done so much for her, do a bit more. Let us go and leave her at her aunt's."

They hired a hackney carriage and started. Kalabasti was not very far off it was but a suburb of Rangoon. Reaching that quarter, they dismissed the carriage and walked along on foot. Kanakamma led the way. At last they entered a narrow, evil-smelling lane. The houses on both sides were of wood or tin, not a single brick and mortar one, amongst the lot. The inhabitants seemed to be all Telugu-speaking.

They stopped before a tumble-down hut, roofed over with tin. The master of the house happened to be seated outside on a broken wooden bedstead. He let out a shout, as he saw Kanakamma. At once a crowd of people rushed out of the hut. Pointing out a most hideous-looking hag, the girl introduced her to the gentlemen as her aunt.

"Ask her," said Satyasaran, "Whether you might stay with them for a day or two."

A torrent of words in Telugu, poured out. After five minutes of this, the girl informed them that her relatives could keep her for two days, but not a day more. But she must pay them eight annas for her food. Satyasaran handed out the requisite amount at once, to the greedy old woman. "Enough for a drink tonight" muttered his companion.

Satyasaran and the other gentleman departed, after assuring the girl again and again, that they would certainly come for her, at the end of two days. As long as they could see her, Kanakamma stood at the door of the hut, looking at them with frightened, piteous eyes. Satyasaran felt pity for the poor girl. If he could have left her in a better place, he would have felt more at ease. But these people were a thorough bad lot. Perhaps they had already begun to belabour her with firewood.

Reaching town, they dispensed with the carriage and walked along again.

"Can any arrangement be made for her, within two days?" he asked his companion anxiously.

"Certainly", he replied. "Forty eight hours should be enough for such a simple job. Empires have been built up and overthrown within this time."

"Shall I find you at home, in the evening?" Satyasaran asked, "If you say so, I shall meet you there with Biswanath Babu. Everything will have to be done by you. I am totally useless in this place, I know nothing and nobody."

"The most important part has already been taken by you," laughed the old gentleman, "*viz*, providing the money. Are you at Biswanath Babu's place? Do you mean Biswanath Ghosh of the Bank?"

"Yes, yes," said Satyasaran; do you know him? Then there will be no difficulty. What shall I tell him?

"Tell him," said his companion, "That you met Gopal Choudhuri. He will understand."

He accompanied Satyasaran to his flat, but did not come in. The front door was open, so he went in, and sat waiting for Biswanath Babu. Kamini brought him a cup of strong tea and a plate of home-made sweets. Satyasaran began to sip his tea

slowly, the sweets looked too repulsive to be taken, so he left them alone.

Biswanath Babu came in after a time. He threw his hat violently on a chair crying out, "I am fed up with this life. I want a bit of rest for my old bones." Then he turned to his young guest and asked "My dear boy how did you enjoy yourself ? Did you like the town ?"

"I saw very little of it," Satyasaran said, "I got entangled in a nasty business which took up all my time."

"How's that ?" asked his host. Satyasaran related everything in detail. Having heard him out patiently, the old man shook his head disapprovingly, "no good," he said. "Why did you poke your head in this nasty business ? These women are accustomed to be sold as cattle. Beating, too, is no novelty to them. Now, what do you propose doing with the girl ?"

"I want your advice for that," Satyasaran said, "You and Gopal Babu must settle it."

"Gopal Chondhuri is old enough to know this world. He should have given you better counsel. What's the use of throwing away good money ? How much have you still left ? Give it to me or put it in a savings bank, otherwise all the loafers and beggars of Rangoon will soon relieve you of it."

"I have not got much with me", Satyasaran said. "I started with one thousand. I have paid for my passage here, and bought a few necessary things for myself. Then I spent these two hundred. I think I still have about seven hundred with me."

Kamini brought in tea for his master at this juncture. "Leave the money with me," he said, beginning to eat, "or better put it in the postal savings bank. The less money there is in the house, the better for all. The town is a hot bed of thieves."

After finishing his tea, Satyasaran's host started out with him. Very few people, walk on foot here, because the rickshaw is very cheap. So these two, took a rickshaw, and within five minutes, they had reached their destination.

Gopal Babu was waiting for them. He welcomed them cordially, then said, "Fortunately, an opportunity has presented itself. I think, we can dispose of the girl satisfactorily. But judge for yourselves."

"Please tell us," Satyasaran said eagerly.

"A friend of mine," the old man said, "Is on the look out for an ayah for his child. But he cannot pay as much as the professional ayahs demand here. He could give eight or ten rupees, besides board and lodging. You can place the girl there if you think it advisable. It is safe enough, I can assure you of that. She would be as safe there as in the house of her own parents."

"I think you should avail yourself of this opportunity," Biswanath Babu said, "She will get a good training there and may get a better paid post afterwards."

"Then we will have to bring her over from Kalabasti tomorrow." Gopal Babu said, "Her relatives must be belabouring her pretty soundly by this time. But I advise you young man, to be more prudent in the future. Let these manage their own affairs, don't you get yourself mixed up in them."

Satyasaran smiled without replying. After a few minutes, they got up and took their departure. They felt very little inclination to return to their stuffy little flat just then. So they started for one of the cinemas.

Next morning, after tea, the three started out to bring Kanakamma back from her aunt's house. They had to spend nearly half an hour, in finding out that beautiful lane. At last they got it. Kanakamma was busy, pounding turmeric in a huge mortar. Catching sight of Satyasaran and his companions, she rose up at once and advanced to meet them.

"She is very young," Biswanath Babu said.

As soon as they knew that the Babus had come for Kanakamma, not only the inmates of that house, but also all the inhabitants of that lane crowded around. All gazed at Satyasaran with such rapt attention that the poor fellow grew red with embarassment. He understood that to them he appeared as the future husband of Kanakamma.

Kanakamma had been wearing an old dirty saree, probably belonging to her venerable relative while busy with pestle and mortar. But now she went in, washed her hands clean and came out wearing that orange-coloured saree, they had formerly seen her in. Her aunt had given her another saree and a brass jar, probably as wedding present. These she carried in her hand.

"One carriage won't hold four," Gopal Babu said, "One of us will have to go by tram."

"Let me go," Biswanath said, "You two are indispensable. I shall wait for you at the corner of—th St." He went off to catch his tram.

Satyasaran hailed a passing carriage and all three got into it. They started for the town.

Biswanath Babu was seen waiting for them at the turning of a lane. The carriage stopped. "Is your house here, ?" the girl asked.

Satyasaran answered that he did not live here, but the gentleman in whose house she would have to work, lived here. Kanakamma's face became pale with fear and some other emotion. "Then you won't keep me with you ?" she asked.

Drops of sweat stood out on Satyasaran's brow. So this girl, too, cherished this hope ? How was he to make her understand the utter impossibility of such a happening ? Fortunately, Gopal Babu was eagaged in a hot debate with the cabman, and did not hear them, otherwise Satyasaran might have found himself in an embarassing situation.

Somehow he made her understand, that as there were no female relatives of his, in this town, he did not need any ayah just then. So, for the present she would have to stay there, to get a training, If in the future, some better post offered itself, she could go there.

Kanakamma remained silent, with sad, pensive face. That people bought ayahs with hundreds of rupees, for other people, must have seemed a bit strange to her.

Kanakamma was placed with her new master, then Satyasaran and his friends took leave. Satyasaran's heart was full of pity, annoyance and shame. What a frightful mess! Did the girl really cherish this absurd hope? Was she very much disappointed? The more he tried to solve the problem, the more intricate it became. Should he see her again, or should he avoid her completely in future ? But how could he avoid her ? He was her gurdian now and must look after her in some way.

Before Biswanath left for his office that day, he told Satyasaran again and again not to be so philanthropic, as he had once been. Satyasaran went out that day too, but he carefully avoided every place, where he saw more than two people standing together.

A few days passed off, like this. During the daytime, Satyasaran would go about in search of work, but towards evening, he could not help going sometimes to see Kanakamma. So the narrow lane saw him very frequently. As soon as he would enter the lane, Kanakamma would be seen walking about with her two small charges. Her large eyes would grow bright with joy on catching sight of him and she would walk up rapidly to him and ask, "Are you all right, sir ?"

Her joy would pierce his heart like an arrow, he would answer her somehow and ask how she was. Then he would leave in a hurry. In trying to save her from sorrow he had brought greater sorrow to her perhaps. There was no way out of this mess.

But he had scarcely brought money enough to enable him to pass his days in idle ease. Of course, his host did not ask him for money or alter his treatment of Satyasaran in any way, but he himself began to feel ashamed of living on the old gentleman for such a length of time. He told everyone he knew, in the town, to find some sort of work for him. But he soon understood that it was no easy job he had given them. He was a rich man's son and had never learnt the art of sycophancy or bribery so no job awaited him. He grew tired of eating another man's bread.

But even that opportunity did not last long. Biswanath Babu was called home, he had a grown-up daughter to marry off. He called Satyasaran and asked, "Where do you want to go? It will be sometime, before I am back."

"I shall find a seat in some mess," Satyasaran replied.

"I know about half a dozen messes," Biswanath said, "I shall see if I can find out a decent place for you. The cooking must be a bit good, and the flat roomy. But anyway, you must be prepared to rough it, there's no other way."

He soon found a place for Satyasaran to live in. But the poor young man was extremely uncomfortable in his new home. He had been accustomed to have a suit of rooms, a servant and a motor car to himself. Now he had to live in a small room, with three or four strangers. He had to dress here and to sleep here. The personal habits of most of his fellow-lodgers were repulsive to him, besides the flat was very untidy and dirty owing to the negligence of the servant. At first sight, everything seemed so utterly hopeless to him, that he nearly turned tail and fled. But better reason supervening, he sat down in a chair, trying to pacify himself.

In the evening he went out after refusing his tea. His feet carried him along, almost unconsciously, to the turning of—th street. Kanakamma was seen, as usual, walking

about with her small charge. As Satyasaran came near her, he noticed that the girl had grown very thin, her eyes appeared unnaturally large in her emaciated face.

Before she could speak, Satyasaran asked her, whether she was all right and whether her employers were treating her well.

"Yes sir," she replied, "The mistress is very kind, but my heart feels heavy within me."

Satyasaran did not know, what reply to make to this. He stood silent for a few minutes, then left, after having told her, his new address. He also told her to communicate with him, if she wanted anything.

Two or three months passed away, but Satyasaran's position did not change. People advised him to take up some kind of business. But where was the capital? He had only a few hundred rupees with him. Nothing much would be left to finance any kind of business, after he had taken enough from it to meet his own requirements. The few gentlemen, with whom Satyasaran had come to live, were quite intimate with Biswanath Babu. He had requested the manager not to press Satyasaran for money, till the youngman got some kind of job. He had assured them again and again that they won't lose a penny by it. But, though Satyasaran did not have to pay for his board and lodging the money in his trunk steadily dwindled. He had not learnt the art of doing without everything, and there were some expenses he could not but incur, in order to keep his self-respect.

But his health began to fail. He became dispirited and gloomy. He could have returned to Calcutta, but no better fate awaited him there. Saroja was in very poor health and her husband prescribed a trip to Switzerland for her. He did not believe Indian doctors would be good enough for a girl, whose family could show four deaths within twenty-four hours.

Sunday was a day of rest for all the members of the lodging-house. Everybody got up rather late. The Babus returned very late at Saturday night, after visiting cinemas or theatres or card parties and so made up for it, by sleeping till ten o' clock next morning. The servant, too, was in no hurry to get up as he had not to serve tea early.

But one Sunday, all had to get up earlier than on weak days. The servant was the first to wake up and his unearthly yell drove sleep out of that quarter. Everyone jumped out of bed in alarm to find all the trunks gone and the back window wide open.

It was quite evident, what had happened. The neighbours, the passers-by and even the police soon made their appearance on the scene. The poor servant got the first dose of their fury, but it was soon evident after a few questions had been put to him, that he was in no way to blame. He had served supper to the boarders at twelve last night, and then had gone to sleep. He had left the Babus still talking and cracking jokes amongst themselves. The door between the bedrooms and the kitchen remained shut always, so he could not have gone in again and opened the window for thieves to come in. Probably the gentlemen had been too tired to shut it at all and had fallen asleep leaving it open.

Most of the stolen goods and the trunks with their locks broken, were soon salvaged from the back lane. Some costly clothing were missing. And needless to say, the packet of currency notes in Satyasaran's trunk was completely missing. The other youngmen never kept much money with them, so their losses were nothing compared to his.

The day passed off somehow amidst hopeless gloom. This last stroke of misfortune seemed to shrivel up his heart. He took nothing but water, the whole day. The other members of the lodging-house ate and drank as usual, and went out to look after their own affairs.

Satyasaran had become worse than a beggar now. A beggar could at least ask charity of others, but he could not do even that. Death seemed preferable to him. He had no friends or relatives here or elsewhere, who would help him with five rupees.

In the evening, he went out, being unable to bear the stuffy atmosphere of the flat any more. He walked about aimlessly till it became quite dark. But he did not feel the least inclination to return home. "I shall go and look up Kanakamma," he thought "she is another unfortunate."

It was quite late, and Kanakamma was no longer to be seen in the lane, she had gone in with her charge. Satyasaran went up to the flat and asked for her. The master of the house was absent and a boy of eight or ten years of age went and called Kanakamma at his request.

As soon as she entered, "Are you unwell, Babu ?" she asked.

Satyasaran replied in the affirmative and also told her the reason of his not being well.

He could derive no benefit thereby, yet he could not help telling her. Though he had no friends or relatives here, yet he had many fellow countrymen. Yet this girl from a far off province, who spoke an alien language, seemed much nearer and dearer to him, than those persons.

"What will you do now, sir ?" the girl asked after a while.

Satyasaran had not decided. He told her so. Then he took his leave, as it would not look well, if he stayed too long, talking to the ayah.

Next day he noticed a change in the manners of his fellow boarders. He had been here, nearly three months, but had not yet paid anything for his board and lodging. Up to this, nobody had taken any exceptions to that, and he had been treated as courteously as a guest. But now everything began to change. A man, who had got money in his cash-box might be excused and even be treated politely even if he did not pay punctually. But one, whose coffers are known to be empty, had no claim upon anybody's forbearance or courtesy. So Satyasaran met with neglect first of all, and then even insults made their appearance.

His tea now had no sugar, or if there was sugar, there was no milk. While others got good helpings of the fish curry only a bit of its tail would be left for him. Nobody would wash his cast-off clothes and his bed would remain unmade for days.

He began to feel as if he was in a prison. Where was he to go, to whom was he to turn for help ? He nearly went crazy with continual thinking.

One evening, he pushed away his cup of cold sugarless tea, after one sip. The manager was heard to remark from the next room upon this. People, he said, who lived upon charity, should not be too fastidious, and above all, they should not waste.

He sat for a while, as if stunned, then telling the servant not to cook for him in the evening, he went out. He had scarcely eaten anything for his breakfast, but he was too utterly sick at heart, to remember this.

He had no money to spend on rickshaws. So after two or three hours' continous walking about, he began to look about for a place to rest in. Almost unconsciously, he arrived at the entrance of—th street. Kanakamma was walking about, holding a small child by the arm. She advanced to meet him, and asked solicitously after his health.

Satyasaran replied that he was all right. Kanakamma did not believe him. In fact it was impossible to believe him, if one looked closely at his face. The girl asked again, whether he had taken anything. This time, he told her the truth. His legs were shaking, owing to exhaustion and want of food. "Come sir, let us go in," the girl said, "You can rest a bit then".

Satyasaran held back. What would her master think, if he went in? He did not know them very well. Kanakamma replied that everybody had gone out, only the small children were left in her charge

Satyasaran felt too tired to argue further. He followed her in obediently and sat down. Leaving one of the children to keep him company, Kanakamma went to the inner room, with the smaller child. Satyasaran made no attempt at conversation with the child, but sat, dumb with misery.

The girl returned after a while, carrying a plate full of food. She had probably bought them from some eating shop, near by. She had also brought tea. Placing all these before him, she said, "Eat now, Babu".

Satyasaran was in real need of food, yet before he began, he asked her how she had procured them. She had bought them with her own money, the girl replied. Satyasaran then fell to, without further demur.

As he was preparing to leave, after finishing his dinner, Kanakamma told him to come again on the morrow. She would keep food ready for him. Satyasaran hesitated. Perhaps her employers would be angry with her, if she brought him in everyday like this. Kanakamma said that the mistress was a very good woman, and she would not mind at all. Besides, she was spending her own money and they had nothing whatever to do with it. Satyasaran accepted her invitation gladly, as he was heartily sick of the food at the lodging-house which was now being thrown to him as if he were a dog.

As soon as he returned, he saw that he had done well. The manager had given him seven days' notice. He must, of course, pay them one hundred rupees, on account of his board and lodging. Else his personal belongings would be attached. These, of course, would not fetch more than ten or

twelve rupees, the manager took care to inform him.

Satyasaran escaped out of the flat, as if it was on fire. He did not return, even to sleep, but walked about the whole night. He rested at roadside shops, or on park premises.

In the morning, he returned for a change of clothing and to have a bath. The Babus had just finished tea. Nobody asked him to have a cup, and he did not dare to ask for it. The manager came and asked, "What about the bill, sir?"

"I am trying to raise some money," Satyasaran said.

"Yes, try your best," the manager said. "Don't make us walk the court," with that he left.

Satyasaran's brain began to feel paralysed. What a trick of fate! Many a time, he had thrown away one hundred rupees on beggars, and here he was now, on the way to the civil jail, because he could not pay that sum to his creditors.

Kanakamma was amazed to see his face, when he turned up at her place in the afternoon. Without asking any questions she rushed to bring him food. After he had finished eating she asked him whether he had been able to procure the money.

Satyasaran replied in the negative. Nobody here, would lend him any money. "Write home", the girl advised.

"There's nobody in my home now", he replied.

Kanakamma asked whether the other Babus were going to turn him out, if he could not pay.

Satyasaran told her the bitter truth. What was the use of hiding it? After a while, he got up and left. He was afraid that the girl might incur the displeasure of her employers, on his account. Kanakamma followed him to the door. "Don't be afraid, sir," she whispered. "You have helped the unfortunate and God will help you."

Satyasaran had very little faith left in the mercy of God. He smiled bitterly and went down to walk the streets again. Very late at night, he returned home and slept the sleep of utter exhaustion on his dirty unmade bed.

He used to sleep in the outer room. Towards the small hours of the morning, he heard somebody knocking at the door. He went and opened the door to find Kanakamma standing there.

Before he could speak, the girl thrust a packet of currency notes into his hand, saying, "Take this, sir. Pay your creditors, then go home. Don't stay in this wicked country."

Satyasaran was dumb with amazement. How on earth had this girl procured so much money, within such a short time?

"Where did you get these?" he asked Kanakamma..

She thought for a moment. Then in her broken Hindi, she related to him the history of the money. She had sold herself to that fat rascal, her former admirer, for this money. To-morrow she would have to go to him.

Tears dropped from Satyasaran's eyes. He tried to thrust the money back into her hand, saying, "Take them back I cannot accept your blood-money."

She refused to take it back. She began to descend the stairs, saying, "God will look after me, sir. Don't grieve over me.'

Leaving Satyasaran, standing like one paralysed, she disappeared in the half-light of the approaching dawn. For several seconds, he could not decide what to do. Then he rushed down the stairs and into the street. But finding it quite deserted, he came back again. Addressing the invisible he cried out aloud, "I accept your sacrifice to-day, in order to save myself. But I am saving myself only for you. The day will come, when I shall bring you back from hell, by the sacrifice of that very life".

HOW PARLIAMENT GUARDS THE INTERESTS OF INDIA

By Dr. J. T. SUNDERLAND

WE are often told with much assurance that the interests of the Indian people are safe, because they are carefully guarded by the British Parliament, especially by the House of Commons, that splendid group of 615 men representing the best intelligence and character of the British Isles. Of course, such a body of men do not, will not, and cannot neglect so grave a responsibility, so important a part of the Empire, as India, or fail to see that the Indian people are ruled honorably, efficiently and justly.

This sounds assuring. But what are the facts? Does Parliament give careful attention to India, or watchfully guard her rights? Indeed, do the majority of the members of Parliament know anything more about India than a schoolboy, or pay any attention at all to Indian affairs, unless there is an insurrection or some other form of serious trouble there? How can they? India is so far away, and they are so overwhelmed with matters nearer home that must be attended to!

When, at the fag end of a Parliamentary session, a day is announced for discussion of Indian affairs, what happens? It is the signal for everbody to be absent who can possibly find an excuse.

Mr. Ramsay MacDonald, in his book, "The Government of India" (pp. 43 and 51), says:

"It must be admitted that Parliament has not been a just and watchful steward of India. Its seats are empty when it has its annual saunter through the Indian Budget...Very few members of Parliament have any real knowledge of Indian affairs, and there is a deserted House of Commons when the Indian Budget is under consideration."

There lies before me, as I write, an extended report of the debate on India, in the House of Commons. July 17, 1927. According to the report, there were within call when the House was fullest 220 members; but never in the Chamber at any one time more than fifty; and the average attendance during the debate did not exceed twenty-five.

Writes Mr. Alfred Kinnear, M. P.

"I recall thirty Indian Budget nights in the House of Commons. Scarcely one of the number drew an audience of fifty members—one-eleventh part of the membership. At a recent budget debate, when a matter of very great importance was up for discussion, there were present, by count, fourteen persons,—thirteen Liberals and one Tory. At another, there were twenty present, at another, there were three on the Tory side and one on the Liberal."

In a letter written from London by Mr. Lajpat Rai, under date of July 22, 1926, and published in *The People*, of Lahore, August 15, that eminent Indian publicist says:

"Nothing proves so forcibly the absurdity and the unreality of the British Parliament's control over the Indian government, as the spectacle of a debate on India in the House of Commons. I have attended several such debates on previous occasions, and last night I attended another. Before the Under-Secretary of State for India introduced the subject of India, the House was full and everything was lively, almost exciting, although there was nothing of any great importance on the tapis. But the moment the Under-Secretary for India got up, the House emptied. Soon the front benches were entirely unoccupied. Only a very few members remained. The whole scene was dull, cold and depressing. The speeches made were equally dull and uninteresting. There was no sign of life or interest anywhere."

Edward Thompson in his book, "The Other Side of the Medal" (Harcourt, Brace & Co., 1926, page 13) says:

"It has long been notorious, and a theme of savage comment by Indians, that the Indian Debate in the House of Commons has been regarded with indifference by the few who attended and with contempt by the many who stayed away. Sir Henry Fowler's noble appeal some years ago that every member should consider himself a member for India, since India was disfranchised in the assembly that controlled her destinies, won a spectacular triumph when made; but it has been forgotten. Two years ago, a Member of Parliament of twenty years' standing asked a friend of mine, 'What's happened to that fellow Gander—or some such name, who used to give us so much trouble?'—thus showing that it is possible for one to be a British Privy Councillor and yet be utterly ignorant of the man in India who is our greatest British contemporary."

At a large meeting of the British Labor Party held in the University Institute, London, in January, 1926, Major Graham Pole, M. P. described the interest, or rather the complete lack of interest, the British Parliament (that "sleepless guardian of India's

interests") habitually shows whenever Indian affairs come before it for consideration. He declared that whenever "India Day" arrives and the Indian Budget is discussed there is almost invariably a "thin House of Commons, only barely enough members being present to form a quorum, and the few who remain for the most part spend their time in snoring while the Secretary of State for India makes his stereotyped annual statement," and that only when some "crisis" arises, like the "agitation caused by the Partition of Bengal, accompanied by boycott and bombs," or some "extraordinary condition of things threatening the loss of India or a disturbance of English investments," do the great majority of the House show any more interest in India, or the three hundred twenty millions of its people, for whom Parliament is supposed to be the responsible guardians, than if India were a province of the moon.

Let a single other fact of a different nature be cited, which shows in a tragic manner how closely in touch with Indian affairs the British Parliament is. On the 19th of April, 1919, the shocking massacre of Amritsar took place, in which British soldiers under command of a British general attacked a peaceful religious assembly in a public park, and shot down in cold blood, killing or wounding more than 1,000 unarmed men, women and children. Did the British Parliament the very next day ring with hot protest and condemnation of the horrible transaction? Not exactly! It was more than seven months before the matter was even *mentioned* in Parliament. More amazing than that! Can it be believed? More than seven months elapsed after the horrible deed was done before Parliament *even knew what has happened*! This makes entirely clear how well Parliament guards and watches over and protects India.

Let no one understand the above facts and contentions as indicating on the part of the writer any want of respect toward the British Parliament (the House of Commons), which he holds in high esteem and honor. He believes that there is in the world no abler legislative body, and none more conscientious in the discharge of what it conceives to be its duties.

But (and here is the point not to be overlooked), even the British Parliament cannot perform the impossible, and should not be required to try. Its members have mountains of responsibilities to carry entirely aside from India. Why should those of India be added? With the Scotch members charged with the duty of guarding the interests of Scotland, and the Welsh members the interests of Wales, and the members representing the counties and cities of England the interests of all these, and then, beyond the home countries, a great world-wide Empire entirely apart from India,—with all these pressing matters to look after and all these heavy responsibilities to discharge, what time or strength can this body of men have left, to make themselves intelligent about, and therefore be able to superintend with any knowledge or justice at all, the political economic affairs of the vast Indian sub-continent, with a population equal to that of all Europe outside of Russia?

The blame to be put upon these heavily-burdened men is not because they fall asleep or go out of the House for a little needed rest when the time comes for discussing India—a subject so far away, so difficult, so enormous, and of which they know, and, in the very nature of the case, can know, almost nothing. The cause for blame is much deeper.

The guilt (in the eyes of a just God and of just men it *is guilt*, and *heavy* too) which rests upon Parliament and upon the whole British nation, is that of the *Indian situation itself*,—is that of *seizing the government of India, wresting it out of the hands of the Indian people* where it rightly belongs, *placing the* stupendous *task of carrying it on, in the hands of distant, ignorant, overburdened foreigners*, who can *no more discharge their enormous responsibilities intelligently and justly than the sun can rise in the west.*

About the middle of the last century, Mr. John Dickinson declared in his book, "Government in India Under a Bureaucracy," page 136 (1853):

"Since India has come under British rule her cup of grief has been filled to the brim, aye, it has been full and running over. The unfortunate Indian people have had their rights of property confiscated; their claims on justice and humanity trampled under foot; their manufacturers, towns, and agriculturists beggared; their excellent municipal institutions broken up; their judicial security taken away; their morality corrupted; and even their religious customs violated, by what are conventionally called the 'blessings of British rule'.....Parliament eases its conscience regarding these tyrannies and wrongs in India by exhorting those that govern there to govern pater-

nally, just as Issac Walton exhorts his angler, in hooking a worm, to handle him as if he loved him.'"

Such is affirmed by an English historian to have been British rule in India at the middle of the last century. The Indian people declare that there has been little or no real improvement since. A few more offices or salaried positions are grudgingly assigned them; but they are given no more power or authority in the management of the Government of their own country, and their treatment by the British officials is actually more haughty and more humiliating than it was when John Dickinson wrote. As to Parliament, it is widely claimed by those who have fullest knowledge of the past and the present that this British legislative body actually knows less about India to-day and takes less interest in its affairs than at any time in the past.

Ramsay MacDonald says there is actually less Parliamentary control of the Indian administration now than there was in the days of the East India Company.*

It should not for a moment be forgotten that the extremely conservative House of Lords is a part of Parliament, that it is less intelligent concerning India than even the House of Commons, that it is constantly and notoriously opposed to liberal measures for India and favourable to those that are oppressive, that it openly sympathized with the ultra-tyrannical Rowlett Acts of 1919 and that it actually defended and commended General Dyer for his horrible Amritsar massacre. Think of claiming before the world that such a body, which has to some degree veto power over legislation by the House of Commons, is a careful guardian of the interests of the Indian people!

One cause alone, even if there were no other, makes it absolutely impossible, in the very nature of the case, for the British Parliament to guard the interests of India with even an approximation of wisdom and justice. I refer to the fact that Parliament contains not a single representative of India.

Suppose New York or Massachusetts, or Michigan, or Louisiana, or California were allowed to send no representatives to the United States Congress in Washington, could such a wholly unrepresented State depend upon having its interests properly guarded? Suppose London, or Lancashire or Yorkshire or Wales or Scotland were not allowed to send a single representative to the British Parliament, could any one of those great constituencies be convinced that its interests would be safe?

How then about India?—a nation in a far distant part of the earth, which has a population nearly three times as great as that of the entire United States and more than seven times as numerous as that of the British Isles, and of whose languages, customs, civilization and needs, the British Parliament is almost absolutely ignorant.

It is astonishing how little knowledge of India seems to be possessed by many of even the most eminent members of Parliament. It is the commonest thing to find distinguished members of both Houses condescendingly referring to the Indian people as if they had no culture and no civilization. I find even Mr. Balfour, who is accounted a man of exceptional intelligence, actually insulting the Indian people by writing and speaking of them, not once, but again and again, and habitually, as if they were barbarians requiring to be civilized by Britain.

Is it anything less than lunacy to believe that an English legislative body, many of whose most conspicuous leaders are so ignorant of India, and which does not contain a single representative of that great and distant nation, can intelligently and justly guard its interests,—even if we assume every legislators to be actuated by the most generous, honorable and altruistic motives?

Is it said that India does have one representative, if not in the British Parliament, at least in the British government in London, and near enough to Parliament so that his voice may occasionally be heard there? I mean the Secretary of State for India.

The reply is clear. Even if we grant that this official is a representative of India, what is *one*, under such conditions? *hundred* would be utterly *inadequate* to represent a country so enormous as India, and interests so vast as hers. But it is not true that in the Secretary of State India has even one representative. That eminent official is not an Indian but an Englishman. He may never have been in India; probably he has not. Very likely he does not know a single Indian language. Most Secretaries of State do not. Furthermore, (what is vital), he is not chosen by India, but by England; therefore, he is not India's representative at

* "The Awakening of India," p. 265.

all, but England's. He never is, or can be, anything more than a make-believe representative of India, because he is not appointed or even credentialed by the Indian people; just as no man can be a real representative of a business firm or corporation who is not chosen or appointed or credentialed by that business firm or corporation. To be sure, he is one of the men who dominate and control the Indian people, but that is not because he is their representative, or has any right to control them, but because he is their master, put over them by Britain, without their having any part in the matter.

Is it said that even if Parliament fails, the English people themselves will not fail? They are a great liberty loving and just nation, and may be depended on in some way, through Parliament or otherwise, to see to it that India's interests are carefully protected.

Mr. H. W. Nevinson, the eminent English publicist, who knows both England and India as well as any man, answers with the question:

"How many persons in England know anything about India, or can afford time to think about her? I doubt if one per cent. of the British people gives to India a thought from year's end to year's end."

Dr. V. H. Rutherford, M. P., says the British people "are never even consulted" about Indian affairs.*

The truth is the whole claim or idea, so widely entertained in the world, that in the British Parliament the Indian people have an intelligent, careful ever-solicitous and safe-guardian of their rights and interests, is a pure fiction. There is not a fact to support it. *India has no such guardian;* and *she can have none until she becomes free and is therefore able to guard and protect herself.*

Said Thomas Jeffersons:

"The people of every country are the only safe-guardians of their own rights."

[*This article is a chapter of the author's forthcoming work, "India's Case for Freedom."*]

* "Modern India: Its Problems and Their Solution." Introduction, p. xi. (1927).

POST-WAR REFORMS IN GERMAN SCHOOLS

By DURGAPRASANNA RAY CHAUDHURI PH. D. (GOETTINGEN)

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BEFORE leaving Germany early in 1926, I had the privilege of visiting some Secondary Schools in Berlin and its neighbourhood during one whole winter with the kind permission of the Prussian Minister of Education. I had also visited a number of Primary Schools for boys and girls in Prussia and elsewhere, and attended teachers Conferences and meetings of Students' Unions in connexion with Secondary Schools on several occasions. And, besides seeing the various classes of schools actually at work there, I had further interested myself in the theoretical side of the school reform movement initiated in Germany after the War, by reading a fairly comprehensive volume of literature on the subject. It is, therefore, hoped that the following pages dealing with the salient features of this movement in Prussia, from which technicalities and minute details have been excluded as far as possible, may not be quite unwelcome to those who are interested in school-work in that country.

Before the new regulations came into force, the Secondary Schools in Prussia used principally to supply to the various Universities and technical Colleges recruits for those of the higher professions which presupposed a university education. But according to the new regulations, even would-be primary school teachers have got to pass the final examination of a Secondary School, before they can join one of the three pedagogical academies that have recently been set up for their professional training. The

Secondary Schools have thus got the whole burden of public instruction in the land thrown on their shoulders.

The new ministerial regulations comprise all the higher schools within one single system complete in itself. They go under the general name of "unity schools," because they are all run on the same principles. The lower forms of the "unity school" constitute the so-called elementary Ground School, where the child has to stay for four years and from where he may afterwards go to a higher or a middle school. Again, the child may also begin direct in an elementary school, of which the first four years are identical with the ground school; and, after staying there for seven years, he may go on to a higher or Secondary School. Thus we see that in this system the elementary schools, the secondary schools and the university are all organically united.

Five pivotal subjects are common to, and are compulsorily taught in, all kinds of secondary schools; and, as a rule, the greatest attention is focussed on them. By this means it is sought to maintain the unity of German culture. These common subjects which form the nucleus of instruction in all secondary schools help to unite these amongst themselves on the one hand, and to link them with the elementary schools on the other.

In addition to teaching these common subjects, the various kinds of secondary schools have also got to make special arrangements for those other subjects that distinguish them one from another.

The school curriculum is drawn up from year to year by the teachers' union concerned in the light of the directions received from the authorities. But there is no absolute standard for this. In drawing up the curriculum for any particular year, the special tastes and capacities of the teachers as well as of their pupils are always taken into consideration. What cannot be got through in one year is left over for the next.

The great aim of all instruction in German schools is to inculcate upon the minds of the pupils the traditions of German culture. This purpose is mainly served by the five subjects referred to above. They are: Religion, German, Civic Rights, History and Geography. Equally compulsory for all schools are also Physical Exercise and the following art-subjects, e. g. Music, Drawing and Aesthetics.

The instructio that is imparted is required to be fairly comprehensive, undue stress on any particular subject being avoided as far as possible. Nevertheless concentration on any one problem with a view to its satisfactory solution is also encouraged. And an ideal goal for this purpose is furnished by the traditions of German culture, which are the same for all schools. But the different kinds of secondary schools aim at different results, and the grouping of their subjects also is consequently different in essentials, as also are the problems on which they each of them concentrate. This variegated character of the Secondary Schools therefore makes it imperative that it should be carefully considered as to how the principle of concentration may be in each individual case suitably adapted. Since a good comprehensive education aims at a harmonious development of the personality of the pupil, it necessarily includes education on national lines, civic rights, development of the aesthetic tastes and of philosophical insight. All these things go beyond the scope of special individual subjects and yet do not interfere with the legitimate function of any of them. An attempt to divide the subjects into a number of watertight compartments and then to supply ideas that run counter to each other through the teachers of the various subjects separately, defeats the end of all instruction, burdens the so l of the student, and weakens the unity of will and purpose in the teachers.

As a matter of fact, the most outstanding things about the post-war reforms in German Schools are:—(1) the emphasis that is laid upon the principle of concentration, (2) the introduction of practical lessons, and (3) the place given to manual skill as a means of acquiring intellectual knowledge. And it is in pursuance of these very principles that the old preparatory school has been abolished and the ground-school established in its place (see below).

In drawing up the curriculum of any particular subject, the teachers who have been specially trained to teach that subject have got the decisive voice. All teachers taking a certain class in any given year have to meet and exchange opinions frequently, whilet teachers engaged on teaching the same subject in different classes at the same period make it a point to attend each other's lessons and then compare notes to the advantage of all concerned.

Every lesson that is given has to be "a

practical lesson". This simply means that the teacher must on no account look upon the mere transmission of stuff as the sole object of his lessons, but must always stop to consider what particular qualities of the student may be developed and strengthened by them. And special stress should be laid on the development of the power of independent judgment, feeling, imagination and will-force. One of the first principles of practical instruction is to look upon the whole class as a band of collaborators working together on a basis of give and take.

The duty of the teacher is simply to direct, and the scholars are expected to use their common sense in turning that guidance to account by taking up independent lines of work and investigation according to their respective tastes and capabilities. In the ministerial enactment upon this subject it is stated : "The first and the great task of practical instruction is to bridge the gulf which exists between the acquisition of definite knowledge (without which no higher intellectual work is possible) and the acquisition of the capacity for independent work (without which mere knowledge is fruitless)."

Manual skill, imagination, initiative, and the power of expression have to be promoted and encouraged by degrees by setting suitable tasks to be done at home and also by means of instructions imparted in the class. The scholars must be made to feel that they form a fellowship of workers and should even set tasks for themselves from time to time. The tasks which the scholars set themselves of their own accord, if properly guided, may be made to yield as useful and important results as the usual routing work gone through at school does. In order that such tasks may produce the maximum result, they must be done systematically. Even in primary schools children are to be encouraged to practise this wholesome exercise as far as practicable.

All the compulsory work to be done by the boys in the class must grow organically out of the lessons given by the teachers, and the idea is to make as many of these lessons as possible fruitful for all the scholars by thoroughly discussing them with the whole class.

Any written work done by the pupils in the class should be judged as a whole; and when an expression of opinion is made about it by the teacher in writing, its merits as well as its defects should be pointed out. An expression of opinion in the shape of a mere mechanical enumeration of errors should be always avoided. Such dictionaries and reference books as are allowed for the preparation of written home-tasks, should also be allowed when an exercise is given to be done in the class.

In Secondary Schools consisting of nine classes, the students of the three top classes are permitted to go in for some optional subjects and also to take part in the work of the students' literary unions. But participation in the work of these unions is purely voluntary. There may be unions for all subjects, not even Philosophy being excluded. And it is the students themselves who choose which of these unions they are going to join. Two hours in the week are set apart for the work of each one of these unions; and its deliberations are conducted under the competent guidance of a trained teacher.

In addition to looking after these students' unions, the teachers have also got to attend conferences of their own, which, too, are held subject by subject. In these conferences they not only discuss the methods of instruction to be followed but also decide on the stuff to be taught. The curriculum of the whole school is also given a definite shape in these meetings. And teachers of the same subject are required to attend each other's lessons as hearers from time to time.

Then there are also associations of teachers who happen to teach the different subjects in one and the same class in any given year. These associations are very important. Apart from other considerations, a proper assessment of the merits of the students from the standpoint of all the subjects, individually and collectively, can only be made here. The teachers of these associations also have got to attend each other's classes as in the above case.

The school curriculum consists of the following subjects :—

A. For higher schools of all denominations.

1. Subjects that form the nucleus of all instruction, e.g., Religion, German, Civic Rights, History and Geography.

2. Art-subjects :—Music, Drawing and Aesthetics (also needle-work for girls).

3. Physical Exercise.

All these subjects under 1, 2 & 3 are compulsory for each individual pupil, male or female.

B. For different kinds of higher schools for boys, e.g.,

(i) Gymnasium or Grammar School:—*Latin*, *Greek*, French, English, Mathematics, Physics, Chemistry, Biology, and Hebrew (the last named being optional),

(ii) Realgymnasium or German Secondary School for modern languages. There are two types of this school.

The older type teaches :—*Latin*, *French*, *English*, Mathematics, Physics, Chemistry, Biology, and Spanish (the last one is optional).

And the reformed type teaches :—*French*, Latin, *English*, Mathematics, Physics, Chemistry, Biology and Spanish (the last one being optional).

The difference between these two types of schools is that while the former teaches Latin for nine years, French for seven years, and English for six years, the latter teaches French for nine years, Latin for six years and English for four years only.

(iii) Oberrealschule or German Secondary School for the sciences : French, English, *Mathematics*, *Physics*, *Chemistry*, *Biology*, Latin and Spanish (the last two being optional).

The schools under (iii) may at their option replace French or English by some other modern civilized language.

The new creations of the post-war reforms are :—

(iv) Deutsche Oberschule or the German Upper School, where Religion, German, History, Geography, Mathematics, Natural Sciences, Drawing and Music are the compulsory subjects, which every scholar attending the school has got to study. Besides, the Science of Civic Rights, Aesthetics and introduction to Philosophy are to be taken up either as independent subjects or as ancillary to other subjects in the curriculum. Add to this two modern foreign languages which a scholar must read if he wants to take the leaving-certificate, although only one of them is taught as a compulsory subject at school. The characteristic subjects of the German Upper School are:—*History*, *Geography*, and the foreign language for which the scholar enters *first*.

(v) The Aufbauschule or the Upbuilding School, which has now taken the place of the defunct seminaries for training men and women teachers for elementary schools. The pupils of the Primary Schools also may take their leaving certificates from here. After having put in seven years at primary schools, they may join the Aufbauschule, if found fit for it, where they will have to stay for six years more before they can take the school-leaving certificate. The Aufbauschule has the same object in view as the Oberrealschule or the Deutsche Oberschule.

The subjects italicised in the above paragraphs are the characteristic subjects (forming the distinguishing features) of the various schools concerned. It should be noted here that the study of all the languages is not taken up simultaneously by any scholar. And all instruction is, of course, imparted through the medium of German.

A German child has to go to school at the age of six. He spends four years at the so-called Ground-school and then goes on to one of the secondary schools, where he stays for nine years more ; so that by the time he leaves school, he is nineteen years old (provided of course there has been no break in his studies).

Corresponding to the boys' schools there are also secondary schools for girls. Their general appellation is Lyzeum (a word of Greek origin which eventually came to mean a teaching-place). They have almost the same curriculum as the corresponding boys' schools ; only they put in a lesser number of actual working hours at school on hygienic grounds, and supplement their usual course by such items as needle-work and house-wifery etc, which are so essential to women.

In these higher schools tuition fees are charged according to the following rates :—

Parents whose annual income does not exceed 2500 M. are charged no fees at all for the schooling of their children.

For an annual income of from 2500 3300 M. the monthly school fee is 7½ M. for the first child and 3¾ M. for the second child, while the other children are taught free.

Parents enjoying an annual income of from 3300-5000 M. have to pay 11¼ M. for the first child, and 7½ M. for the second child, and the rest are taught free.

For annual incomes above 5000 M. the rate is 15 M. for the first child, 11¼ M. for the second and 7½ M. for the third, the other children being allowed to read free of all charges.

Twenty German Marks are equivalent to one English pound.

These rates are for Berlin and its suburbs. Smaller towns and country districts charge

fees on a lower scale. But State Schools throughout the rest of Germany have nearly the same rates. In most primary schools there are arrangements for the free distribution of milk and hot breakfast to the children. In secondary schools such arrangements exist only for the poorer students. And I have seen warm milk being sold by the authorities of some secondary schools in Berlin to their poorer students during the pause between two lessons at less than the market price. Funds are supplied for this purpose either by the State or by the municipalities of the towns concerned, and occasionally donations are also received from rich people. In primary schools there are also arrangements for free warm baths (douche) for the poorer children, who have no such opportunities in their own homes.

The pre-war regulations for the school certificate examination (which is usually taken after a stay of nine years in the secondary school) had to be recast in conformity with the new ministerial enactments in regard to school reform. Personality and individual likings of the candidate in respect of the principal divisions of the examination must be taken into account. A remark on his religious creed may be entered in the leaving certificate only at the express request of the candidate. "The teachers of the top most class put together their opinion of each individual scholar. This statement of opinion should not only show the development of the intellectual powers and all the good and bad points in the character of the scholar, and through light upon his capacity for independent intellectual work, but should also contain, as a rule, all that is likely to be of any practical value in forming a correct estimate of him. In doing so, the development of tastes, the power of observation, the clearness of understanding, the inventive faculty, imagination, the power of judgment, the capacity for describing a thing, and so on are as much to be taken into account as his special talents and particular activities in the different spheres of life in and out of school, his share in the work of the students' organizations and the success attained therein, noteworthy achievements in sports and gymnastics, the extent of his participation in the youth movement and other things of a like nature. Furthermore, internal and external hindrances, domestic situation, pecuniary circumstances, the condition of health etc., are also to be considered, should there be any occasion for doing so."

This detailed leaving certificate is a post-war institution. Before the Revolution of 1918 it used to consist of a few words only. But now, as we have seen above, it almost amounts to a short essay on the candidate in question.

The examination continues to be both oral and written as before. But to it is now added another examination in sports and gymnastics. Another departure from the old regulations is that a scholar, having failed once in the school certificate examination, may take his chance again after one year, and not after six months as heretofore. (The latest ministerial regulations to hand allow an unsuccessful candidate to take his examination again after six months also). Besides, the candidate may, under the new regulations, submit a thesis, which he has prepared at home in the course of the year on some phase or aspect of one of the subjects in which he is going to be examined, whereupon he will be exempted from the compulsory written examination in the same subject or in some kindred subject at his choice.

Compulsory written papers for *all* secondary schools for boys and girls are a German essay and Mathematics.
Add to this

(a) for Grammar Schools, two translation papers—one from Latin and the other from Greek—into German. Under the old regulations the candidates were required to translate from German into Latin, which was, of course, a more difficult task. Besides those who want to be examined in Hebrew have to translate into German a comparatively simple paragraph from the old Testament and write grammatical notes thereon.

(b) for Realgymnasiums or German Secondary Schools for modern languages, a French paper and an English paper. Here candidates are always given the option of substituting the English paper by a paper on translation only, from Latin or English into German.

(c) for Oberrealschule or German Secondary School for the sciences, a paper on one of the two modern foreign languages (French or English) according to the choice of the candidate and a paper on one of the natural sciences, e.g., Chemistry, Physics, or Biology, also at the candidate's choice. Before the War a candidate used to be examined in both

the foreign languages and Biology has been introduced since the Revolution only. Formerly a choice between the science subjects was not allowed to the candidate. The authorities used to choose for him.

(d) for Deutsche Oberschule or German Upper School, one paper on the modern foreign language, for which the scholar had enrolled himself first, and one paper either on History or Geography according to the choice of the candidate.

These examination rules for the secondary schools for boys hold good also for the corresponding secondary schools for girls.

When a candidate is taking a written examination at school, he is allowed the use of such reference books and dictionaries as are recommended for his use at home. In the essay paper on German the candidate is allowed the option of choosing one out of four topics, which are, as a rule, widely different in their scope. It is also a relief for the Grammar School students that instead of having to translate a German text into Latin, they are now required to translate from Latin into German, which is their mother-tongue. The scholars of the Oberealschule are now examined in one foreign language only. And the Latin paper is no longer compulsory for the scholars of the Realgymnasium.

For the oral examination the candidate may choose any one subject in which he expects to do well. The other subjects in which he is to be examined are determined by the board of examiners. Total exemption from the oral test is no longer allowed. Before the new regulations came into force, a scholar who had done very well in the written examination, did not have to take the oral test at all; while on the other hand, if he had done badly in the former, he would not be so much as allowed even to go in for the latter. Under the present system, however, even the scholar who has done badly in the written examination may take his chance at the oral test; and if he does equally badly here also, then he is declared bad for the whole examination. On the other hand, even the best scholar from the point of view of the written examination must take his oral test also. Of course, such a scholar is normally expected to do well here also, although he may not always show nearly to the best advantage at such a test. In that case the quality of his leaving certificate will suffer a little. With this certificate he may go to the university or to a high technical college or even enter some suitable profession. In the event of his failing to obtain this certificate, he will have to seek re-admission to the same class and take his chance again after six months.

The ministerial directions recommend that the oral examination should be held chiefly in such subjects only as are likely to afford the candidate an opportunity to "display his special ability," and not in subjects in which he is likely to fare badly. Besides, every candidate should be examined orally in as few subjects as possible. And the oral examination should on no account consist of a mere string of isolated questions and answers; while a mere reproduction from memory of things that have been learnt by heart is to be sternly repressed. On the contrary, each student is to be called upon to speak on one or more topics in a connected and systematic way in the form of a discourse; and, in doing so, he should be given sufficient time to arrange his thoughts before he begins to speak. Briefly, the oral examination is to be a kind of lecture by the candidate on a subject or subjects in which he feels quite in his element.

The Middle School

Upon the aims and conditions of the Middle School the Minister of Education remarks as follows:—

"The great developments in the domains of handicrafts, applied arts, trade and industry, agriculture, and forestry, naturally demand greater efficiency in the training of boys and girls for these avocations. Hence arises the necessity of making provision for a suitable training for sundry intermediate positions in the State, the municipalities and other private organizations, so as to meet the increased demands of trade and industry as influenced by these new developments.

"The elementary schools can meet these demands only to a very limited extent. And the Secondary Schools also cannot undertake to do this work adequately, because their principal function lies in the direction of scientific work.

"Thus arises the necessity for a kind of school that is to occupy something like an intermediate position between the elementary school on the one hand and the secondary school on the other.....Such an educational institution is supplied by the Middle

School, which is only a further development of the ground school and consists of six standards. .....By effecting the necessary alterations in the curriculum and by making simultaneous arrangements for imparting instruction in the different subjects of the Secondary Schools also, the Middle School may further be in a position to prepare students for the Secondary Schools as well without neglecting its own legitimate duties"

After having been at the Ground School for four years, the child comes to the Middle School, where he then stays for six years. Therefore, when a child does not go farther than the Middle School, he has been under instruction altogether for ten years. Here the child has to pay a school-fee of 5 Marks per month if the annual income of his parents is 5000 M. or more. The second child of the same parents is charged 3¾ M., the third 2½ M. and the fourth is taught free of all charges. When the parents' income is M. 3300-5000 the first child pays 3¾ M, the second 2½ M. and the others are taught free. For an income between M. 2500 and 3300, the first two children pay M. 2½ and M. 1¼ respectively, while the rest go free. Parents whose incomes are under M. 2500 have to pay nothing for the education of their children. (20 Marks = £1). The State and the municipalities concerned pay for the children that are taught free in all the above cases.

In the Middle School, ordinarily one foreign language is taught as compulsory. But from the third or the fourth class onwards, the children may, if they so desire, take up another foreign language. French is the compulsory foreign language taught in most Middle Schools,

In the ministerial decree there are five different plans for the Middle School. Plan I. (which is the general curriculum for boys) contains, in addition to instructions in the elementary school-subjects and foreign languages, also courses in book-keeping, handicraft, gardening and shorthand (the last three subjects are also taught in Secondary Schools outside of their ordinary courses of study). This plan is of a piece with Plan III which is the general curriculum for girls. But here there is an additional course in house-keeping also. Plans II and IV supply courses of study for boys and girls with a special eye to their future calling.

The requirements of the first three classes of the Middle Schools are essentially identical in all the plans. In the first three classes the subjects "trade, traffic and industry" are given some prominence in Plan II (for boys) and a course of type-writing is added to the curriculum. In plan IV (for girls) instead of instructions calculated to prepare scholars for industrial careers a course of training in hygiene (with special reference to nursing and child welfare) has been introduced. There is a course in housewifery also.

Plan V (i.e. curriculum for Middle Schools preparing scholars for Secondary Schools) omits altogether the subjects that are specially designed to provide for commercial teaching, house-keeping and humanitarian work generally.

It may be noted here that before the Revolution of 1918, there were only two kinds of Middle Schools, one for girls and the other for boys, instead of five as now; and only one foreign language used to be taught instead of two as at present. Much more stress is now laid upon those subjects that prepare a young man or woman for a practical career.

Concerning the methods of instruction, the Reforms demand here, as in all other cases, that the lessons should be practical ones and that the learners should be encouraged to concentrate on some definite goal from the very start. The schools should not be a party to the mere memorizing by the students of all sorts of undigested materials, but should try to assist the scholars to a practical understanding of the various sub-subjects and problems handled. It is, of course, obvious that on account of their young age and very limited intellectual capacity, the idea of concentration cannot be kept as much to the fore in the case of the Middle School children as in that of the higher classes of Secondary Schools. As elsewhere the teachers of Middle Schools meet in committees and conferences at regular intervals in order to discuss, deliberate and take their dicisions on all matters relating to class-work.

After the War reductions in the teaching staff had to be effected for reasons of economy, and lessons in handwriting were done away with in consequence. Before the Revolution of 1918, lessons in handwriting were compulsory in all Secondary Schools from the sexta up to the quarta, that is to say, for three years (see below). The number of hours for Latin has also been curtailed in

some Secondary Schools on the same ground of economy.

There are also some higher secondary schools, which do not lead up to the school certificate examination, and cannot, therefore, qualify students for the university or the high technical colleges, but give them a training for subordinate ministerial positions only. These schools have got a nine-year course ; that is to say, the pupils are taught here up to the standard of the fourth class (counting from the top) of a regular secondary school. So a student on leaving a secondary school of this incomplete type, may go over to a regular secondary school and stay there for four years more, when he will be eligible for entrance into the University or the high technical colleges.

The classes of a German Secondary School are :—Sexta (6), Quinta (5), Quarta (4), Untertertia (junior 3), Obertertia (senior 3), Untersekunda (junior 2), Obersekunda (senior 2), Unterprima (junior 1), Oberprima (senior 1).

In Germany a child goes to school at six and puts in four years at the Ground School and nine years at the Secondary School. So that by the time he has taken the school certificate examination, of course, in the usual course without any break in his career, he is exactly nineteen years old. Before the Revolution he could leave school at eighteen, because Prussia had then a kind of preparatory school with a three-year course in place of the Ground School of to day.

The Primary School

The Primary School has got eight classes. No fees are charged. A child begins to attend the Primary School when he is six years old. The first four years form the so-called Ground School, *which every child must attend*, unless he is physically unfit. The Ground School is thus the first school which every child has got to attend and which is, of course, the same for all children irrespective of their birth and social standing. The child who takes the full course of a primary school is fourteen when he leaves it. But he may also leave it at the age of ten, and go to the Secondary School or to the Middle School.

It is of supreme importance that here also the children must not learn mechanically but should be made to feel the spirit of their lessons and digest and make their own by means of practical illustrations whatever work they might do under the guidance of the teachers.

The idiom which the child daily hears in his home should not be altogether ignored by the teachers of the primary school. Games, pratical observations of nature and manual activities (e. g. forming figures in plasticine or clay, putting together of small sticks or rods, making coloured drawing, carving etc.) should be resorted to by way of illustrating the lessons and stimulating the child's interest in them.

The subjects in which instructions are given in the Ground School are Religion, Geography of the child's home district, German language, Arithmetic, Drawing, Music and Gymnastics, and for the girls, during the last two years of their Ground School life, needle-work also.

When the child first comes to school, all these subjects are not taken up one after another in keeping with any cut and dried time-table, but he is always treated to a comprehensive lesson covering all of them rather freely. And the aim of the first course of lessons is to give the child some definite ideas and informations about his own country. Absolutely no home-tasks are set to the child at this stage.

The last four years of the Primary School are devoted to preparing apprentices for an active practical life and for the professional schools. Simultaneously arrangements are also made for giving the necessary training to those who may prefer to go up to the Aufbauschule (see above).

Here also the teachers strictly follow the fundamental principles of practical teaching. The employment of the hand is very important on the part of the pupils. Sketches, drawings, educational appliances etc., (especially those necessary for elucidating the idea of vacuum and teaching geography and the natural sciences) are provided, made directly by the pupils, who are also encouraged to conduct independent experiments in the natural sciences and to make their own collections of interesting materials relating to the science subjects they study. Animals and plants are collected and carefully studied in terrariums, aquariums, insectariums and school-gardens. Lessons are given on the handicrafts, needle-work and on house-keeping. During excursions which must take place periodically under the new ministerial re-

gulations, sketchmaps are drawn by the pupils of the landscapes that are visited and experiments are made in the measurement of distances by conjecture. Agricultural farms and workshops are also visited as often as practicable.

The subjects of instruction are religion (occasionally biography), German, History and Civic rights, Geography, natural sciences, Arithmetic, Space, Drawing, Music and Gymnastics; and for the girls also needlework.

A DUTCH CRITICISM OF MISS MAYO

[Reviewing the Dutch translation of Miss Mayo's book "Mother India" Henriette Roland Holst—van der Schalk, a Dutch poet and probably one of the greatest poets living—writes as follows in "Recht an Vryheid" (Right and Freedom), the paper of the Dutch section of the "League against Imperialism and Colonial Oppression"]

"Western Pride"

A Dutch translation of "Mother India", Miss Mayo's much discussed work, by J. de Gruyter, has been published lately. This book will, no doubt, by its more or less sensational character find many readers, also in our country.

For that reason we want to say something about it here, because it is an extremely dangerous book. It is a book full of pride's poison. It cajoles and flatters the belief of the ruling classes of the Western countries in their superiority over the East—the superiority that puts upon them the "duty" to act as the "tutors" of these "minor children," as they have to be "educated" for self-government, etc. The "White Man's Burden" isn't it ?

In itself there is nothing against Miss Mayo's drawing attention to certain social evils existing in continental India. The worst of these all is child-marriage, with its consequence of sexual overstimulation, of great sorrow in body and soul for the far too young mothers, and of early exhaustion and weakening of the race. Further the author illustrates with many examples how the population sins against the most elementary ideas of hygiene, for which again the women are the worst sufferers. She also calls our attention to the religious intolerance leading to repeated fights between Hindus and Muslims ; to the unbearable hindrances put in the way of social development by the caste-system and the negation of humanity which is its consequence ; and lastly to the hardness and cruelty with which animals are treated, specially the "holy cow," which in spite of its holiness often is left to a slow death of starvation.

Nobody will think of denying that these evils are terrible, and if a stream of love for the peoples of India ran through the book of Miss Mayo, love for the victims of delusion, stereotyped thought, and social oppression—women pariahs, the brutes—if the spirit of the book were one of raising the Indians of all creed, rank and caste to combine and labour, and fight the deep-rooted evils of their society—in that case Miss Mayo really would have done a good deed in writing "Mother India."

The spirit of Western pride, however, emanating from it, the spirit of contempt for the entire civilisation of the East speaking from every page—based only on the impotence of understanding the principle, the root and essence of that culture—that spirit spoils what is good in Miss Mayo's book, and utterly destroys the eventual good results it could have led to if the case had been different.

I will not try to answer the question here if the picture the author draws of the Indian society is quite correct. One hardly can doubt that the facts she quotes are true. It is, however, possible that she greatly exaggerates the range of these facts. It is also possible that some, or all evils, which she describes, only occur amongst certain castes or in some parts of the country. It is also possible that from the side of the indigenous population more energy is put in the fight against them than we could learn of from her description. In all these cases the impression created by her book would be a false one, even if the

fact she mentions are correct in themselves. I will have to leave it to more competent judges if the one or the other be the case.

What I only want to do here is to show why all champions for right and freedom, for self-management and self-government of the Asiatic peoples, have to feel the spirit of this book as being THOROUGHLY hostile to their efforts.

Firstly : In the book Miss Mayo enthrones the modern hygiene as the only deity we all have to worship. To the commands of this deity everything must be sacrificed, the entire spiritual beauty and spiritual grandeur of a world-conception and a view of life, which for centuries and centuries have reconciled millions with their own difficult, hard existence, and taught them to find a sense in life in general, taught them to feel themselves as a part of the Absolute.

When Miss Mayo, shuddering with disgust, tells us about many customs of the pious Hindus,—repulsive to our feeling (so for instance, going barefooted through filthy mud, and drinking very poluted water) she does not think for one second, that the thought of *bodily polution* does not even occur to the pious Hindu, as he is entirely pervaded by the idea of *spiritual purification* which is for him the meaning of bathing in the Ganges, the "holy stream."

This single instance illustrates the whole antithesis between the naturalistic—materialistic conception of—and attitude towards life in the West, and the supernatural, spiritual conception of the East. The former leads in its last consequence to the worship of the bath-tub, tooth-brush and filter ; the latter, also in its last consequence, to the absolute neglect of the demands of the body.

Here lies a widespread problem, the problem of a great shortcoming, as well in the East as in the West—the crooked growth and one-sidedness of both Western and Indian civilisation.

For Miss Mayo and her consorts, however, these problems do not exist even ; they have no other idea of culture than filter, bath-tub and tooth-brush.

Secondly : The perception which Miss Mayo hammers into her readers is, politically, absolutely reactionary, that is to say, in favour of imperialism. Whatever good there is in India has been brought by the English. The English are making untiring efforts to bring about enlightenment, culture, democracy and humanity. Whatever is wrong, comes from the Indians themselves, their sloth, their egotism, their indifference, their mentality unchangingly running in fixed grooves. It is nonsense to give self-government to the peoples of India ; what they need is, on the contrary, being put under much more severe domination—only English rule can help India ; "English interference as much as possible" should therefore be the slogan.

Miss Mayo has never heard, apparently, of the purifying, regenerating, energy-stimulating power of national freedom. The thought that the progressive powers of Eastern society at this stage of Asia's awakening are mainly focussed on making an end to the evil and shame of foreign domination ; that these powers, when once the great aim of the nationalistic movement will be reached, will be at the disposal for other not less important ends—the self-development and self-regeneration of the indigenous world—this thought never seems to have struck the author of "Mother India." Not more than the idea that nations and classes can be educated to the realisation of responsibility only in and through freedom.

Worst of all, however, is the boundless pride of which the book bears witness, the spirit of self-contentedness and pharisism. Constantly one hears the author sighing, beating her breast, "O Lord, I thank Thee that we in the West are not like these—that we have no child-marriages, and no superstition in the purifying working of the excrements of the cow, and no murder and killing in the name of faith, and no starving cows and calves. O Lord, how good we are, and how hygienic and how enlightened. Thank Thee that we are not like these."

That "we" in America, however, have the justice of lynching, and the electrocutions, and the race-prejudice against the Negroes in its crudest form, and the unchecked child-labour in the workshops, and the extension of imperialism through force of arms, and its maintenance through oppression and the "trial in the third degree" and the torture of political criminals—all these things do not come to our mind for one second. So much the better, otherwise that loud tone of high-handed authoritativeness would soon come to an end. And whosoever wants to enjoy the reading of "Mother India" in the full consciousness of his superiority—here in the enlightened civilised Netherlands, where no end of work

is done for hygiene, social provision, and improvement of social standard he will do wise not to think about the village of the "inadmissibles" under the smoke of Amsterdam (Do not inadmissible and untouchable have some affinity of sound?) and about the thousands of slums in the capital, the "traps" of the souteneurs in Rotterdam, the hidden darknesses of the practice of abortion and the terrors of vivisection, done by specialists, hardened by countless experiments. He should not think about the vegetative existence of the tens of thousands of unemployed, the starvation of the children in Drente, the transport of beef-cattle, and about many other unsavoury sides of our "civilisation."

Above all, however, let him never think about the aimless, senseless toil through the desert, into which the existence of millions of workmen has developed, without philosophical, religious or social ideas. The desert in which the only oases consist in the coarsest form of sensual pleasure and sport, and the dope through dance or the sensational film.

LORD OXFORD: MAN OF AFFAIRS AS MAN OF LETTERS

By Prof. DIWAN CHAND HARMA, M.A.

I

NO one has done more than Lord Morley to combat the heresy that a man of letters cannot be a man of affairs. It has now been established beyond doubt that a predilection for literature does not unfit a man for participation in active affairs. On the other hand, we find that men who have a bent for literature and fine arts are taking an active interest in shaping the destinies of their countries. Dr. Hauptmann's name was proposed some time ago for the Presidency of the German Republic, and Paderewski has ever been the moving spirit in his country. People who trot out such preposterous statements are, in fact, those who have never come under the soothing and refining influence of literature themselves. They have as remote an idea of the belles-lettres as a blind man of the elephant. Literature is, indeed, a great force and its devotees are free of all departments of life. Its blessings are especially of an incalculable importance to a man who has to pass his days *in Romuli faece.* Literature enlarges a man's sympathies, gives him a breadth of outlook, adds polish and grace to his utterances, and nourishes in him the temper of admiration, hope, and love by which alone we live. A man who cultivates a love of it always finds in it his consolation and inspiration. If he meets with difficulties, he learns to grapple with hem ; and if he does not find the need of his efforts, he learns to despise it.

II

It is, therefore, obvious that there is no antagonism between a man of letters and a man of affairs. But, on the other hand, I think, it is very difficult to find a man of affairs who is also a man of letters. Such a man is rare in these days. All the statesmen in England these days seem to pay little heed to the literary quality of what they say or write. Sir Arthur Quiller-Couch has made fun of an utterance of Mr. Lloyd George in his book 'The Art of Writing'. Mr. Lloyd George does not only snap his fingers at literary polish and grace, but he seems to be careless of English idiom too. This is, of course, something pardonable in the case of a man about whom it is said that he never writes and seldom reads. But if Mr. Lloyd George lacks literary finish, his chief the Earl of Oxford was a rare combination of a man of affairs and a man of letters. No one who reads his books can question his title to that. His writings were the outcome of the mind of a man, who had read widely, thought deeply, and who possessed the inimitable gift of elegant expression. As one goes through the pages of his books one

wonders how he could manage to read so much. History, biography, criticism and classics—these were the pastures in which he browsed or grazed. He drew a fine pen-picture of the age of Hadrian, and as regards biography he spoke of the Dictionary of National Biography, with the same rapture as did Keats about Chapman's Homer. To those who wish to develop critical acumen, his advice is, "Familiarise yourself with these masters: De Quincey, Carlyle, Hazlitt, Lamb, Coleridge, Bagehot, Matthew Arnold, Stevenson and Richard Holt Hutton." What a formidable array of names! But he was at his best when he came forth as an apologist of the classics. It is by reading his fervid words about the classics that one can plumb the depths of his erudition:

The man who has studied literature, and particularly the literature of the ancient world, as a student should, and as only a student can, I am not speaking of those two whom it has been merely a distraction or a pasttime such a man possesses resources which, if he is wise, he would not barter for a king's ransom. He finds among men of like training with himself a bond of fellowship, free-masonary of spirit and understanding, which softens the asperities and survives the conflicts of professional or political rivalry. He need never be alone, for he can, whenever he pleases, invoke the companionship of the thinkers and the poets. He is always annexing new intellectual and spiritual territory, with an infinitude of fresh possibilities, without slackening his hold upon or losing his zest for the old. There is hardly a sight or a sound in nature, a passion or emotion or purpose in man, a phase of conduct, an achievement of thought, a situation of life—tragic or comic, pathetic or ironical, which is not illuminated for him by association with the imperishable words of those who have interpreted, with the vision and in the language of genius, the meaning of the world.

When we read all this we cannot but feel the same wonder which the ignorant rustics felt at the omniscience of Goldsmith's Village Schoolmaster.

III

I think no one can lay claim to being a man of letters if his writings do not possess an atmosphere. There is an atmosphere about good writing as there is a fragrance about flowers. You can as well distinguish between the atmosphere of different writings as you can the fragrance of the rose from that of the jasmine. As we go through the work of an author, we naturally inhale his atmosphere. Who can read Hazlitt without being impressed with his lyrical effusions? We watch in his writings, as it were his personality with all its sorrows, comforts, delusions and whims. We do not see him as we see the players in a masquerade with their faces hid by mask within mask, but we see him as we would have seen the first parents in the Garden of Eden before they had tasted the fruit of knowledge. We see him in his undress and feel the glow and warmth of his intimate personality. A man who reads Hazlitt without catching a glimpse of his personality misses the life-breath of his writings. The same might be true of Carlyle. Who can study Carlyle without being infected by his moral vehemence, his prophetic solemnity and the fierceness of his denunciations? A man who pores over Carlyle without being touched by these things is like the playgoer who goes to see Hamlet without ever knowing the Prince of Denmark. This atmosphere, this relish, odour, fragrance, bouquet—call it by what name you please—is unmistakably present in all great writers. It is, as it were the hall-mark of a great writer. No one can read the pages of Lord Oxford without learning his secret. There is an air of serenity and dignity about all that he writes. There is no spirit of contention in them which can jar upon our ears; all is written with sweet reasonableness. There is nothing slipshod, and he never aims at cheap effects. Nowhere do we find the ignoble ease, the feeble facility of an amateur, but everywhere there is the restraint, the rigid discipline which comes of conscientious workmanship. Whether he talked about the unfortunate Haydon (But Haydon, though cursed with a vain and violent temperament, a prey to ambitions always in excess of his powers of execution, perpetually hovering on the confines of the insanity to which he at last succumbed, was one of the acutest and most accomplished critics, and on the whole, the most strenuous and indomitable controversialist of his time), or the golden age of Hadrian, and whether he discoursed on the use of culture or on the necessity of the critical spirit he never lost hold of his subject and always spoke in measured terms.

IV

But Lord Oxford was not only great, because he spread an atmosphere about whatever he talked or wrote. He was also the master of form. Formlessness is the besetting sin of all modern authors. It is,

in fact, the necessary consequence of romantic freedom. The power to move is not the only distinguishing mark of a work of art—a work of art must also possess form. And form is nothing but the artistic masonry, the faculty by means of which the author builds thought upon thought. phrase upon phrase, and argument upon argument in a consistent whole. It is that which gives completeness and unity to the whole and by means of which parts bear a relation to one another.

This architectural quality distinguished the bards of Greece and Rome, Milton and Ben Jonson, but the succeeding generations lost the secret of it. Lord Oxford was the literary mason who built his essays or speeches. In this he presented a contrast to other writers or speakers. Bacon's essays are nothing but a string of statements. De Quincey, Hazlitt and Lamb, all possess intolerable prolixity. They always pour their thoughts out in inextricable confusion. Lord Oxford's essays, on the other hand, have a beginning, a middle and an end. Read any of his essays, and you can see how he unfolds his points like the petals of a flower. There is nothing out of place ; and everything bears the mark of careful planning.

Atmosphere. form and expression—these are the titles of Lord Oxford to eminence. Lord Oxford was the master of stately, compact, and concise style, He had the habit of throwing out pregnant remarks---remarks which lighted up many a dark notion. For instance, who can question the felicity of expressions like these. "If representation is the function of art, interpretation is the function of criticism." "It is not the function of a biography to be a magnified epitaph or an expanded tract." Herein Lord Oxford rivalled Bacon in the sententiousness of his remarks. But he could be homely as well. 'There is no nutrition to be got out of chopped straw like this.' 'The promise has come home to roost.' But it was not by virtue of his occasional felicities of phrases that he was great—everything that he wrote was full of sustained dignity. Sometimes he rose to the height of splendour and eloquence as in the last paragraphs of his essays. Anyone who reads the last paragraph of his address on 'Culture and Character' will bear testimony to it. His choice of words was, in fact, right and unerring, though sometimes he was obsessed with the vices of a pedant in choosing the unfamiliar words. This is what he says :

> The temper which I am endeavouring to describe is not in any sense one of intellectual detachment or indifference ; nor has it anything in common with that chronic paralysis of the judgment, which makes some men incapable of choosing between the right and wrong reason, or the better and the worse cause. It implies, on the contrary, an active and virile mental life, equipped against the fallacies of the market-place and the cave, animated by the will to believe and to act, but open always to the air of reason and the light of truth. One final counsel I will venture to offer to you. I speak as an old University man who, in a crowded and somewhat contentious life has never wholly lost touch with the interests and the ideals of Oxford days. If the short span which, in fuller or lesser measure, is allotted to us all is to be wisely spent, one must not squander, but one should husband and invest, what never comes again, and what here and now is offered to every one of you. The more strenuous your career, the more you will need to draw upon that unfailing reservoir. Some times, amid the clash of public strife there may steal back into the memory of us the sombre lines of the greatest of Roman poets :
>
> Di Jovis in tectis iram miserantur inanem
> Amborum, et tantos mortalibus esse labores.
>
> That is but a passing mood, except in an ill-furnished mind. Keep always with you, wherever your course may lie, the best and most enduring gift that a University can bestow, the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures. So equipped, you can face, without perturbation, the buffets of circumstance, the caprice of fortune, all the inscrutable vicissitudes of life. Nor can you do better than take as your motto the famous words which I read over the portals of this College when I came here today. "They have said, What say they ? Let them say."

That Lord Oxford was a man of letters as well as a man of affairs, no one would question. That he lacked careless abandon, and rarely let himself go, does not matter. People who wish to cultivate a stately, dignified and terse style will do well to pore over his pages till his secret is learnt.

PEACEFUL TURKEY

The Foreign Policy of New Turkey

By J. H. RICHARD. (Former Minister)

(*Translated from the French Political & Parliamentary Review by Maneklal Vakil, M. A., LL. B., F. S. S.*)

THE defeat of the Greek army on the Sukharia on 30th August 1922, the entry of Mustafa Kamal Pasha into Constantinople, the dethronement of the Kalif and the proclamation of the Turkish republic have put an end to the lamentable agonies of the "Sick Man" of Europe. On the morrow of these events of capital importance a new man appeared perfectly wise, animated with an ardent patriotism, with an inextinguishable thirst for progress, with a firm decision to be free and a master in his own house. To achieve the cure of the heritage of the Sick Man there was placed symbolically a doctor at the head of Turkish diplomacy. Tewfik Rouchdy Bey had been a pupil of one of our faculties of medicine, later a doctor about 1908 in France, later still an officer and at last the founder of the New Foreign Policy of Turkey.

This foreign policy has a considerable importance not merely from the point of view of the special problems of Eastern Europe but also from that of the large problems of the world. The republican Turkey—disburdened of her Slav and Arab impediments, reduced to the strict ethnic limits of purely Turkish territories but occupying on the flanks of Russia on the one side and of those of the Anglo-Indian Empire on the other and across one of the great highways of communication of the world on the other side, a position, the intrinsic importance of which will increase in proportion to the increase from year to year of her own power and her own specific weight—is a factor of which one cannot without danger diminish or misappreciate the value at a time when some open or hidden conflicts imperil through Balcanic or far-Eastern incidents the security of the big nations. It is not a matter of indifference to know exactly what this new factor will or will not bring about in moments of crisis while so curiously placed astride over what I shall call several lines of principal forces of the great international covetousness.

Having been frequently in long residence in Turkey, sometime in very grave times, I happened to be at Angora, at perhaps the most critical moment of the affair of Mossul when General Pangalos pushed by some insidious advice dreamt of throwing himself across the road to Byzance. The very numerous negotiations with the leaders of the real Turkey and particularly with Tewfik Rouchdy Bey the Minister of foreign affairs, in one word, a number of enquiries seriously carried on since the summer of 1925 make it possible for me, I think, to try to define with a certain precision the outlines of this Turkish foreign policy which must not be confounded at any price with the foreign policy of the former Ottoman Empire.

The first period that was terminated with the signature of a provisional agreement with the United States and which commenced with the signature of the treaty of Moscow with the Soviet Russia was a period of liquidation. The Ottoman debacle of 1918, the partition of Asia Minor amongst the victorious allies and lastly the Greco-Turkish campaign had created a collection of problems which had to be solved without delay with the object of destroying all germs of possible conflict and of equally assuring to the New Turkey that thing which she required above all to carry through the great work of her national reconstruction, namely "the Peace".

"We are trying to settle in their smallest details, those problems which we may have with our neighbours" said to me the Minister of foreign affairs in the preceding summer. "Because all that we did, tended to one unique object which was for us an end in itself and not a means, viz, the peace, peace within the boundaries of our national state which we did realise. It is this principle which guides us since the first congresses of

Erzeroum and of Sivas. We desire peace not to prepare ourselves for future wars but to have peace and be able to work for our grand enterprise viz. to make our country a modern and prosperous state. The settlements that we seek are also definite agreements first with our neighbours and then with the whole world.

"All our policy is based on this principle that peace is indispensable to Turkey because our duty is to give to the nation the maximum of welfare and of happiness. Then in the life of the peoples as in that of individuals the secret of happiness is to know how to be contented with what one has and to work to develop its welfare within the limits of the conditions that may have been given."

The regime of Kamal Pasha put these principles into practice with an unchanging rigour, going (in every settlement which he negotiated namely the Turko-Russian settlement, the Turko-Syrian settlement, the settlement about Mossul) to the extreme limit of possible concessions so as to arrive at certain accords from which all can be foreseen and from which all germs of later conflict may be eliminated and also so as to come out of each one of these settlements more independent and more free. It was thus how he concluded successfully the treaty of Moscow with Russia completed by the agreement of Paris in December 1925, the treaty of Franklin-Bouillon and the agreement of Angora with France and Syria, the treaty with Persia, the agreement with Bulgaria, and at last the treaty of the Turko-Irakean good neighbourliness with England which put an end to the conflict about Mossul.

In the series of neighbourly settlements the last agreement concluded is that which was being negotiated with Greece but indefinitely postponed by the unstable politics prevailing in that country. With this last agreement the New Turkey completed the cycle of her arrangements with the countries on her boundaries; and that is what permitted a Turkish deplomat some time ago to tell me with a legitimate pride, "While we are no members of the League of Nations we have in reality, better than any other power, understood and applied the spirit of Locarno since we are the only people who have concluded with all our neighbours treaties of nonaggression."

In the interval several agreements and conventions were, moreover, signed with several countries more distant namely the Servian Kingdom, Poland etc. with which Turky had been at war during the world conflict of 1914-18, as well as with several neutral countries. And it is quite recently that the last signature has been put to this work of international consolidation by the exchange of notes since the last few weeks which will permit Tewfik Rouchdy Bey and the American negotiator Admiral Bristol to re-establish between Turkey and the United States diplomatic and commercial relations; and this will be so in spite of the rejection of the treaty of Lausanne by the Senate of Washington.

"All our foreign policy will be very simple and very easy to understand if one well takes into account the fact that we are seeking to establish general peace step by step—so told me one day a Turkish minister—because it is impossible to establish at one single stroke such a general peace. All that we do, all that we sign, tends to this unique object, to the enlargement of peace and not towards the building up of political alliances pitched against one another."

Since the fall of the empire and proclamation of the republic the curve of Turkish Foreign Policy has remained constant, there being nothing to shake the sincerity of this declaration. We have seen Turkey in course of this period, ready in the way of defending herself when she saw her independence and her integrity being threatened; such was the case in the Spring of 1926 when Angora mobilised five classes of reserves to warn M. Pangalos and his friends of London against the risks of a Thracian adventure. Never have we seen her building up any alliance for war.

In particular,—and this is a question which was often treated in our daily press mostly with a spirit of passion which excluded the possibility of an objective analysis—the special relations created between Angora and Moscow by the treaty of Moscow and the convention of 1925—do these signify the enslavement of New Turkey into the hands of the masters of Kremlin? This is a question of first rate importance at this actual moment when the masters of Kremlin are engaged at the other end of Asia to which Turkey is the western gate, in a merciless fight though indirect against one of the largest powers in the world. In other words, in signing with Russia the agreement

already known have even Mustafa Kamal Pasha and his colleagues delivered their country bound hand and foot to this Third international inseparable from the Soviatic government and have they made a sort of base for communism in the Eastern Basin of the Mediterranean upto the Blakans on the one side and upto middle and central Asia on the other ?

Let us examine, if you like, separately these two faces of the problem.

If Turkey was to become, since the treaty of Moscow, the slave of the Komintern, this state of affiars should manifest itself by an infallible first symptom, difficult to conceal, of the intensification of communist propaganda in Turkish territories. I mean not merely the internal propaganda directed against the constitution of the Turkish state but above all the external propaganda directed from Turkey into the neighbouring states as the internal propaganda can have very little chances of success in an almost purely agricultural country where the peasant enriched by the recent suppression of the tithes which used to ruin him, had no cause of discontent.

Certainly Russia did attempt to organise in Turkey one or the other propaganda. The first had a lamentable failure of its own accord and the three communist journals in the Turkish language subsidized by the Komintern rapidly disappeared for want of finding a single reader. The second showed itself in an attempt made in April, 1924 to create under colour of a "Mission of Study" a centre of operation against Bulgaria near the Thracian frontier at Andrinople. This attempt had no more success. Comrade Krzeminsky chief of the Mission of Studies and his colleagues Kasass, Sokoloff, Topchibatcheff and Vassilevski passed 58 days in the half-deserted capital of Eastern Thrace where they had hired a whole house for a rent of 408 Turkish pounds per month. They tried to win popularity by paying a pound for their boot-polish as well as for a newspaper with three piastres and by trying all possible means to get into intimacy with the local population. But very discretely they had been segregated all round. An eyewitness narrated to me one day under the shadow of the wonderful minarets of the Mosque of Andrinople how the Sovietic Mission found itself reduced to the society of only two citizens certainly amiable but who were connected with some families of the police department. A few days later a French diplomat, the greatest one we had since the war in Eastern Europe, told me with a smile, "No, never will Turkey adopt this policy which is the most senseless possible one and which consists in playing with explosives to harm a neighbour at the risk of the materials exploding into her own face."

The events have proved, however, better than all possible argument that the centre of communist propaganda for the Balkanic States works elsewhere than in Turkey.

The precise facts which I observed with my own eyes are exactly not the symptoms of subservience. Doubtless an objection may be raised that there are certain facts relatively of small importance which otherwise is constant, that the Third International does not seek to create internal and external embarrassments to those countries where the Russian Government has some interest of real value,—and this is the case with Turkey —and that it has other lands far larger in which it can usefully and decisively use the Turko-Sovietic collaboration. In other words, repeating accusations levelled against Turkey at the time of the Odessa interview between Twefik Rouchdy Bey and M. Tchitcherine, one may speak of the Russo-Turkish collusion in Asia in a project of a Pan-Asiatic movement directed against Europe and of the complicity of the States of the Black Sea in the Anglo-Russian duel which is taking place in the far-East.

Will, and can Turkey safeguard in this respect the pure pacific character of her foreign policy and will she discard the temptations which her Eastern European and Asiatic friendships may possibly attempt to offer ? I put this question directly a short time ago to the Minister of Turkish Foreign Affairs and Tewfik Rouchdy Bey gave me some categorical and characteristic replies which I consider it useful to reproduce here in their entirety.

"Certainly we have some Asiatic interests, but we are no Asiatic power. We have some Asiatic interests because we are here at the gate of Western and Central Asia and because we are an extension of European civilization to those countries. But we are not precisely an Asiatic Power for that very reason ; it will be absurd to maintain that a few hundreds of meters of water which separate the two coasts of the Bosphorus form a limit between the two continents and the two civilizations.

"From this condition of affairs in fact is derived all our Asiatic policy.

"All that which contributes to the project of grouping together all Asiatic Powers in a fight against Europe is absurd and moreover, entirely foreign to our comprehension. For that we are rather too immediately connected with Europe by our interests and destiny.

"If we should attempt to do the contrary, it would be fatal and it would violate all which appeals to our good sense and that would not be beneficial either for ourselves or for any body else. The events in China affect us only from one point of view. As everywhere, so in China a movement of nationalism would draw our sympathy but we should wish that the movement is evolved in a particularly peaceful fashion.

"We frankly told our Asiatic as well as Western friends that there will only be on this earth a single civilization, the modern civilization which we know. We, therefore, do not consider that there can be a fight between two civilizations. All obstacles and all restrictions which hinder the development of this civilization appear to our eye like a reaction against which we have a perfect antipathy."

It is not possible for me to define more clearly the attitude which the actual Turkey of today would take in the matter of the events of the far-East, though she is certainly nationalist and revolutionary but pacific everywhere and a friend of all attempts at national reconstruction when she can see a promise of general progress, but a resolute opponent of all violence and all attempts of seducing her into that violence. I think I can conclude that neither the European Imperialists nor the Pan-Asiatic ideology have any chance of finding at Angora either assistance or support.

We are far from the "Conspiracy of Odessa."

There are, yet, in the immediate neighbourhood of Turkey some germs of conflict nearer and possibly more virulent. A profound crisis is going to shake and shake again the Balkan Peninsula, a crisis which I have studied in this very place for some time and of which the counter strokes at once reach Turkey who, if she is only an Asiatic Power, still remains a counter-Balkanic power.

And first of all before commencing the examination of the new Balkan situation created since the 27th of November last by the conclusion of the Italo-Albanian treaty at Tirana it would be convenient to define the relations which exist at the present moment between Turkey and the various Balkan States.

The enquiries which I made both at Angora as well as elsewhere enable me to describe the present condition and those relations; friendly with Greece, correct with Bulgaria, officially friendly with Yugoslavia but practically with some obscurities as the result of a certain rancour against such and such internal or external manifestations of several cabinets presided over by M. Ouzaunovitch.

Turkey did make in favour of her neighbour Bulgaria last summer, a movement which appears to have had the object of establishing between these two countries frankly amicable relations. At the moment when the government of Sofia received from the cabinet of Bulgaria and Athens the famous identical note so regrettable from the point of view of a development of good inter-Balkan relations and so perfectly sterile otherwise. the government of Angora signed with Bulgaria a provisional agreement of a duration of six months with the intention of concluding a definite commercial treaty. This was a very small thing but in the spirit of Turkey it was the expression of her will to dismember collective manifestations of hostility against Bulgaria and all aggressive policy with regard to this country the independence and the entire soverignty of which are to Turkey a necessity, national as well as international.

One can believe that this manifestation is going to inaugurate a novel era in the Turko-Bulgarian relations, an era of frank and intimate relations and also of real and loyal collaboration. This would appear to be more justified because no discord of any sort whatever, nor any latent conflict exists between these two states the greater part of whose interests are precisely in agreement.

* * *

If one now examines the chapter of the Turko-Servian relations, there are unfortunately several difficulties which one can recognise. But the actual isolation in which the Servian Kingdom finds itself in the Balkan peninsula is possibly for a good part of it the consequence of a tactical error committed by the Servian radicals in asso-

ciating themselves with M. Pangalos in an attempt to isolate Turkey.

* * *

Such are the results of my personal enquires. It will, however, not be useless by way of conclusion to complete them by means of a certain number of official declarations in which the Minister of Turkish Foreign Affairs has defined the point of view of his government regarding the different problems presented by the Balkans.

"And first of all I want to tell you that we are ourselves perfectly tranquil. We do not feel in the slightest degree threatened for many reasons and specially because we have a solid position and because any attempt of expansion across the Balkan peninsula if at all is made, it will weaken itself, the farther it goes away from its base and approaches us."

One of the fundamental doctrines of Turkish political ideology is in effect the invulnerability of the actual Turkey. One may not doubt it because this doctrine has been affirmed at the moment of the affair of Mossul officially in an interview which I had with the Turkish Minister. It is a fact that Angora, the actual capital, is beyond all offensive, even aerial. On the other hand, Constantinople is not considered as a vital position of the country. A Turkish politican told me, also during the same critical period of the Anglo-Turkish negotiations, "Constantinople ! even supposing this town is so easy to approach and it seems to me that we have proved the contrary during the world-war very well—we shall evacuate it. Constantinople is the fatal point of the Globe. Whatever power settles herself there, there will be a great war. It is not we that are threatened at Constantinople; it is the world peace."

"It is necessary," continued the minister, "that the Balkan nations form an alliance amongst themselves. But it is necessary also that this alliance should be general. The alliance between any two powers, if it is concluded in a manner to stop the others from joining, will, by the consequence, be immediately the cause of a contrary group comprising the rest. So it is necessary that the Balkans, all Balkan States, live together peacefully and sincerely and discuss the liquidation of their mutual difficulties. It is necessary on all sides that the Balkan countries cease to be instruments in the hands of others. It is not necessary that an alliance of the Balkan nations must be directed against such and such a great power or the priviliege of influence of such and such another. This alliance should be equally appreciated by all the great powers. And above all, I must tell you that it will be sterile enough to attempt anything in the Balkans without the assent of Turkey and that of our friend Russia." Such is the clear exposition of the foundations of the Turkish policy in the Balkans.

* * *

There is nothing there which can weaken the least in the world the sincerity of this policy of "Peace for the sake of peace" which I announced as the fundamental idea at the commencement of this article.

There is nothing also there (and this also essential for us) which would conflict with the real interests of France, a peaceful power whose prestige in the East is desired by all those who are attached to the ideas of agreement and equilibrium.

The Acid Test of Courage

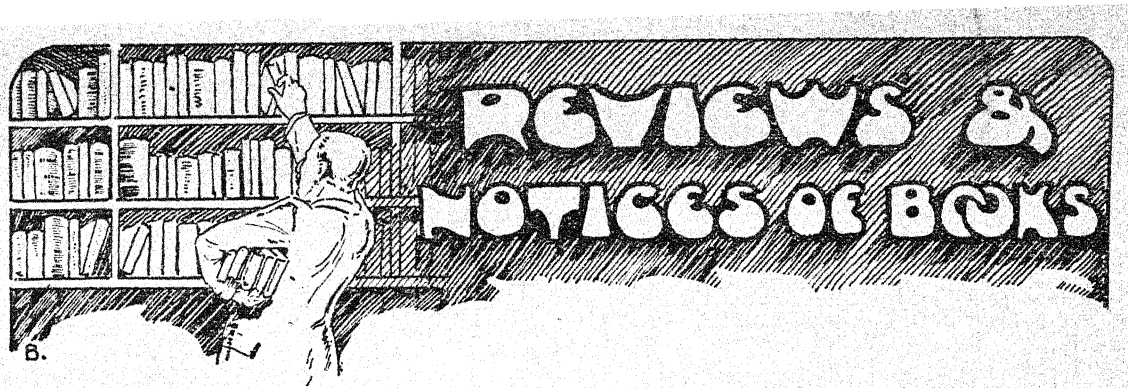
Nicodemous came in the night, secretly, for he had courage enough to brave the darkness and the wind, but not enough to brave the opinion of men.

—*Henry Barbusse*, in Jesus.

Prayers

Prayers are like trees reaching
Toward the higher rain;
Who has seen trees reaching
Toward the sky in vain ?

—Arthur R. MacDougall, Jr.



[*Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.*]

ENGLISH

"THEORY OF GOVERNMENT IN ANCIENT INDIA (Post-Vedic) : *A thesis approved for the degree of Ph D. (Econ.) in the University of London (1926) by Beni Prasad M.A., Ph.D., D.Sc., Reader in Civics and Politics. University of Allahabad;" pp. 367 and pp 3 as Foreward by Arthur Berriedale Keith, D.Litt., D.C.L., Professor of Sanskrit, University of Edinburgh. Price Rs. 8-8, published by the Indian Press Ltd, Allahabad, 1927.*

The volume is a mere load to the library of the country. To illustrate, take two self-contained and complete paragraphs on subjects marked by insets on the pages of the work under review.

"THE VARAHA PURANA

"The Varaha Purana, recited by Visnu as Varaha or the Boar Incarnation to the personified earth whom he had saved from annihilation, contains only brief and scattered allusions to the creation of the world and the reigns of kings. Here and there it mentions monarchs who, tired of worldly prosperity, installed their sons on the throne and themselves departed to the forest to lead ascetic lives. It declares that Brahmanas must be worshipped by all. None should display indignation or jealousy towards them."—(p. 198).

"THE KURMA PURANA

"The Kurma Purana, recited by the divine Tortoise Incarnation to the Rishis who sang his praises at the churning of the ocean, presents a vivid picture of idyllic existence and a perverted society. The world began with abundant Kalpa trees which showered necessaries and luxuries on all at the prompting of the heart. When they disappeared at the commencement of the Tretayuga, men were seized with greed. By the Kaliyuga or the present dark age, virtue departed from the earth. Men are now feeble, irascible, covetous and untruthful. Brahmanas do not study the Vedas, nor repeat the hymns nor perform ablutions. They will associate with Sudras and join them in the performance of religious rites. 'Princes, surrounded by Sudras, shall prosecute the Brahmanas'. Sudras will occupy higher positions than Brahmanas. All alike will insult and disparage the Vedas and gods. That's what is destined to happen but what ought not to happen." (p. 199).

It would be difficult to find men with normally constituted mind, who would agree to read all this as the "Theory of Government in Ancient India," Pages after pages and chapters after chapters, we get such matters which have nothing to do with any theory of any government. It is a literary curio shop with questionable commodities like :

"SUBSEQUENT NITI LITERATURE

(*a*) "During the Middle Ages many Niti works were composed closely following the lines traced out in the ancient age. Nor has the stream altogether dried up in modern days. For instance a board of ten Panditas at the court of the Sikh Maharaja Ranjit Simha at Lahore in the first half of the nineteenth century compiled a Niti Sastra called Vivad-arnavasetu." (pp. 266-267).

The Vivadarnavasetu is not a niti-sastra, but a Digest of Hindu Law, prepared not for Ranjit Singh, but for Warren Hastings, by Pandits of Bengal under Rama-Gopala Tarka-Panchanana of Nadia and is the original of the famous "Gentoo" Code.

"PURUSAPARIKSA

(*b*) "Another work of a similar character, though of inferior merit, is the Purusapariksa by Vidyapati Thakur, a *protege* of Swasimhadeva, composed in the 14th or 15th century but belonging to the old tradition." (p. 293).

Swa-sinha is unknown to history. Nor would a Hindu king be willingly named 'a lion amongst dogs.' The name of the Sanskrit book which is spelt throughout as '*Purusapariksa*' (पु० परीक्ष) is in the original Purusapariksa (°परीक्षा) and not °क्ष.

It is evident that the knowledge catered through this tome is catalogue information and the scholarship is of the type aptly called *suchi-panditya* by a living wit. The successful doctor does not even know the names of Chandesvara's Rajanitiratnakara (1924), nor does he know King Somadeva's Manasollasa (Baroda 1925). It is doubtful whether he has even read Kamandaka "a summary of Kautalya," (p. 243).

In the whole volume the bulk of original matter if called out will cover less than five pages. Less than one-fourth of the written matter would be remotely or directly relevant to the subject of the thesis. The theory of Government of "Ancient India" has not been even grasped, far less stated. There is the inevitable testimonial obtained from a European professor of Sanskrit, there is the inevitable bibliography of books read or unread commencing with the Rigveda down to Macdonell's History of Sanskrit Literature, there are footnotes at every page: but all this, combined, fail to make the volume a book.

The writer thanks one Prof Teresa Joseph for kindly re-touching the draft of several chapters. Prof. Macdonell and Dr. Barnett "were pleased to favour' the author 'with criticism of the earlier chapters'. Yet we have such gems as 'ascetic lives', 'Sudras.....the Brahmanas' and again 'Brahmanas', cited above; 'Dukhama-Dukhama' (Jaina) has been translated as 'Miserable miserable'! (p. 222); Bharadwaja is viticimised as *Bharadwaj* (p. 150).

Suchi-Panditya prefers reading *about* authors and authorities, *not* the books themselves. Hence "In the Hindu scheme of authorities, the Smritis are always preferred to Arthasastras, but Kamandaka more than once rejects Manu and the Manavas in favour of Kautalya" (p. 1512). The learned doctor ought to know by now the difference between the Manava Dharmasastra and the Manava Arthasastra. And he would have known it, had he cared to read the Arthasastra and Kamandaka.

Before he undertook to abuse his ancient and modern countrymen, Dr. Beni Prasad should have learnt to read his texts. "In Kamandaka, as in other Hindu writers, Rajan or Swamin (sic) often conveys the sense of Government or State" (p. 150) is one of the statements which cannot be invested with authority inspite of a dozen doctorates. "As in Medieval Italy, so in ancient India, diplomacy too often became synonymous with fraud" (p. 149),—'the monarchy was despotic. Hindu theory knows of no constitutional checks". (p. 358), etc. competes with Miss Mayo minus her language and her art in quoting evidence.

I do not object to an Indian consecrating his energy to proving the Hindu civilization to have been a society of semi-barbarians. Have we not seen Hindus in Moghul times describing their countrymen as *Kafirs* and their death as departure to hell? It is a tradition, it must be kept up. But what I object to is doing it in an unscientific, unlearned way. Dr. Beni Prasad has reduced his undertaking to a pure *anadhikara-charcha*. He did not equip himself for his undertaking.

K. P. JAYASWAL

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THE CHILDREN OF THE KAVERI:—*By Shanker Ram. Published by A. N. Purnah, 56, Bingaru Naicken Street, Mount Road, Madras. Price As. 12.*

The book contains a small number of short stories which deal with the manners, customs and temperament of the people who inhabit the palmy and fertile banks of the Kaveri. The book is steeped in local colour, and the gay old sinewy boatman, who pays with his life, the debt of sacrifice which he owed to his goddess; the village urchin who contrives to send his cattle to the cattle-pound, because the fodder being scanty, he cannot feed them; the village physician, who can effect miraculous cures for snake-bite; and the boy flute-player who steals from his home to hear a musician sing are all depicted with unerring insight and with fidelity to truth. The author is also free from the taint of sentimentality and melo-drama, to which Indian authors are usually a prey. The stories are thus written by a writer, whose powers of observation are equal to his skill at interpretation, and whose adherence to truth does not make him too literal. His stories are full of quiet beauty, pathos and tender human appeal, and possess that art which conceals art. One can never have too much of such stories, and the author is to be congratulated on producing such an excellent book. Careless proof-reading and defective format have however spoiled, to some extent, a book of otherwise excellent stories.

BY WHAT AUTHORITY:—*By J. Krishna Murti. Published by the Star Publishing Trust Errde Ommen Holland.*

In going through Mr. Krishna Murti's book, I am reminded of the old adage, "Old wine in new bottles." I do not think Krishna Murti has any new message, but the old gospel that the Kingdom of happiness lies within us, he preaches with such enthusiasm, earnestness and conviction that it is impossible not to be influenced by what he says. His writings, full of crystalline simplicity, indescribable charm, and beneficient power, have another salutary message to teach us. He is never weary of telling us that we should cut ourselves off from all old traditions and customs that hamper our growth. Thus he preaches his message of Liberation and Happiness—a much-needed message, to a world, which is full of misery, and that has a slavish and unwholesome regard for authority.

DWINCHAND SHARMA

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INDIAN PENAL CODE: *By Mr. Dinesh Chandra Roy M. A. B. L., Vakil, Calcutta High Court. Published by Messrs. M. C. Sarkar & Sons, Calcutta. 1927.*

It is a very remarkable publication. The author has taken infinite pains to make this work useful to the busy lawyers by his exhaustive and well-arranged notes under each section. Another special feature of this book is that the author has given copious extracts from the judgments of the High Courts and the Judicial Committee which are appropriate and would be immensely helpful to the profession. The arrangement of the subjects is excellent. The Index is exhaustive and well-arranged. We have no doubt that the book will find favour with the practising

lawyers and the students alike. The printing and get-up of the work leave nothing to be desired.

A COMPARATIVE STUDY OF THE LAW OF INSOLVENCY IN BRITISH INDIA; *By D. B. Kshirsagar, LL. B. Poona. Paper Bound. Price Rs. 2-12. 1927.*

The book, under notice, is an welcome addition in the field of legal literature. The introduction consists of very useful material and the comparison of the Provincial and Presidency Towns' Insolvency Acts will repay perusal. The book will prove very useful to practitioners, businessmen and the students.

G. M. S.

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EVERYMAN'S DIARY: *Published by the Bengal Industrial Co., Paper and Ink Manufacturers, Calcutta, 1928,*

This is an excellent pocket diary. The get-up is excellent and many useful informations have been incorporated in it. It will be useful to lawyers, physicians and to the general public.

S. K. D.

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BENGALI

HIJLIR MASNAD-I-ALA: *By Mr. Mahendranath Karan, Kshemananda Kutir, P.o. Janka, Dist. Midnapore.*

The small tract of Hijli in the district of Midnapore has fortunately got its careful historian in Mr. Mahendranath Karan. The house of Taj Khan Masnad-i-Ala which played an important part in the seventeenth century established a sort of buffer state between Bengal and Orissa. The Masnad-i-Ala has been remembered by our masses more because he turned a saint in the latter part of his life than because he weilded the powers of a petty Nawab. This history of Hijli is an achievement both on account of the materials accumulated and the method followed. Both Persian and Portuguese contemporary sources have been amply tapped. Prof. Jadunath Sarkar has helped the author both with materials and advice, and the latter has utilised them most creditably. Such monographs on other important sites of Bengal are an important field of work. The author has dispelled several incongruities and established plausible theories based on facts and criticism. The chapter on the other Masnad-i-Alas has bearing on the history of other districts of Bengal, the inscriptions, the maps and illustrations are all very useful. We congratulate the author on his signal success.

RAMES BASU

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HINDI

SRI GOURANGA MAHAPRABHU: *By Shivanandan Sahay, published by Khorga Vilash Press, Bankipur (Patna). 3+501+3. Price Rs. 2.*

The school of Goudiya Vaishnavism inspite of many points of its contact with the systems of Ramanuja and Nimbarka. is a striking departure from the latter two in some respects. The great founder of this neo-Vaishnavism in Bengal is Sri Gouranga, the Prophet of Nadia. Until recently, very little of it was known beyond the confines of Bengal except, of course, Brindaban. But even Brindaban, as a stronghold Vaishnavic culture, owes its all to the initiative of Sri Gouranga, and the subsequent efforts of his immediate followers, the great saints, who all hailed from Bengal. It is a happy thing to note that for some years past the cult of Sri Gouranga has been gaining ground in the Upper Provinces, and the late Babu Shishir Kumar Ghose's monumental work, "Lord Gouranga" has been largely instrumental in acquainting the world outside Bengal with the life and teachings of the prophet. But in India this work could only reach the English-educated few who cultivated any taste for literature on such subjects. Babu Shivanandan Sahay's "Sri Gouranga Mahaprabhu" is therefore welcome as a laudable attempt to popularize the life-work of the great Mahaprabhu among the Hindi-speaking people of India. The author himself appears to be a devoted follower of Sri Gouranga and has offered feeling tributes of his devotion at the feet of his Lord in the form of verses composed by himself which we meet with here and there in the book. In the delineation of events the author has evidently followed Shishir Kumar Ghose's Bengali work "Sri Amiya Nimai Charita" which is regarded somewhat like a classic among the latter-day biographies of Sri Gouranga. In fact, the style of expression adopted in the book will strike the reader as nothing but the Hindi rendering of "Sri Amiya Nimai Charita" in many places. However, this Hindi work is no feeble imitation of its Bengalee prototype. We endorse every word of this Hindi writer when he says that the greatness of Sri Gouranga's love-cult is self-evident, and does not require to be enhanced by the ungenerous attempt to detract from the merit of other systems, and that such unnecessary—sometimes positively unnecessary discourses should not have been permitted to disfigure an otherwise highly inspiring production like the "Sri Amiya Nimai Charita."

In referring to the history of Navadwip, the author says that the founder of the Sen dynasty was Adisur, and that Adisur belonged to the Chandra Vansya Kshtriya stock of Karnatak in the Deccan. He has apparently relied on the authority of Dr. Rajendra Lal Mitra's "Indo-Aryans" in this respect. But we are afraid he has allowed his knowledge of the history of Bengal to fall into arrear, as later researches show that the Sur and the Sen dynasties are not identical. The founder of the Sen dynasty was not Adisur but Bejoya Sen—a scion of the Chandra Vanshuja Kshatriya branch of Karnatak who came to rule over a portion of Bengal about the twelfth century A. D.

We can safely say that the book under review will amply repay perusal, and will undoubtedly prove a valuable contribution to the growing Hindi literature in the spheres of biography as well as religion.

D. N. G.

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SATI-DAHA:—*By Mr. Shivsahaya Chaturvedi. Published by the "Chand" Office, Allahabad.*

The blood-stained rite of the *Suttee* has a

history in India from time immemorial. All the facts relating to it are collected in this book from various sources. This book is mainly based on a Bengali work by Mr. Kumudnath Mallick. There are 28 pictures and portraits. The Appendix reprints the Regulation XVII of 1829 by which the rite was abolished.

PRACHIN JAINA SMARAK :—*Compiled by Brahmachari Sitalprasad. The Digambar Jain Pustakalaya, Chandawari, Surat.*

This volume of the work which is of 5 parts contains descriptions of the Jain monuments and mementoes found in Central Provinces, Central India and Rajputana. The materials have been laboriously compiled from various sources. This work is an important collection of ingredients for the history of Jain India.

MERE PHUL :—*By Mr. Vansidhar Vidyalankar, The Hindi-grantha-ratnakar, Hirabagh, Bombay.*

This is a book of poems in the new style. Mr. Harindranath Chattopadhyaya the poet writes in the Foreword—"A close contact with Western poetry and with India's greatest living poet, Rabindranath, has unquestionably gone a great way in moulding Vansidhar's style and thought and metre. Another important feature of our young poet's work is that he has also been handling Persian and Urdu metres with the mastery of originality. But inspite of models and influences Vansidhar is himself." In the preface the poet discusses about the modern movement and the mutations of metres. He has also tried the blank verse with success.

BHARATVARSHA KA ITIHAS Vol. II : *By Acharya Ramdev, Gurukul University, Kangri. 1927.*

By the term "History of India" we generally mean a compendium of the dates and facts of political enterprises. But this volume is not a date-and-fact history of that description. Here is an attempt to reconstruct the internal history of Indian civilisation not excepting its political phase. The volume consists of four parts—the first deals with times of the Mahabharatam, the second with the Puranic proto-history before the advent of Buddhism, the third with social and political data supplied by the *Sukranitisara* (and this is based on the works of Prof. Benoy Kumar Sarkar), and the fourth one is a connected account of the achieveiments in Greater India. Though this is a compilat on and not an original work, it will help the intending students in their endeavours.

SUDDHI-CHANDRODYA : *By Kunwar Chandkaran Sharada, B.A., LL.B. 1927.*

Kunwar Chandkaran Sharada of Ajmeer is an indefatigable social worker of Rajputana; he is connected with all the important social activities of his province. His interest in the Hindu Sabha movement is well-known. The present work will greatly help the *Suddhi* activities inasmuch as it shows that outside elements have been consistently admitted into the Hindu society from the earliest times. We hope this book will receive the serious attention not only of the Hindi-speaking areas but in other provinces also. This is a veritable store-house of information on the subject. There are several pictures and portraits.

RAMESH BASU

MARATHI

SHAKUCHA BHAU OR SHAKU'S BROTHER; *By Capt. and Mrs. Limaye. Publisher N. G. Limaye, Chikhalwadi, Bombay. Pages 94. Price twelve annas.*

This is a collection of short stories contributed from time to time by the writers to several Marathi periodicals. The stories are entertaining and are relating to love and war. The authors' have displayed considerable originality in naming the book as the brother of Shaku, their daughter, whose picture is given on the cover. There is a ring of family air about the book, which is a joint production of husband and wife and the writer of the Foreword is the elder brother of the former. The stories will be read with pleasure.

MANUSMRITI WITH MARATHI TRANSLATION: *By Mukund Shastri Mirajkar. Published by the Chitra Shala Press, Poona. Pages 600. Price Rs. three.*

The foolish demonstrations of the burning of the Manusmriti at Madras and Mahad by some hot-blooded Brahmin-haters a few days ago, have not been able to put the work out of existence, nor have they smoothed the path of social reformers in the country. On the contrary, they have given the work a fresh lease of existence as is evidenced by the fact that the Chitra Shala Press of Poona has issued a fresh translation of that hoary work in a more attractive form, that the book will now be read by a larger circle of readers. In the Preface covering 40 pages is given a full summary of the work, chapter by chapter, at the close of which the learned translator has thrown a very wise suggestion that the work needs to be abridged and revised with necessary alterations so as to fit in with the present times and the advancement of society. The suggestion is no doubt very opportune and worth taking up.

LESSONS IN INDIAN BOOK-KEEPING: *By H. S. Ghare Graduate in Commerce of the Tilak University. Published at the Arya Sanskrit Press, Poona, Price as. eight.*

The author has treated the subject of Book-keeping in this treatise in a masterly way. He has shown that the Indian Book-keeping, though it is a system of single entry and as such less scientific and convenient, than that of the West is capable of being transformed into the more systematic and convenient one of Double entry with a few changes which the young writer has intelligently suggested. The attempt is no doubt praiseworthy and the book deserves to be used as a text-book on Book-keeping in all vernacular schools.

V. G. APTE

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THE BIOGRAPHY OF LOK. TILAK : *By Mr. N. C. Kelkar.*

A perusal of the second and third volume of "The Life of Lokamanya Tilak" in Marathi which Mr. N. C. Kelkar, M.L.A., published a few days ago reminds one of the verdict of Harcourt on the three "corpulent" volumes of Morley's life of Gladstone. "It will live as a model of what a life

ought to be and is the best monument that could be erected to a great man. It brings before us the wonderful variety of the man in his gifts and interests, his stupendous industry and inexhaustible energy." Mr. Kelkar had the inestimable privilege of very close association with Lokamanya Tilak for more than twenty-five years of his eventful public life. He enjoyed unique opportunities of studying at close quarters the numerous virtues as well as the few foibles of the hero of his biography. Mr. Kelkar has wisely borne in mind in the compilation of his work that a biography is neither a philosophical treaties nor a polemical pamphlet. It has been truly said that a biography is "a study sharply defined by two definite events, birth and death. It fills its canvas with one figure, and other personages, however great in themselves, must always be subsidiary to the central hero."

Mr. Kelkar was to Lokamanya Tilak what Boswell was to Dr. Samuel Johnson. There was perhaps no other gentleman in the whole of Maharashtra, I had almost said, the whole of India than Mr. Kelkar to undertake and to successfully execute the stupendous task of presenting a faithful portrait of an Indian patriot like Lokamanya Tilak in his adventures through life. One may compare in popular parlance Mr. Kelkar with Boswell, but one must candidly own in fairness to the former that he has used his discrimination considerably in the selection of events and incidents in the life of his hero and not slavishly chronicled the minutest detail of everything as was done by the latter. It will not be incorrect to say that Mr. Kelkar resembles Lord Morley rather than Boswell as a biographer.

Mr. Kelkar has published in his book numerous letters written to or by Mr. Tilak to "illustrate and to expand the narrative." These letters were not penned with a view to publication. Some of them were written by Mr. Tilak during his incarceration in the fort at Mandalay. They throw very interesting and instructive light on some of the principal traits in his character, such as his indomitable courage, his hopeful temperament, his readiness to adjust himself to his environments, his untiring energy, his love for his wife and his children, his humour and the like. There is no attempt whatever in any part of the biography to produce "a grandiose" moral effect on the reader. Mr. Kelkar has skilfully exposed the foibles of Mr. Tilak such as obstinacy in clinging to his views, discourteous and frontal onslaughts on his opponents, partiality for political as opposed to social reforms, weakness to observe in private life meaningless religious ceremonies in which he never believed and the like.

The first volume of the biography which was published about five years ago, has already been translated into Hindi.

It will be a surplusage of words to say that the accomplished editor of the premier newspaper published in Marathi has maintained his well-known felicitous and racy diction throughout the book. "Suit the word to the theme and the theme to the word" appears to be a canon of style with Mr. Kelkar.

I have had a lively recollection of some of the triumphant journeys which Lokamanya Tilak made after his restoration to liberty in Jun[illegible] the large meetings he add[illegible]s, witness to the enthusiastic and loving reception with which Mr. Tilak was greeted almost at every railway station by large crowds of eager people anxious to see him and to honour him even at very inconvenient and odd hours at night. Mr. Tilak's journeys from Bombay to Lucknow, Cawnpore, Calcutta, Delhi, Allahabad, Belgaum, and many other places were like the triumphal marches of victorious Roman generals of ancient times. Mr. Kelkar has described the tours of Mr. Tilak most graphically. The futile, frantic and sustained efforts made by Government to undermine Mr. Tilak's influence and popularity among the masses of India have been hit off in the book in a masterly way. Mr. Tilak's trials for sedition, the notoriously false charge of perjury boistered up against him in what is popularly known as Tai Maharaja's case and the historic suit which Lokamanya Tilak was, illadvised to institute against Sir Valentine Chirol in England have all been placed before the reader in their proper perspective. The three erudite books written by Mr. Tilak under circumstances which would have unnerved most men will remain for all time to come as a monument of his ripe scholarship. Mr. Kelkar's pathetic description of the manner in which Mr. Tilak wrote *the Gita Rahasya* with a pencil (as he was forbidden the use of ink) in a small room in the Mandalay Fort reminds one of the compositions by Sir Walter Raleigh of his History of the World, while in prison. The protracted controversy provoked by the Gita-Rahasya among Shastris and other Sanskrit scholars has been admirably summed up in the biography.

I may say with pardonable pride that I have read the two volumes of the book not only with avidity but with something like Argus-eyed care and I am happy to say that I have not been able to discover more than two inaccurate statements of facts. But unfortunately there are numerous misprints in both the volumes and I have many misgivings as to how the Mararathi reading public will appreciate the innovation sought to be introduced by the learned author in omitting the nasal where it is not pronounced in reading or speaking in Marathi. This literary venture of Mr. Kelkar puts one in mind of the attempt made by some enthusiasts in the United States of America at introducing phonetic spelling into the English language. Mr. Kelkar has placed the biography (3 volumes ranging over 2000 pages or so) within an easy reach of readers of modest means by fixing the price at only Rs. 7 for the 3 volumes together.

D. V. BELVI

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GUJARATI

STRI-SWATANTRYAVAD : *Translated by Mrs. Sarojini N. Mehta, B.A. Published by the Gujarati Vernacular Society, Ahmedabad. Pp. 323. Paper cover: Price 12 as. (1927).*

Young Mrs. Sarojini has long [illegible] engaged in a crusade [illegible] oppres[illegible] [illegible]ggression and sneered at Spain as "a dead

with facts and incidents which cannot easily be controverted. Her grievance is that woman has been too long treated as an underdog in our society and that must cease. It suits her case to ignore some little good that might be put down to the credit of our society in respect of woman. But unless you are a zealot in a cause, you can make no effect. Prof. A. R. Wadia of the Mysore University has written a book on the Ethics of Feminism and Mrs. Sarojini has translated it. The translation is a model one and very ably done. Frankly she does not agree with many of the author's views and is prepared to write out a book herself controverting them. Failing that, the whole translation is interspersed with interesting footnotes showing her differences with the author's views. They are the best part of the book : they are stinging observations showing us the unfairness of man-made laws and usages. Altogether it is a most refreshing performance, and a harbinger of much more we expect to come and she promises to give.

BRAHMA BODHA : *By Manilal Chhotalal Parekh. Printed at the Modi Printing Press, Rajkot. Cloth cover, pp. 138. Price 12 as. (1927).*

Mr. Manilal Parekh is well-known as a writer of religious works and this translation by him of Maharshi Devendranath Tagore's book on the subject maintains his reputation as an expounder of serious thought.

THE OUTLAWS OF SORATH : *By Jhaverchand Meghani. Printed at the Saurastra Press, Ranpur, pp. 138. Paper cover. Price 8 as. (1928).*

In five weeks the first impression of this book, of 2000 copies was exhausted and a second called for and as eagerly taken up : this is a feat even in the sale of Gujarati "best sellers." The compilation consists of the narration of the adventures of fine art of many notable outlaws of Kathiawad. The adventures read like romance and are so well-narrated that one almost falls in love with the freebooters who in certain respects even out-Robinhood Robinhood. The book is so spiritedly written that one who does not read it, would feel himself the poorer by not having read it. This is the First Part only.

SULTANA RAZIA : *By Sadik. Printed at the Indian Daily Mail Press, Bombay. Thick card board. Pp. 299. Price Rs. 3-8, (1927).*

It is a sumptuously got-up volume and though written in the form of a novel, shows the incidents and events in the life and reign of the Sultana in their true perspective. It is so well-written that we are sure that every reader would like it. A young Mahomedan from Irak writing an Indian vernacular so well is something worth noting.

PRABHAT NA RANG OR THE COLORS OF THE MORNING : *By Vijayrai Kalliansar, B.A. Printed at the Aditya Printing Press, Ahmadabad. Cloth bound, pp. 240. Price Rs. 2-4, (1927).*

Before his advent in the field of the literature of criticism, as the editor of the Kaumudi, Mr. Vijayaraj had done a lot of spade work. The twenty collections from his pen printed in this handsome volume, cover a period of eight years' work and consist of dialogues, stories and humourous sketches. They are all readable articles, some of them thought-provoking. We are so glad that his writings have now been thus brought together in one place.

K. M. J.

MAGAHI (BIHARI)

SUNITA: *By Babu Jainath Pati, Mukhtear, Nawada, South Bihar : Printed at the Chitragupta Press, Gaya : 1928, pp. 16 : Price Two Annas.*

Babu Jainath Pati is a well-known Mukhtear of South Bihar, and an accomplished scholar and linguist who does not disdain his mother-tongue. We welcome this little story from him as one of the first publications of its kind in the speech of South Bihar which is current among a population of over six millions, who have already accepted Hindi as their literary language. The story is a slight one, showing the evils of marrying young girls to old husbands. The heroine runs away with a young man, her childhood's friend, and a great social evil is in this way exposed. The picture of some aspects of society in the Magah land as painted here is no doubt faithful, but there is not much characterisation.

With us, the value of this little work is primarily linguistic, but we hope the author will give us longer and equally faithful and preferably more pleasing pictures of life and society in South Bihar. An attempt like the present one is sure to be remembered among future students of Indian language and of social ethnology for the linguistic and the social material it preserves. Chap-books and popular books of verse are sometimes printed in Magahi for the masses who do not feel at home in High Hindi or who love the accents of their mother-tongue more than that of the speech of the law-court and the school, but only through a conscious literary effort like the present one that a neglected language can make a stand against the danger of being swept away.

It is perhaps too late in the day to think of creating a new litera ture in Magahi, especially when its speakers both educated and uneducated have no sense of pride in it and are seemingly a little ashamed of their 'little language' which they are making haste to substitute by an indifferent kind of Hindi, a mixture of High Hindi and Awadhi. But if some Magahi writer can lay open for us the soul of the Magahi people through works (poemess, dramas or novels) in their own language, he would certainly add a new world to the rich and varied domain of Indian literature. And Mr. Jainath Pati, scholar, man of affairs and lover of his people and his language, can very well be that Magahi writer.

S. K. C.

subject. There are several pictures

RAMESH BASU

ENGLAND AND THE UNITED STATES: THEIR RELATIONS

THERE is a history of the writing of the history of the United States, and the end of the long story is the triumph of British diplomacy,—a diplomacy conducted for three generations not only by the Foreign Office and its avowed agents, but also and mainly by the leaders of English society and thought with a marvellous singleness of purpose, patience and foresight. The War of American Independence (1775-83) had embittered the feelings of the colonists towards the Mother Country and the bitterness was further aggravated by the naval war with England in 1812-1814.

Every patriotic school-boy in America was taught, every fourth of July orator proclaimed in every American town once every year, that England was an insolent aggressive tyrant and the enemy of human progress and human freedom, that George III was the Red Dragon, that the British Parliament was a den of all political vices and servility. This stage of the relations between the two branches of the Anglo-Saxon race finds its expression in the classic pages of Bancroft. To that American historian, the War of Independence was as Marathon to the Greeks or the Crusades to a pious Christian—a holy war for the liberation of mankind. The present writer still remembers how his pulse quickened when he, as a lad of fourteen, read for the first time Bancroft's narrative of the repulse of the third assault on Bunker Hill :

> Then there were moments of joy in that unfinished redoubt and behind the grassy rampart, where New England husbandmen, so often taunted with cowardice, beheld veteran battalions quail before their ranks."

In Bancroft's History, as in Macaulay's there is no light and shade, all the characters are either angels or villains, and all the angels are on one side.

This legacy of bitter hatred continued unabated up to the Civil War of 1861-65, in which two affairs—the *Trent* and the *Alabama*—so roused feelings on both sides of the Atlantic that but for the supreme courage and Jove-like calmness of Lincoln and Gladstone, there would have been a renewal of war between England and the United States. Thoughtless people—unhappily in the upper ranks of society in England,—openly sympathised with the Southern secessionist States and predicted the dissolution of the American Union. English military circle (still aristocratic) laughed at the cowardice of the American citizen soldiers, while the labouring classes in Lancashire starved from the stoppage of the American cotton supply. The exasperation of feeling on the other side of the Atlantic found expression not only in Bunkum orations urging the Republic to twist the tail of the British lion, but also in the sedate J. R. Lowell's article "On a certain note of condescension in foreigners"—the last sentence of which is significant. But John Bright and the Radicals in England supported the anti-slavery North from the outset, and Gladstone openly declared himself on the same side in his article "Kith beyond Sea" and denounced war between the two branches of the English people as a crime against civilisation. He took the situation firmly in hand, and at last his infinite patience was rewarded by the settlement of the Alabama dispute by arbitration. England was heavily fined, but every guinea of this compensation brought a thousand-fold return when the United States entered into the World War on the side of England in 1917.

Hitherto America's only wars had been the two against England (in 1775 and 1812), and the Civil War (1861-65), which last the nation naturally thought it politic to forget. The only means of exciting the martial ardour of the youth of the States was to refer to and magnify the incidents of the wars with England. Thus, the sore was kept open for more than a century after the War of Independence had been closed by the Peace of 1783. The English papers, therefore, could not conceal their joy when in 1898, America declared war against Spain and launched on a career of colonial expansion. Thank Heaven! here at last was an enemy other than the English, against whom future authors and orators in the States would be able to bluster. Therefore, Lord Salisbury publicly praised American aggression and sneered at Spain as "a dead

nation." [Spain's retort was a telegram of condolence "from a dead nation" to the British Prime-minister after one of the usual holocausts in the Boer War of 1901].

The cousins on the two sides of the Atlantic were brought closer together by the rise of Theodore Roosevelt, an imperialist after the heart of Lord Curzon, but, by a freak of fortune, born a republican citizen. This big game hunter and traveller (President 1901-1909) captured the imagination of the American populace and the English rejoiced when he gave a good conduct certificate to England's government of India, which had hitherto been suspect to the average American newspaper reader.

There was now formed a secret understanding between the very *highest* circles in England and the U. S. A., though the latter still found it necessary to placate the American voter by pretending in public to bait the British lion. Ignorance of this secret was the undoing of Sir Mortimer Durand. In diplomacy with Asiatic powers, he had succeeded wonderfully. But when at the height of his fame he went to Washington as British ambassador, he, honest man, took his stand on his country's treaty rights and the recognised diplomatic amenities, and protested against America's threats and insults. What was the result? He was recalled by his masters! British diplomacy—like every diplomacy that wants to succeed,—had its eyes fixed solely on the main chance, regardless of kicks and frowns. Durand had not been given the hint and he came back a disappointed and broken down man, and England pursued her "world-policy" unhampered.

There was however, one source of trouble, the Irish Americans who had inherited, bitter hatred of England from their fathers that had migrated from Ireland after the potato famine of 1845. Some of these with the military experience gained in the Civil War, had gone back to Ireland and caused the Fenian outbreak of 1868. That rising had failed because there was no affinity between the wide-awake city-bred Yankee Fenians and the sleepy rural Catholic peasantry of Ireland. But Parnell's campaign found a wide response and lavish money aid among the Irish descendants in America, and the papers of the latter kept whipping American public feeling up against England, almost repeating the language of the days of the War of American Independence.

Sir Horace Plunkett was sent out from England to counteract this propaganda. He met many of the Gaelic Americans and told them of the economic prosperity which Mr. Balfour's administration had given to Ireland, of the progress of co-operative dairy farming and the lace industry under Government support and guidance, of the improvement of the peasant's lot by Liberals and Conservatives alike, since the First Gladstone ministry. The reply he received from an old Irish emigrant was, "All that you say may be true. But I have taught my son to fight against England when the day comes as I am myself too old for it."

Even the Irish problem was at last settled by the granting of Home Rule. At all events, from the beginning of the present century the friends of England have outnumbered the Anglophobes in the States, as also in France. Between the United States and England the cultural affinity is too strong to be resisted; language, religion, political outlook and to a great extent blood also are the same, and have produced their effect. The cultural courting of America by the entire Society and press of England has gone on with increasing force to our own day. The American naturally feels the rich parvenu's eagerness to be recognised by the older Society of the Mother Country, especially as he has not to make any political sacrifice for it. England is more than willing to pat him on the back, and (incidentally) sell to him relics and "first editions" at fabulous prices. For nearly two generations the American ambassadors to the Court of St. James have been men of letters, and English Society has set itself to invite them to preside at the birthday celebrations of great English authors and the annual meetings of learned bodies. The *Times Literary Supplement* assumes an unwonted tender tone in reviewing the rotten cribs compiled by American professors and is judiciously silent about their defects. Woodrow Wilson's speeches and Col. House's letters have been received in England with ecstasy, as gems of thought and style. Conducted tours *en masse* of the American middle class,—which are the rage now,—have completed the work.

The future is being insured by the rewriting of American history which is now an accomplished fact. Professors Osgood

George Beer and Van Tyne, by their researches among the original materials, have honestly come to the conclusion that the Mercantile System was not a real hardship to the colonists, that England in the events leading up the War of American Independence was more sinned against than sinning, that the story of British tyranny and atrocity towards America is mythical, and that a political separation between the mother country and its American colonies was inevitable and would have come about peacefully even if there had been no war in 1775-83, because the two branches of the English race had been daily drifting more and more apart in social manners, economic interests, political ideals, and outlook upon life. This view has now been accepted by all the historians in America and Europe that really count; so that there is no longer any risk of the young Yankee sucking anti-British venom from his Irish wet-nurse or from his school text-book of "Bancroft without Tears."

Anglo Saxon brotherhood is an accomplished fact and the most potent factor in world-politics today. Mr. Bull, with growing daughters in the South Seas, has, therefore, found it expedient to jilt Mademoiselle Crysanthemum, and the Anglo-Japanese Alliance has not been renewed after the expiry of its term. Poor Japan, thou art an Asiatic.

Poor Sir Subrahmaniya Aiyar sent a letter to the American President inviting him to put pressure on the British Government to grant Home Rule *a la Besant* to India. The learned jurist evidently did not include political history among his studies, nor cared to remember that blood is thicker than water.

Prof. S. E. Morison's *Oxford History of the United States* (Ox. Univ. Press, 2 vols, 32 s. *net*), covers the period from 1783 to 1917. It is written after a minute and critical study of the original sources and even of subsidiary literature, like the discussions and research papers in the historical reviews. The economic and social aspects of history (which are too often neglected in standard works) and the marvellous and many-sided development of the New World have been treated here with adequate care, clearness and length. The narrative of the Civil War is given in lucid outlines which stamp themselves on the memory of even the non-military reader. It is a work that will remain the first authority on the subject for many years to come, and we therefore, regret all the more that its style should in many places be so spasmodic or theatrical. For example, we are not told where how or by whom Lincoln was murdered, but are only taken to his death-bed and dismissed. Elsewhere the allusions are too obscure or local.

C. C. D.

INTELLECTUAL INSINCERITY IN INTER-RACIAL INTERCOURSE

THE "MAGAZINE" MENTALITY

BY HETTY KOHN, B. A. (LOND)

"Evil is wrought from want of thought as well as want of heart."

INTER-RACIAL prejudice does not, of course, rest *solely* upon intellectual insincerity. We are fully aware of the omnipotence of the language factor, which is so fertile a source of ignorance and misunderstanding, and consequently so mighty a divider of races. Moreover, in the case of races where the factors of political interest and economic competition are also involved, matters are complicated still further. Nevertheless, it is true that mere intellectual insincerity, which, as we have endeavoured to show in the preceding articles, is so great a bane in life, does play a more prominent part in hindering a good understanding and friendly relationship between people of different countries, than is often recognised.

Intellectual insincerity, when applied to

this international question, is a very composite thing, and a thorough analysis of it in all its aspects, would furnish material sufficient to fill a volume. We must content ourselves here with making our analysis as comprehensive and as detailed as is possible within the scope of an article.

To those of us who are born, and go through life, without prejudices against members of other races, it is an ever-present mystery that it should seemingly be so difficult for the majority of our fellow-creatures to acquire that wider outlook which would enable them to realise that their own particular race is not necessarily superior to all others.

Yet, on investigation, we find that the early training of an individual is generally such as is bound to feed his natural vanity, and give him a tendency to look down upon all "foreigners."

Some races and some individuals are more prone to this form of conceit than other races and other individuals, and there are generally definite historical causes to account for it.

The main elements which produce and feed intellectual insincerity as applied to international intercourse, appear to be the following :—(a) Vanity (including the *abuse* of the natural and admirable sentiment of patriotism) (b) Fear (a nervousness that other races will in some way demoralise us), (c) Conservatism of thought (adherence to stereotyped opinions, based on what was true of an earlier period), and (d) False criteria (the tendency to attach undue importance to non-essentials, and to emphasize the differences, rather than the essential resemblance between the nations).

The point we wish to make is, in ordinary parlance, this : that a large proportion of ordinary people, when they say they "hate" the members of a certain other race or nation, do not hate them at all ; they merely *think* they do. By their conversation they are promoters of discord and hatred, which have such disastrous effects. At the same time, however, these people are the *victims* of false thinking, and as victims, should be pitied and enlightened, rather than merely hated. For, as we see daily, hatred begets more hatred, like the chain of murders in a Corsican vendetta.

In order to forestall any possible misapprehension, we wish to point out that this discussion is by no means limited to the prejudices extant between Indians and Englishmen, though some space will be devoted to that issue. The Englishman is by no means the only one who is prone to prejudice, though it will be shown that he is somewhat in the position of a spoilt child in this matter. The Brahmin, for instance, has also been brought up in the idea that he, the twice-born, is a naturally superior creature. Everyone knows that a boy who has been petted and spoiled in his childhood, grows into an unbearably conceited young man ; if the young man is really talented and capable, the more is the pity that he should suffer from this handicap. His admiring relatives and friends certainly show him no true kindness by continuing to shower incense on him every time he does something clever. In fact, the poor fellow will need all the moral fibre he has in him, if he is to withstand the onslaughts of his well-meaning friends.

We proceed to look more closely at the above-mentioned elements of intellectual insincerity as affecting the psychology of our relations with members of other countries.

(a) *The element of vanity.* To love the land of our childhood, and to maintain that in spite of the beauties and wonders of other lands, there is (to us) "no place like home" is a natural sentiment, and this we take it, is patriotism. On the other hand, to affirm that our own country and race monopolise all the virtues, and that no other country has any, is surely overdoing a good thing, and would make the logician shake his head sadly. Many friends (and books) tell us in our childhood that we must cultivate "proper pride" but pride we think, if it exceed the above-mentioned conception of patriotism, is only too apt to become improper, for pride and prejudice go hand in hand, not only in the title of the famous novel, but wherever there are dealings between people of different lands. A man is "proud" of having been born in London, for instance. That is admirable. He means that he considers it a privilege to be a Londoner, is thankful for that privilege, desires to defend that city if need be, and in all respects to prove himself worthy of his beloved birth-place. But is he justified in disdaining all non-Londoners ?

In an essay by Sir John Woodroffe, in which the author admits that to himself, as a Westerner, the Gothic cathedrals and the music of Chopin make a stronger appeal than any Hindu temple or music, he says

(and we agree with him): "Naturally, what is our own in literature or art and culture generally appeals to us best...But that is no reason to indulge in offensive depreciation of the culture of others." These are matters of taste and association, not opinion.

An English lady entered an office in Cologne shortly after the War, in spite of the notice "No foreigners allowed here." When the official asked her whether she could not understand the German words, she replied: "Oh yes, I read the notice, but I am an Englishwoman, not a foreigner." The poor soul could not realise that there must be people in the world who can regard the English as anything so low as "foreigners"! We cannot vouch for the truth of the anecdote, but it well illustrates the insularity of many Britishers of inferior education!

The phenomenon is that many an English person who has had pleasant relations with persons of other countries, even persons who have foreign relatives with whom they are on friendly terms, will indulge in the same kind of talk. Where economic jealousy is not the root of the trouble, the distrust of foreigners is usually quite unreasonable, and is entirely due to ignorance. Since the days of the Napoleonic wars, the Englishman of the "lower" classes had a sublime contempt for, and horror of "Froggy", the Frenchman, and as we know in India, popular prejudices die hard. The writer will never forget the tone of utter and withering scorn with which, long before the War, a school-mate pronounced the words "a German Jew" which the parents of this English school-girl had taught her to regard as meaning something almost too base to belong to human society. An English girl clerk, in all other respects a very sensible young woman, said to the writer in all seriousness: "But, after all there are very few foreigners whom one can trust." Nor could she be dissuaded from her attitude, though, from what she told of her experiences, it did not seem that she had any particular reason to dislike Frenchmen or Italians more than Englishmen. She herself bore a decidedly un-English family name! A junior clerk in a London commercial office, aged 17 (who had left school at the age of 14) said to the writer: "But foreigners are not taught morals, are they? I always thought it is only we Britishers who have manners, and are 'clean'." To hear this from the lips of intelligent English youth, conscientious at his work and fair in his dealings, a voracious reader of good books, and a budding citizen of the most cosmopolitan city in the world, makes one thoughtful. Another youth, 18 years of age (who had attended a high school, and had passed the London Matriculation) expressed great surprise on hearing that the head of the firm, a Russian Jew, was despatching a telegram to an assistant abroad, congratulating him on the birth of a child. The writer asked the youth why he should be so astonished, as, after all, this was rather a usual thing to do. The youth then said that he had always been told that the Jews were absolutely devoid of human sentiment, and cared solely for money. It was, therefore a shock to him to see that the chief thought it worth while to spend money on a telegram which was not in the nature of business transaction. From that day onward, he looked upon the head of the firm with quite a different eye!

When this mentality is so usual among ignorant people, and unfortunately also among those who ought to know better, in a country where primary education is compulsory (even though only since 1870), is it any wonder that, in this land of many races, we hear each community uttering such absurdities concerning every other community? In this connection, it is a thousand pities that "improper pride", the fallacy into which legitimate patriotism so easily degenerates, should be actively fostered in the minds of people during their school-days, while their minds are so impressionable. The writer recalls an instance of this during a lesson at school. The teacher had been describing the glories of the British Army and Navy. A girl asked whether it was not true nevertheless that some abuses had crept into these services, as her father had told her that there was inevitably corruption in the army of any nation. The teacher then accused the girl of unworthy sentiments and lack of patriotism, and maintained that the British services were flawless. "But even if there *were* faults, we ought to shut our eyes to them". No other comment was made, and probably only the questioner and the present writer felt at all dissatisfied with the unintelligent patriotism of the teacher, a lady with a university degree.

Nevertheless, as has been said above, conceit is no monopoly of England. The Brahmins show "proper" (?) pride in despising people of darker complexion than

themselves, and affecting to think even the prettiest brown-skinned babies ugly. The Hindus despise the Muslims because they are not Hindus, and the Muslims despise the Hindus because they are not Muslims. Many Jews, so much disdained by non-Jews mainly because they are Jews, secretly look down on the diet and manners of non-Jews. Why so? Because for centuries they have looked upon themselves as the Chosen People.

A further factor, in this element of vanity, is the fact that we naturally like our own race to be judged by its *best*, but are apt to judge another race by what is *worst* in its religious and social customs, conveniently forgetting that there may be at least a small section of that race striving for better things. This is most unfair, but it is a very common procedure.

Yet a third factor of the "vanity complex" is the unwillingness of people to utter those fatal words "I do not know", when they are asked for information concerning some foreign race.

This is one of the two ways in which eloquence, the subject of the preceding article, is bound up with the question of inter-racial relations. The connection is a very definite one, as far as the ordinary conversation and reading of the ordinary person is concerned. People like to impress their acquaintances by sweeping generalisations about foreign races. Now we know that it is a risky proceeding to make a generalisation of any kind; and yet people who have met, for instance, five or six Roumanians, will glibly tell their friends that *all* Roumanians have such and such characteristics. When the hearers of these generalisations are ignorant of the subject, they believe every word, and repeat it to *their* friends in their turn. The more eloquent the speaker, the deeper the impression which is made on the minds of the hearers. This is how false impressions arise.

(b) *The element of fear.* When in conversation with people who express dislike or distrust of other races, we often detect a certain indefinite nervousness in their minds lest friendship with people of different ideas and customs from those in which they themselves have been brought up, might have a demoralising effect upon themselves. To some extent there is reasonable foundation for such a fear, especially in the case of weak-willed individuals, who, for lack of discrimination, are apt to pick up the less desirable qualities of their foreign companions. This is a danger we reasily admit. Here again, however, there is a fallacy in the argument of those who feel this nervousness for the danger of contamination is a danger which exists not merely in inter-racial relationships, but within one and the same race. Everyone knows that a person of good morals, if his daily work brings him into the association of undesirable companions (his own compatriots) may be tempted to slip down to the level of those companions. A well-educated person, working among the uneducated, may, after a time, unconsciously begin to use the same slang expressions and incorrect grammatical forms which constantly assail his ears. Doctors and nurses, working among mentally defective patients, are apt to become depressed themselves, if they do not take sufficient recreation and change. Therefore, it is grossly unfair to confuse the two issues, and to take for granted that a person of another race is necessarily a person of inferior morals.

A few concrete instances:—

(i) *Indian horror of Western materialism, and the extravagance of women.* Many Indians are so convinced of the gross materialism of the entire population of Europe and America, and especially of the extravagance and immorality of the women, that they think no good can come of association with such people. The origin of this prejudice is only too obvious. (1) Many Westerners *are* materialistic, and many Western women *are* extravagant and of lax morals. (2) It is precisely these undesirable types which are brought most to the notice of the Indian public both in newspapers and cinema films. (3) Most Indians have no opportunities of meeting the best types of Europeans and Americans. Such meeting would do much to tone down their horror of Western depravity. Even a visit to the West, if the eyes of the tourist are already jaundiced and pre-disposed to see only the "wrong side", does not necessarily dispel illusions. A middle-aged Hindu merchant visited England on business about four years ago—his first visit. On his return to Poona we asked him for his general impressions. He replied with great heat: "I have only one impression: *my* country worships God, *yours* does not." Argument would have been useless.

It is a comical experience to a woman of the middle classes coming from Europe to live among Indians, to witness the very

genuine astonishment caused to Hindus of both sexes, by her making her own clothes, and cooking. It is only by making an actual calculation of the cost of the material of a dress, and reckoning out how many such dresses are on the average purchased per annum, that it is possible to convince some of our Indian friends that, to be reasonably well-dressed, a European women need not *necessarily* spend a vast fortune. The cheapness of *saris* as compared with dresses is often overrated, for though it is true that the costly *saris* for wear on festive occasions are only rarely bought, the every-day *saris* contain so much more material than a dress, so we may safely say that on the whole there *need* not be very much more extravagance on the one side than on the other. Certainly, if a lady have extravagant tastes, and has the wherewithal to gratify them, we may rest assured she will do so, whether in gorgeous *saris* or in diaphanous frocks!

Personally, we think that if the Hindu priests could be brought to abolish the humiliating expiation ceremony, it would contribute to dispel the prejudice attaching to the "materialistic West" in the minds of of the untravelled.

(ii) *Europeans' disgust at the sanction given to polygamy among Oriental nations.* There is no doubt that, among the progressive sections of Oriental peoples, polygamy is on the decrease, and that, especially in India, even within those religions which still countenance polygamy, there are large sections of the community where this retrogressive practice is to all intents and purposes, unknown. The idea of polygamy is nowadays as repugnant to large sections of Indians as it is to the Western nations. Yet, so ingrained is the association between Oriental peoples and polygamy, in the mind of the average European, that it is difficult to persuade him that friendship with people of Eastern countries is not tantamount to moral degradation, or at least to acquiescence with degrading customs. Moral:—If polygamy could, once and for all, be prohibited by law, there might be a slight decrease in prejudice in the year 2128 or thereabouts.

(iii) *A Hindu-Muslim tale.*—The following Hindu-Muslim anecdote, sad but true, is given as an antidote to the last paragraph, Three years ago at the home of the writer in Poona, a function was organised, at which Hindus and Muslims dined together by way of an attempt to promote social intercourse between the two communities. A Hindu friend, highly educated, travelled, and not at all orthodox who was staying in the house at the time, was asked to join in the function. Sad to relate, he refused point blank to sit down and eat with members of so unutterably despicable a community—a community which was set on being uncivilised and retrogressive, and could not possibly be compared with his own Hindu society. No one should ever force him to pretend to look upon Muslims as his equals. Etc.

The "Magazine" Mentality

The last-mentioned absurdities bring us to the second way in which eloquence obtrudes itself into this theme. The subtitle of this article, "the Magazine mentality," is an expression which suggested itself after perusal of some magazines read absolutely at random, and not with the remotest intention of seeking out references to illustrate any of the points put forward in this series of articles. It has already been shown that the average English youth, *through no fault of his own*, is encouraged by his education to regard himself as a rather superior being. It is the history text-books he studies at school, which, among other things, begin this work, and the sensational fare served out to him in popular novels and magazine stories attractively written, which most effectively carries it on.

It may be argued that the type of inter-racial sentiment in stories is a reflection of what is in demand; this is true, but it should be remembered that the public is guided by what it reads, and that therefore the public is the victim rather than the villain, for the number of short-story writers is always infinitesimal compared with the masses of their readers.

It was difficult to decide whether to include the analysis of this "magazine" mentality, and its mischievous influence, under the heading of the "vanity element" or that of "fear" for the type of stories to which we refer, plays upon both of these feelings.

A few instances of mischievous references to Oriental races, emphasizing the superiority of the British race in a way likely to tickle the vanity of, and *delude the undiscriminating British reader* (and most people *are* undiscriminating) will help us to understand

whence comes much of the stupid arrogance met with, on the part of English people whether in England, in India, or in the Colonies The magazines are not, of course, responsible for all the damage, but their influence is too far-reaching to be ignored. We repeat that the following specimens are typical, and were not searched out for purposes of illustration. In fact, it was the preponderance of this type of story which forced itself on the writer's notice in magazines that she was reading for pleasure, and which, in the first place, suggested the present article as a corollary of the two previous ones.

(i) "*Glamour*" *by F. Brett Young in Cassell's Magazine of Fiction.* Agatha, a young American lady, travels Europe with her aunt, "in search of information and glamour."

"They passed on to Egypt, where the most expensive varieties of glamour, like the most expensive varieties of all other kinds of spoof, are to be found. Which is not to be wondered at, seeing that romantic novelists have been thriving for the last three generations on the desert's illimitable freedom, voices from minarets, mystery of veiled women and subtle Oriental perfumes."

Achmet is the guide, who claims to be an Arab of kingly descent. Agatha, already fascineted by the guide's melancholy eyes and dignified bearing, regards her American fiance, Simeon Jackson as dull. When the guide, whom she has paid out of all proportion, tells her he loves her, she is, of course, properly indignant. However, she then regards the matter in a gentler light, and to make amends, offers him a sum of money he had mentioned as imperative to save his little brother's life. Unwisely she allows him to come up to her room in the evening to receive it. The result is that the two ladies are given notice to quit the hotel, as Achmet happens to be one of the greatest scoundrels in Cairo. The ladies return to Italy, Aunt Martha returns to America in disgust at her niece, who has in the meantime summoned Simeon. Simeon and Agatha are married in Naples. She suggests a trip to Cairo. They stay at the identical hotel. Next morning the flabbergasted newly-wed husband receives the following note from his bride :—

"Forgive me," he read. "It is no good looking for me. I have gone with the only man I love into the desert's illimitable freedom. Forgive and forget."

Then, while the police capture Achmet, and prepare to bring the repentant bride back again, the following are Simeon's reflections :—

"There is something devilish about this damned "country", he thought. "The poor child's not responsible. Glamour—that's the word."—"To run off with a white man's one thing. But a nigger—" Agatha had never explained to him in her letters that the Egyptians are of Aryan descent."

Our reflections, expressed in plain English, are (a) that the young lady was "asking for trouble," (b) that it was wrong of her to return to Cairo after her wedding, when she knew that Achmet possessed a fascination for her, and (c) that the important element of her bad behaviour was, not the dark complexion of the man with whom she ran away, but the fact that she did elope with another man—on honeymoon, too—which made her deliberately planned action all the more heartless and inexcusable. A further irritating thing about the story is that the only picture in the text is one showing Agatha, looking charming in her white frock, sun-topi and flowing veil, addressing Achmet : the words below the picture are : "You ! she said, flushing from her neck to her hair. How dare you speak to me like that ?"

The author would probably object to our criticism. We admit that the guide Achmet *was* a rascal, and that, anyway, the whole thing is only fiction, and need not be taken seriously. Our contention is, however, that this is just the kind of thing which appeals especially to the British flapper, and gives her the few ideas she has on Oriental races. The rascally Egyptian guide takes a firm hold of her imagination, the impression is deepened by the attractive picture, and nothing you can say to her will persuade her that all Egyptians, whether educated or uneducated, in fact *all* men of dark complexions, are not Achmets.

(ii) "*The Street of Many Arches,*" *a £50 prize story, by Gwen Lally and Joan Conquest, in "The story-Teller."* Lotah, a beautiful girl who has been brought up in the Chinese quarter of the dock district of London, is saved from transportation to China where she would have been forced to live a life of shame in the notorious "Street of Many Arches." Her rescuer is Rex Power, an English artist, who marries her. She is very loving and talented, wears Chinese dress, and knows but little English. She turns out to be an English girl, having

been saved as a baby in China during the civil wars, by an old Chinese woman.

The last portion of this pretty and well-written romance is, in our view, entirely disfigured by the undue relief and satisfaction of all parties, including the heroine herself, at the discovery that Lotah really had the good fortune to have been born British, and that she is not really Oriental at all. It is with almost unseemly haste that she discards her Chinese dress (in which, we must confess, she looks very pretty in the picture) in favour of a costume befitting an English girl. When the couple had been so happy, even before the discovery, what need for the authoresses to lay such great stress on the fact of Lotah's British extraction ?

(iii) *"The Lily Kiss—The Story of a Great Sacrifice," by Louise Jordun Miln, in the New Magazine"* The scene, as in (ii) is in Pennyfields. There is the sympathetic character of a Chinese servant Chung No. The villain is Yang O, the man whose adopted daughter is the heroine, Peach Blossom. Wilfrid Harvey, the English doctor, treats Chung No, half-dead from his master's beating. The heroine (who also turns out to be an English girl) had been rescued by Yang O during the civil wars. It is true that he had been on the point of killing her, but he had saved her on account of the mark of the Celestial luck-lily which was found on the girl's arm. The trend of the authoress' concluding remarks is very similar to that of (ii).

(iv) *A Story of Canada* (exact title forgotten). A young English authoress goes on a holiday to the wilds of Canada in search of ideas for her next novel. In spite of the warnings of her acquaintances, she goes forth on a canoe, attended only by a Red Indian servant and his wife. These servants get drunk, and leave the young lady in the lurch. She is in desperate plight on a small island in the midst of the rapids. What would have happened, had not a gallant young Englishman emerged from the forest at the psychological moment and rescued her, it is hard to say. Romance follows, and the novelist must have had plenty of material for her next book.

Now if the author had left it at that, nothing could have been more charming. But unfortunately the gallant Englishman indulges in a speech, in which he deduces from the incident of the drunken servants, that skins of all hues ranging from yellow and red, to brown and black, should be abhorred. His logic, if not quite evident to us, was at least persuasive to the heroine, for she murmurs fondly : "Yes, you have taught me a lesson. I shall never again trust myself with any but a white man."

One could continue quoting ad infinitum, but the above will suffice for the present purpose.

One somewhat different instance will be appended, namely a case in which anti-Oriental "suggestion" was literally thrust upon a story merely by the coloured advertisement poster anouncing the cinema version of it. This was probably deliberate trade exploitation of anti-Oriental prejudice, to attract the masses to the cinema show. The story in question is "Broken Blossoms" included in "Limehouse Nights" by Thomas Burke, describing life in London's "Chinatown." Neither in the story nor in the cinema version is there the slightest anti-Chinese tendency. On the contrary, the hero is a young Chinaman who keeps a small shop in Limehouse. Of gentle disposition and disgusted at the opium-smoking habits of the majority of his compatriots in that district, he leads a quiet, solitary life. Near by, lives a degraded specimen of an Englishman, a drunkard, who ill treats his twelve-year old daughter. One day, when the father has beaten her till she faints, the girl is found lying near the door. The Chinaman takes pity on her, picks her up, and carries her unconscious to his lodging, where, with no ulterior motive, he tends her for some days till she recovers from her bruises This is the first kindness the child has ever known, and she loves the Chinaman as her natural protector, begging him not to send her back to her father. But the father, pouring the foulest abuse both on the Chinaman and on his innocent daughter, gets the child into his clutches again, and this time she succumbs to wounds inflicted on her by her father in a drunken fit. When the Chinaman sees her dead, he despairs, for affection for the poor child who had loved him so innocently, had sprung up in his heart. He dies by his own hand.

The large coloured poster inviting the public to see this film drama, depicted the moment when the Chinaman takes the unconscious fair-haired girl in his arms. There was no fault to find with the picture from the artistic point of view. Falling almond-blossoms

represented the title of the story. The point is that the *first impression* given to the man in the street, who was unfamiliar with the story, was that the Chinaman must be a villain in the act of abducting a probably unwilling English girl. The story, of course, contradicts the impression made by the poster, but we know how almighty is that first impression!

The element of fear (concluded). In many cases, it would appear to be religious sentiment which underlies the element of fear discussed above. When a person not merely loves his religion, but maintains that his religion is the *only* true one, the natural corollary is that the religions of other races are false, and that the notions of those races are accordingly perverse. When a person really and truly thinks or feels this, it is difficult to say anything to him, for he will merely tell us that we are tainted by laxity and indifferentism, which we delude ourselves into calling by the euphuistic name of tolerance or liberalism. It is herein that, it seems to us, adherence to any religion which claims to be *the only* true one, and does not admit that there are more paths to Heaven than one, is an unprogressive thing. Nevertheless, there *are* religious persons professing a faith which claims to be the only true one (we refer to Christianity) who manage to combine their piety with a love of intellectual fairness in inter-racial intercourse. This very difficult psychological point must be left for profounder thinkers to explain.

We only quote, as an instance of liberalism, a few lines from a book ("The Christ of the Indian Road") by a Christian missionary, Dr. E. Stanely Jones, a zealous preacher who is admittedly and definitely out to convert souls to his own faith :—

"In the...forms and customs of Hinduism I think there are five living seeds : 1) That the ultimate reality is spirit, 2) The sense of unity running through things, 3) That there is justice at the heart of the universe, 4) A passion for freedom, 5) The tremendous cost of the religious life."

"The role of the iconoclast is easy, but the role of the one (i. e. the missionary) who carefully gathers up in himself all spiritual and moral values in the past worth preserving, is infinitely more difficult and infinitely more valuable. Hence we can go to the East and thank God for the fine things we may find there, believing that they are the very footprints of God. He has been there before us."

(c) *Conservatism of thought.* We accept a stereotyped view of a certain nation, based on facts which may have been true of an earlier period in the development of that nation, and we do not readily modify that fixed view. The writer has met many Europeans at hill-stations and elsewhere, a large percentage of them born and bred in India, who refuse to realise that changes have taken place for the better, among the Hindus, for instance. The writer is convinced that, in a large percentage of cases, the absurd notions held by these Europeans are not mere affectation, but rest mainly on the fact that those who express them have no knowledge of their Indian neighbours more up-to-date than English novels dealing with the period of the Indian Mutiny. The only Indians they come into contact with, are their domestic servants, their dhobis, and the tradespeople who supply them with food and clothing. Space does not admit of our giving samples of this naivete, though page after page of authentic ones could be produced.

(d) *False criteria.* We undoubtedly tend to attach undue importance, in our dealings with other races, to external manners, which, important as they may be in as far as they affect hygiene, are not the essential thing. The best way is surely to make reasonable allowances, when the manners of other races clash with our own, and to take the advice of a Latin maxim which says "In essential things—Unity; in doubtful things—liberty ; in all things—charity" (i. e. tolerance). Of course, while humanity lasts, there will inevitably be quarrels as to where the line between essentials and non-essentials is to be drawn but about the third thing there is no doubt.

Where manners are mere manners, and do not affect health, we advise tolerance and compromise. The Jew, even in Europe, keeps his hat on, to swear in a law-court, while the European takes his hat off. The Japanese is taught to make as much noise, and the Englishman as little noise, as possible, while eating. Are these things worth making a fuss about?

Where manners of a certain race are obviously unhygienic, people who have had the good luck to be brought up on more hygienic lines, can make up their minds to be forbearing: we must admit, though, from bitter experience, that even an excellent person, if he is in the habit, shall we say, of spitting, may become a sore trial to us and that, do what we may, sheer disgust

does occasionally get the better of us. If anything is to be done, let it take the form of a more hygienic training for the next generation while they are still young enough to be trainable!

The other factor is that, while the differences between races are constantly being emphasized—and certainly, for practical purposes, we *have* to take them into account the essential human resemblance between them is mostly overlooked. Leaving cannibals out of the discussion, a man is a *man* first, and everything else comes next.

We have to add one final, important factor. Many a person has in reality far more sympathy with other races and their problems, and a far better opinion of the members of such races, than he will admit to his compatriots. He is *deterred from sincerity by lack of Courage.* When at a party or a dinner-table, all those present (your compatriots) are unanimous in their condemnation of a certain race, it takes some courage to be the sole exception, when this difference of opinion quite frequently involves your being treated with icy reserve by one half of the company and with sneering sarcasm by the other half. We personally think that Truth is always worth some sacrifice, but there are many whose moral courage fails them, and who, during the general conversation, will always side with the majority, though afterwards they may confess that they have some intimate personal friends among the race which they have just been condemning with the most sweeping generalisations.

It is so rare to find people who will talk dispassionately on any subject involving other races. If we even mildly protest against any absurd statement, of the kinds discussed above, people immediately grow excited, and accuse us of having "an axe to grind." If we, in our turn, get heated, all is lost. The only way is to smile benignly, and try not to lose our temper!

It is even more galling and painful, when you are conscious that intimate friends, or persons whose good opinion you value, condemn you in their minds, inferring that (because you try to create better understanding with a certain race) you condone or even admire the weak points and *vices* of the foreign race in question! These friends ask you, with a superior air, how you can deny the defects of the race in question, or whether it is that you intentionally shut your eyes to facts.

The whole point is that no level-headed person does deny them. What we do wish to deny is that many faults of character, even though found in an entire race, are not inherent, but are the results of environment, early training and long traditional habit. This, then, is a hopeful doctrine.

The optimistic aspect of the whole question. We should not, however, allow ourselves to be engulfed in an ocean of despondency; for there is a bright side to all this trouble. We have succeeded in diagnosing at least a great part of the obnoxious disease of inter-racial prejudice in as far it rests on intellectual insincerity. Though obstinate and malignant, the disease is not incurable. The diagnosis itself is the first step. Consensus of opinion regarding the diagnosis is the next step, and then the physicians, with the co-operation of the patient, can proceed to apply their remedies. Possibly, one he knows what ails him, the patient can best effect his own cure, if he is really determined to get well.

In the meantime the physicians are already at work, though there are quacks among them who do more harm than good. As in all diseases, prevention is better than cure, and parents, teachers, Scoutmasters, Girl Guide leaders, and members of text-book committees, in short all who have the care of children in their hands, in all countries, have a golden opportunity to keep the minds of the rising generation as free as possible from stupid prejudices. After all, it is wonderful what real, solid education *can* do!

Great changes do not come about in five minutes, nor even in a single generation, but every sustained effort in the anti-prejudice campaign is worth while.

Meanwhile, not only preachers, professors and journalists, but all whose daily work brings them into contact with many people, can merely by their ordinary conversation, exert considerable influence in the direction of a more reasonable inter-racial mentality, while even the humblest of private individuals can, by his example, show the circle of his friends and acquaintances, that he or she, for one, shuns the intellectual insincerity which leads to such narrowness of mind, and creates so much unnecessary bitter feeling.



Seagoing Tricycle has speed of Ten Miles an hour

When he wants an ocean ride, a New York inventor is independent of boats, for he pedals out on his seagoing tricycle. It is sturdily constructed and well balanced on floats. At the time



Motor Tricycle That Rides the Ocean Waves: Securely Balanced on Three Floats, the Rig Can make Ten Miles an Hour, Under Favorable Conditions

the accompanying photograph was taken, the rider was making about ten miles an hour without great effort off Atlantic City, N. J.

—

Crystal Sphere of Fortunes Shows Craftsman's Art

Quartz balls, fashioned by Japanese artisans, are prized for their beauty, symmetry and clearness, even if there is doubt as to their revelations. Some of the best specimens are cut with two simple tools as the chief instruments, a piece of steel to round the angular quartz block into a sphere and a bamboo joint to give the final polish. The art of cutting the crystals is handed down from father to son, the skill of the craftsmen being manifest in the mountings prepared for the spheres and in shaping them.



Japanese Craftsmen Are Experts in the Art of Cutting Crystal Balls like This, Using But Two Simple Tools

—

Pictures By the New Woman A.R.A. Mrs. Laura Knight

Mrs. Knight is a daughter of Mr. Charles Johnson, and was born at Long Eaton, in Derbyshire, says *The Illustrated London News*. In 1903 she married Mr. Harold Knight, the portrait-painter, who was a fellow student with her at the Nottingham Art School. "In those days," she recalls (as quoted by *The Daily Mail*), "women were not allowed to paint from the nude, and we had to study such parts of the human form as



A NEGRO MOTHER



"MOTHER AND CHILD"



"A NEGRO FLAPPER"





"THE CIRCUS GIRL"



WRINKLED



"Sleep"



"Awakening"

were revealed to us by the school censors. For years I have visited the theatres to draw ballet girls." Her picture in this year's Academy was "Dressing for the Ballet." She first exhibited at the Academy in 1903, and her work is represented in many public galleries in this country, as well as in the Dominions and America. She was awarded a gold medal at San Francisco in 1915, and served on the jury of the International Art Exhibition at Pittsburgh in 1922. Her studies of colored women, of which we reproduce examples here, were made during another visit to the United States this year. Mr. A. J. Munnings, R. A., has said; I regard Mrs. Knight as the greatest



The only woman A. R. A.
Mrs. Laura Knight

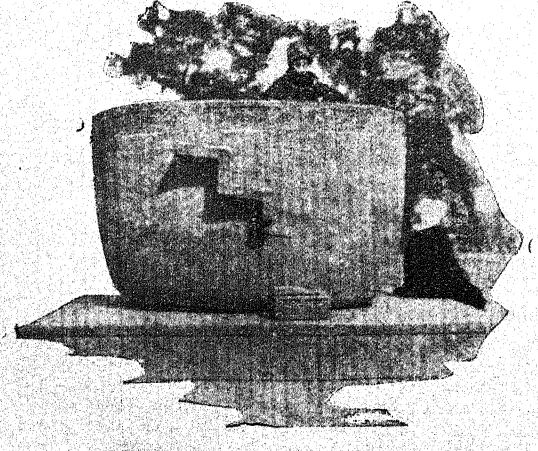
painter of open-air and sunlight we have had in this country."

—*The Literary Digest*

—

Stone Bathtub Five Feet High Shows Style Changes

Stone, instead of porcelain and metal, was the material favored for bathtubs in the days of the old Indian rulers and the basins were huge affairs with a crude stairway chiseled in one side so that the bather could get in and out of the tub safely. At Agra, India, is a specimen of "plumbing" as known in the time of Jahangir, one of the great moguls. The tub is five feet high, eight feet in diameter and twenty-five feet in circumference. It is fashioned from a single block of porphyry.



Huge Stone Bathtub Used in India Several Centuries ago; It is Made from a Single Piece of Porphyry

—

Luminous Coat Saves Police from Traffic Accidents

Traffic policemen in Amsterdam wear long coats that reflect light from near-by sources at night, so that motorists and pedestrians may see them more clearly and the officers' signals be more easily interpreted. Barred sleeves also aid in directing traffic.



What the Amsterdam Policeman Is Wearing for Night Functions: the Coat is Easily Seen by Motorists

—*Popular Mechanics*

—

Science Produces the "Electrical Man"

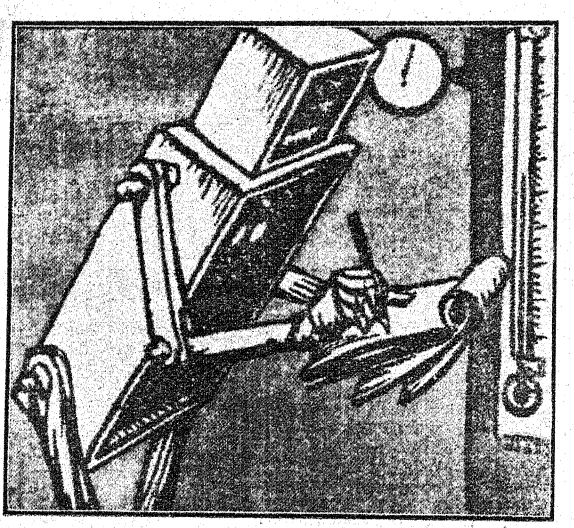
On a table in the New York office of the Westinghouse Electric and Manufacturing Company stands an invention that might be mistaken for -

radio receiving set or an automatic telephone switching machine, but is in reality an artificial, electrical man. Here are the familiar radio tubes to amplify feeble currents and the equally familliar desk telephone, but applied to the new purpose of controlling lifeless mechanism that may be in Chicago or even across the sea in London.

When R. J Wensley, the engineer who designed this electrical substitute for humanity, demonstrated its capabilities recently by ordering it to light and extinguish lamps, start and stop a fan and vacuum cleaner and control a motor, his audience of sober business men imagined itself for a brief hour in that fantastic world of the future beloved of romancers—a world in which men and women will do little more than think and bid automatons to fetch and carry, manufacture the countless things a machine civilization requires, sweep streets, cook, wash and dig ditches. For this particular automaton can be called up on the telephone, asked questions, and given orders which it obeys without the usual human arguing, impudence or procrastination.

A Mechanical Slave

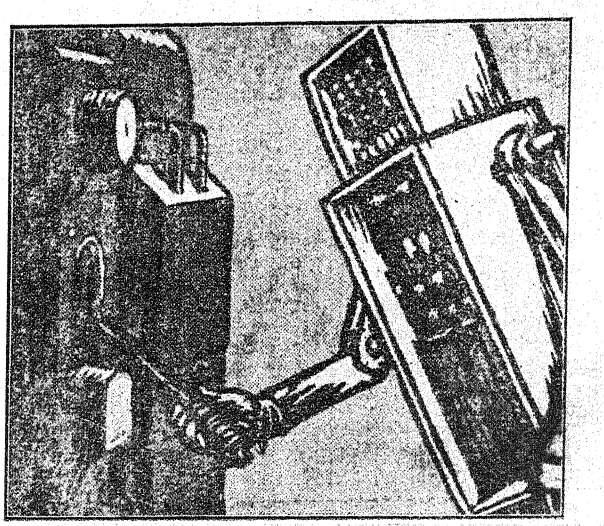
Wensley's invention is not a toy or an engineering curiosity, but an electrical slave which was created to meet very definite industrial requirements. Three of his creatures are already working twenty-hours a day, with no vacation, watching the



The Mechanical Man

height of the water in three reservoirs that supply Washington, D. C., with water and reporting by telephone to the War Department whenever they are called up. Others will soon control the machinery in automatic substations—little power houses by which central station energy is distributed at the right voltage over a wide territory and in which a man appears but a few times a year to inspect moving parts or to make a few adjustments demanded by changes in load, variations in temperature or the rise and fall of water in a reservoir.

"Televox" is the name that Wensley has given his electric slave because it responds to vocal orders. As a switchboard engineer he is thoroughly familiar with what is called "supervisory control"



The Mechanical Man

of substations, a term which means that by reading meters in a central station it is possible to know exactly what is occurring in an automatic substation twenty, fifty, or a hundred miles away. But the remote control of substation apparatus involves the use of special wires, and special wires entail expense. Wensley began to reason thus about the system

Control By Telephone

"Suppose each substation had its attendants. How could the dispatcher in the central power house control them? Clearly by telephone. He would call them up, receive their reports, and then give them orders. The telephone reaches every nook and cranny. If I could call up the apparatus of a substation, talk to it just as if it were alive, receive its report, and tell it what to do I could dispense with all these special wires and reduce the investment in substations and therefore the expense of distributing power. And if I can make a substation obey the sound of my voice, carried by radio or wire, I can make any piece of apparatus do my bidding, whether it be an automatic drill in an automobile factory or a device for starting the furnace in the home."

Wensley's first obstacle proved to be the regulations of the various telephone companies. No extraneous attachments to telephone instruments or lines are tolerated, and a telephone line may be used by a subscriber only for conversation. The lifeless apparatus at the receiving end of a line had to be endowed with an ear to hear, something like a nervous system to respond to what the ear heard, the equivalents of muscles to carry out a telephoned order, and the faculty to report about itself and the devices under its control.

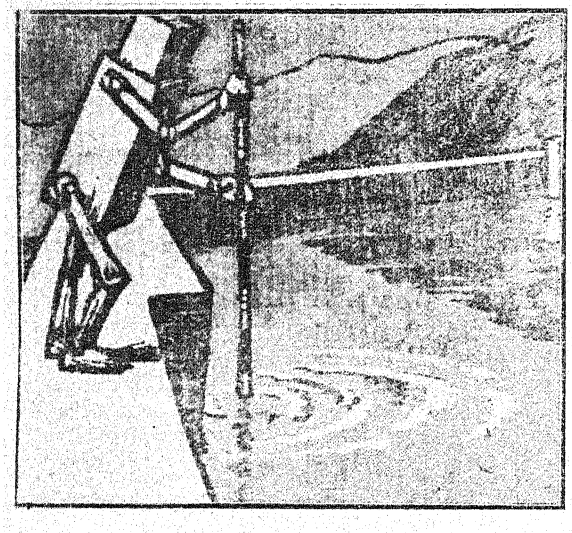
In his East Pittsburgh laboratory Wensley has a televox that answers to the human voice. Call out "Open Sesame" and a door opens. To no

other combination of human sounds will the door-opener respond. But must the orders be spoken human words? Speech is needlessly complex for the engineer's purpose. Besides, a machine ought to respond to every language—something that no human being can do. "One," "une," "ein" all have the same meaning, but only to an intelligence that understands English, French and German.

An Electrical Esperanto

Accordingly, Wensley decided to invent a simplified, universal language which anybody could speak and which could be understood by the listening automaton—a kind of electrical Esperanto. Musical tones constitute such a language. In Wensley's system but three tones are required, and these are generated by electrically driven tuning forks, so that constancy of pitch is assured. If you are a good musician with a perfect sense of pitch you may whistle or sing the tones or blow them on a pipe, and the receiving automaton will respond.

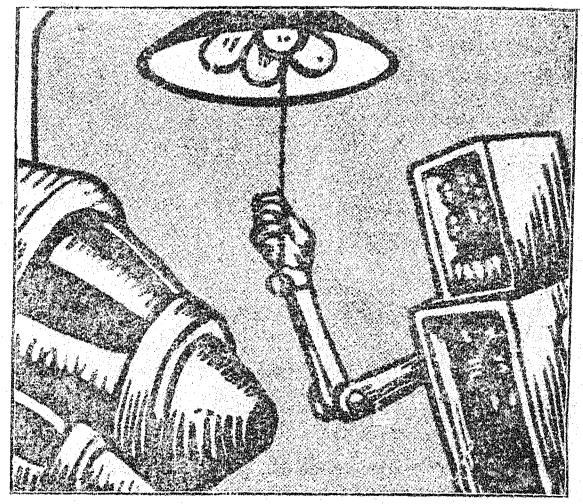
In the dispatcher's office the tones are directed into an ordinary desk telephone by means of a loud-speaker. The automaton at the receiving



The Mechanical Man

end is more complicated. Much like a radio receiving set tuned to a particular broadcasting station it responds only to one of the three tones that happens to be transmitted. By means of amplifiers the energy of the received tone is magnified so that it can operate a relay or switch, which in turn actuates selective mechanism much like that of an automatic telephone.

The method of using this televocal system is simple. Suppose that Mrs. Twitchell, who is playing bridge at her club, suddenly becomes concerned about her home. In the corner of the clubroom is table on which stands a small box surmounted by a telephone, toward which the horn of a loud-speaker in directed. On the face of the box are push-buttons which control pitch pipes or tuning forks, each emitting different note.



The Mechanical Man

By means of the push buttons and the pitch-pipes Mrs. Twitchell talks the electric electrical esperanto that Wensley has invented for her.

Her first step is to ring up "central" in the ordinary way. "Give me Main 2350." she says.

Madam Gives Her Orders

The telephone operator calls the number. When the bell in Mrs. Twitchell's home rings a sound-sensitive relay lifts the receiver-hook, starts up the station-signal buzzer and sets the whole apparatus for action. She does not have to ask "Is this Main 2350?" She hears a special combination of buzzes which she recognizes as those of her automaton. If she has the wrong number she simply hangs up the receiver. So does the automaton, Then she rings up again, just as if she were calling a living friend instead of an unemotional combination of wires, magnets and vacuum tubes. At last she hears the peculiar combination of tones emitted by the televox of her own home and shs is ready to talk electrical Esperanto.

"Tweet" sings one of Mrs. Twitchell's pitch-pipes. In electrical Esperanto this means simply "Hello, stand by for orders."

The televox stops buzzing at once and sends out a series of one-pitch notes meaning "I'm ready. What do you want?"

Mrs. Twitchell's pitch-pipe says "Tweet, tweet.', These notes the automato correctly interprets to mean "Connect me with the electrical stove.',

"buzz, buzz, buzz, buz-z-z-z—" the televox replies, which is the same as saying "You're connected. It might interest you to know that the switch is open and that there is no heat."

Mrs. Twitchell pushes another button. "Br-r-rung. An order that means "Close the switch and start the oven."

The televox stops the long buzz that informed Mrs, Twitchell of the oven's condition, closes the switch, and then gives a short, staccato buzz to notify her that the switch is closed and the oven started.

"Tweet, tweet, tweet, tweet" hums Mrs. Twitchell and thus commands "Connect me with the furnace down in the cellar and tell me how hot it is."

Four answering buzzes tell her that she is connected with the furnace and two additional buzzes convey the sad news "It's pretty low."

"Tweet, tweet, tweet, tweet, tweet—connect me with the draft-opening switch."

Mrs. Twitchell hears five answering buzzes, then a short buzz, the whole perfectly intelligible to her as "You're connected with the furnace draft switch. Permit me to report that the drafts are closed."

"Toot," says Mr. Twitchell, or "Open the drafts."

Back comes a long buzz. "The drafts are opened."

Mrs. Twitchell blows her third pitch-pipe, the same as saying "Thanks. Good-bye." Whereupon she goes back to her bridge game.

Thus Wensley gives her command over an electrical slave that renders service uncomplainingly and unerringly. Her televox can be applied to any piece of household apparatus that can be driven by a motor actuated by an electromagnet or controlled by a thermostat or that can emit a sound. It will tell her if she left the windows open in the living room and then close them at her command, if the postman has dropped any letters in the mail-box, if the children are in the house and if the baby is crying. Her conversation with her televox sounds much like random notes played on a piccolo.

Even Across the Ocean.

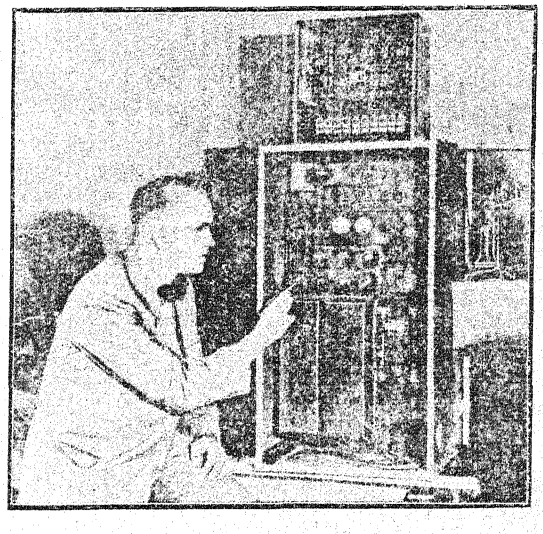
The telephone line transmits and receives simply the sounds of Wensley's artificial musical language. Hence no electrical connections with the telephone are needed. You can take the transmitter and loudspeaker to London, if you like, and buzz your orders to the televox in the United States or Cuba that happens to be in tune.

In Washington, D. C. an official in the War Department calls for a relay connected with a water-level indicator. As soon as the connection is established the relay reads of the water level by an appropriate number of buzzes. If the water is too high in one reservoir it is partly diverted into another by calling for another relay which controls the motors whereby gate-valves are opened.

What if the televox should be crippled? It simply emits a howl for help when it is called—all that a human being could do under similar circumstances.

Since the televox was devised primarily to meet the demands of automatic substation control it will find an extensive application when central stations are generally connected into what are called "superpower" systems. Even now it is possible to switch electric energy from our distant city to another in whole groups of States. By 1930 power will be pooled to form a great reservoir that will be tapped anywhere as it is required. If Niagara's factories are closed at night energy will be sent to New York, if need be, to run trolley cars during the rush hour. A few gigantic power plants, packed with turbines and generators of unprecedented output will take the place of hundreds now required to light cities and turn the wheels of factories. What will become of the old plants? They will be reduced to the status of substations—automatic substations controlled by high-pitched musical notes and giving commands to televox automata.

It is no wild dream to imagine all the States east of the Mississippi supplied with current under the control of a single dispatcher located in Cleveland. At his elbow are as many telephones as a stock broker requires. Before him is a televox about as big as the average telephone switchboard of a hotel. Its buttons control the usual tuning forks or pitch-pipes. A lamp glows—a signal from Station 31. "Something is wrong in Philadelphia," says the king of the switchboard—power dictator of the Eastern United States. He plugs in a jack, puts the telephone receiver to his



Creator of the Mechanical Man

ear and listens. Four long buzzes and two short. "Thunderstorm in Philadelphia. The sky is black. More light is needed." Whereupon the power dictator switches electric energy from Miami, where the sun is blazing, to eastern Pennsylvania.

Wensley's televox assumed the form of a sound controlled automaton simply because of the wide distribution and convenience of the telephone. The selectors that operate motors and electromagnets at the receiving end and thus open doors and valves, announce the temperature of a room, buzz the information that water in a reservoir is too high by four feet, might be influenced by any form of radiant energy. A photo-electric cell is to light what the telephone is to sound; it converts light into electricity. Flash a light in front of such a cell and electric impulses can be sent through space or over a wire to affect automatic devices.

The bolometer is an artificial sense organ that feels heat. It can measure the temperature of a man's face at the distance of a mile. Move your hand in front of a bolometer forming part of an electric circuit and again it lies in your power to start and stop remote machinery. Or send radio signals to a receiver mounted at any convenient

point and you can steer a torpedo on its deadly course, guide a crewless submarine.

Wensley's invention effectually disposes of the Robot type of automaton dear to writers of fiction and plays, or the artificial man created by a Frankenstein. There will never be a Robot—a brainless, tireless, unemotional mechanism fashioned in the image of a man, performing all the functions of a man, moving about stiffly but surely, pulling levers, turning control wheels, wielding broom, pick or shovel. Medieval contrivers frittered away their talents in constructing lifelike automata that could write a name and play a tune or two, and that outwardly resembled Robots. The modern engineer has no patience with such fantastic creations.

Concerned with Functions

Man is a highly complex organism adapted to live in a highly complex environment. In a factory in an artificial environment, he is 99 per cent. useless. So long as he sits at a machine he might as well be legless. So long as he does nothing but feed bars of steel into a machine he might as well be earless and noseless.

For that reason engineers like Wensley are not concerned with mere imitations of men, but solely with a few functions that men are called upon to perform under special circumstances. An automatic shoe-pegging machine is not expected to play the grand piano. Linotypes, printing presses, trolley cars, sewing machines, the hundreds of automata in daily use are very human in their deliberately limited way, but they never look human.

Limitations of a Robot

To drive home the limitations of an actual Robot, let us assume that an engineer undertook to construct one and to endow it with as many human talents as possible. The machine would, of necessity be brainless, because even the most ingenious technologist cannot make a collection of wheels, shafts, magnets and wires think. But it could move, hear, see and feel under human control. Instead of legs its creator would give it wheels for simplicity's sake—wheels which would be driven by electric current supplied either by a battery or a little dynamo mounted within what might be called the "trunk." Its eyes would be photo-electric cells that would resemble the familiar vacuum tubes of a radio set and would perceive minute differences of light and darkness. Its ears would be telephone receivers, so that it could hear and respond to spoken or musical commands in accordance with Wensley's system. A thermostat would enable it to feel heat, so that if the temperature rose above a critical point it could automatically walk, or rather roll, away to cooler surroundings.

It could be endowed with a limited sense of touch, so that it could feel the difference in thickness between a sheet of paper and a block of wood. It would probably have six or seven arms for simplicity's sake, paradoxical as that may seem. A living, human arm is much too complicated; it is both sense organ and tool. Some of the Robot's arms would be strong enough to lift weights of perhaps fifty pounds and would be miniature cranes; others would be mere tubes with claws and fingers mounted in ball-and-socket joints; still others would be mere hooks. In other words, the engineering Frankenstein would analyze the principle functions of the human hand and arm as a tool-grasping and tool-using device and then proceed to invent separate mechanical equivalents of the requisite number.

Within the trunk of this Robot—a box-like trunk—would be a collection of selectors that would control locomotion and the movements of the half dozen arms with their hooks, claws and fingers. Open the trunk (there is a little door at the back) and you see within a maze of magnets and wires that suggest the mechanism of an automatic telephone system or the interior of an adding machine. The selectors are connected with the photo-electric cells that constitute the creature's "eyes" (placed one in front and one back or the machine) and with the telephone "ears," so that either flashes of light or sounds could energize the proper circuits and thus govern the movements of the many arms or of the wheels that serve for locomotion.

An Imagined "Algernon"

Call this creature "Algernon". order it about by name, it would nevertheless be little more than a huge electro-mechanical doll. In order that it may move with certainly from room to room its wheels would run on rails. In response to a command flashed by a light (to which the photoelectric "eyes" would be sensitive) it could drag a vacuum-cleaner over a restricted path, turn the gas on and off in the kitchen oven, open and close windows, push an electric switch button to start and stop a motor in the home or the factory, and perform perhaps a dozen very simple operations dependent on pushing, pulling, lifting and twisting.

The household or the factory would have to be adapted to the creature's limitations. Furniture or machines, for example, would have to be so placed that its movements would not be hindered; switches would have to be located near the tracks on which it moved. It would have to be so constructed that having executed a command to lift the baby in its crib and carry it from the nursery to the living room it would automatically return "as you were" to its station in the butler's pantry there to await new orders from a flashing light or from a loud-speaker.

"Algernon" would not be a thing of beauty. He would not even suggest a man. In fact, he would simply be a box mounted on something that would be like a tea-table running on a narrow-gauge railway track. He would not have a "head", for his "eyes" and his "ears" could be placed anywhere on the box. Probably he would have four or five feelers or antenna which would enable him, insect-like, to grope his way and which, at the slightest contact with an obstruction in his path, would cause him to stop dead and thus avoid a collision.

No Resemblance to a Human

As soon as we have our Robot we see his hopless inferiority to an automobile, a reaping machine, a shoepegger, or any of the countless contrivances that perform one task well. Study any machine or any scientific instrument. Invariably it proves to be either a simple artificial muscle or an artificial sense organ. What is an electric crane but a huge arm and fist of steel hundreds of times more powerful than human biceps? What is the folder of a printing press but the equivalent of a hand? Look at the knot-tying mechanism of a reaper as it travels along in a field of wheat. What is it but the equivalent of the three fingers

of a single hand ingeniously adapted to manipulate a piece of twine? So it is with every automatic machine.

The inventor invariably analyzes motions and then synthesizes. Wensley's automaton, which is about as human as technical ingenuity can conceive is such an analyzer and synthesizer. It performs half a dozen very human functions, but always separately and in sequence. Synthesis follows when it collects its information and imparts it to the listening ear at the distant of a telephone. Functions alone interest the engineer and inventor. Because he requires the performance of few functions his automata bear no resemblance to human beings.

—*The New York Times*

Vesuvius A Great Laboratory

How Vesuvius has contributed to our knowledge of volcanic action through its accessibility and the consequent establishment on or near it, of institutions for the scientific study of its phenomena, is told by Charles Fitzhugh Talman, in an article contributed to the New York *Times* Were Vesuvius located in the Andes or on some isle of the South Seas. says Mr. Talman, its eruptions frequent and spectacular as they are, would attract little notice from a busy world. There are more than 400 nominally active volcanoes on the face of the globe, Many of them have been in modern times the scene of outbreaks compared with which all modern eruptions of Vesuvius were tame in the extreme. He proceeds:

"Because Vesuvius is in the midst of a dense and civilized population it is a notorious danger spot, and its doings are of universal interest. Along the shores of the Bay of Naples it has repeatedly spread ruin and terror. Naples itself is panic-stricken whenever the wrath of the volcano is aroused.

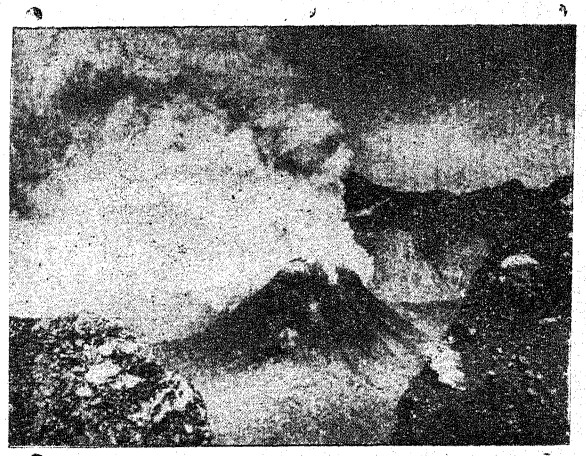
"The last notable eruption of Vesuvius began on April 4, 1906. Between that date and April 21 there took place one of its greatest outbreaks, remarkable especially for the destruction wrought by the overwhelming fall of ashes. There were also severe earth-quake shocks. The people of Naples were so terrified that more than 100,000 fled from the city, and processions constantly filled the streets, imploring the intercession of the saints. The city was wrapt at times in profound darkness and so heavily showered with ashes that some roofs gave way under the load. The cloud of ashes rose to a height of 12,000 feet, and dust fell in Constantinople and Paris.

"In ages past Vesuvius was vastly larger than it is to-day, and probably had many violently explosive outbreaks at intervals of several centuries.

"The explosive eruption that destroyed Pompeii Herculaneum and Stabiae in 79 A. D. was the earliest of which any record has been preserved. The last great outburst of this type occurred in 1631, when about 18,000 persons lost their lives.

"Since then the character of the volcanic activity at Vesuvius has changed. Instead of producing great explosions at long intervals, the crater is more or less continuosly but not uniformly active. Small eruptions occur every few years, and in the intervening periods of repose there are generally some signs of mild activity. The years 1766-67, 1779, 1794, 1822, 1872, and 1906 were marked by relatively strong outbreaks. The volcano remained exceptionally quiet for seven years after the eruption of 1906.

"The proximity of Vesuvius to a civilized community is an advantage as well as a disadvantage. Vesuvius is easy of access to scientific observers and has been under constant investigation for generations. Because of its accessibility, small size, comparative freedom from danger, diversity of eruptive phenomena and rich mineralogy, it has earned the nickname 'cabinet volcano.' Every paroxysm of activity provides opportunities for substantial additions to the data of volcanology.



Looking into the Crater of Vesuvius

"The world possesses two great centers of volcanological research. One is at the crater of Kilauea, in the Hawaiian Islands. The location is, however, far remote from the familiar haunts of scientific humanity, and the volcanic phenomena that occur there are much less varied than are those occurring at Vesuvius.

"The other leading center of volcanic research includes not only the well-known Royal Vesuvius Observatory, which has been in operation for more than eighty years, but also certain near-by institutions in Naples. In the latter city is the Volcano Institute, founded in 1914 by Dr. Immanual Friedisnder. At the University of Naples are the offices of the Section of Volcanology of the International Goedetic and Geophysical Union. An extensive international library and museum of volcanology is being assembled here.

"The Vesuvian Observatory, maintained by the Italian Government, stands on a ridge west of the central cone, where it has escaped the lava flows in the adjacent valleys, but has been much shattered by the earthquakes attending eruptions. Its first director was the celebrated Melloni, who died in 1854. His successor, Palmieri, remained at his post during the violent eruption of 1872. The next director, Matteucci, did likewise during the outbreak of 1906, and his subsequent death was hastened by the breathing of volcanic ash at that time.

"During their heroic vigil on the mountain the

volcanologists sent daily bulletins, by wire of courier, to Naples and the other Vesuvian towns, which were printed in poster form and prominently displayed. These reports from the front had most reassuring and steadying effect upon the population, who argued that if men could live on the volcano itself at such a time, the danger could not be serious elsewhere."

The eruption of 1906 blow off about 350 feet of the summit of Vesuvius and enlarged the crater, Mr. Talman tells us, "Near the center of the crater rises the 'eruptive conelet,' which marks the summit of the volcanic vent. In the eruption of which telegraphic news has just come to hand the lava in the now shallow crater overflowed the eastern rim into a depression called the Valle dell' Inferno (Valley of Hell). and some of it flowed through ravines in the outer wall of the big prehistoric crater (Monte Somma) into the adjacent country, threatening the village of Terzigno." To quote further.

"Back in the year 1911, when the crater was still nearly 1,000 feet deep, volcanologists began a series of audacious descents to the crater floor, scrambling down the almost perpendicular walls with the aids of ropes. In May, 1912, Prof. Alessundro Malladra, Vice-Director of the observatory ,made the first of the numerous ascents by which he won high renown throughout the scientific world. Tho almost overcome at times by the heat and gases, Malladra and his companions remained for hours at a stretch within the crater taking photographs, measuring temperatures and collecting samples of gases and minerals. In recent years, with the building up of the crater floor, access to it has become easy, and it has been visited by numerous investigators."

The Literary Digest.

STUDENTS AND POLITICS

By N. N. SIRCAR

OWING to recent occurrences this subject, which is of great importance at all times, is drawing pointed attention of all persons interested in the welfare of students. About those occurrences I have no first-hand information, and regrettable as they are, I desire to say nothing about them. Which party is to be blamed, or whether the blame is to be allocated to both parties is outside the scope of this contribution, which is directed to discuss the question from a broad point of view.

Before considering the question whether students ought to participate in politics, it is worthwhile to clear the ground by stating that considerations applicable to other students in other countries may not be wholly applicable, to the narrower issue discussed here, viz., whether students in Calcutta Colleges should take active part in politics.

What is found desirable for an English boy in Oxford may be wholly inadvisable for a Calcutta College boy.

To clarify our thoughts let us try to put ourselves as far as possible in the position of one who, having matriculated in, say, Mymensing or Birbhum, is taken out of his home, and transplanted to a Calcutta Hostel or Students' Mess. The boy has been bred up in the normal surroundiugs of his home-life—family life which is the cradle of social affections, where the first elements are acquired of that tenderness and humanity which cements mankind together. Obedience to parents, affection for brothers and sisters, taking part in the usual social and religious functions, the attendant discipline, the small daily sacrifices for others, and a thousand other constituents make him part of a complex organism. He is violently detached from this organism as if by a clean surgical operation and he is sent out for his academic career to the soulless monster of a huge city.

The average boy is not sent to Calcutta, because he is a scholar keen on acquiring scholarly attainment for its own ends but because in the average case his parents require him to take the B. A. or M. A. degree, as in Bengal that is the only key to open the gates of livelihood—the legal or the medical profession or Government Service. In the vast majority of cases the needy parents are pinched and straitened as the result of keeping the boy in College. The privations fond parents in the interest of their sons are prepared to bear, are a matter of common knowledge and experience.

Cut off from the restraining influences of home-life, the boy has now come to live in

the city of dreadful night, amidst conditions most antagonistic to moral well-being.

Unless the boy is an idler he has a strenuous life before him. He spends laborious hours, in getting up lecture notes and going through Keys and Annotations. His time is passed with Addison and Shelly, Burke and Hume—foreign ideas delivered in a foreign language. His work is mainly 'grind and cram' which is inevitable where the main object is to do well in examinations.

He lives, in fact, in an artificial and unreal world bending down under the weight of examinations while his Anglo-Saxon brother, in the hospital, the mine, the factory or the architect's office, starting young, is going through his apprenticeship stage by stage, giving scope to his practical capabilities for increasing and developing in the direction requisite for his future task and the special work for which he desires to fit himself.

It is well-known and I remember having read the exact figures in one of the issues of the *Modern Review* that in India the percentage of boys joining the University, out of those who have matriculated, is greater than the corresponding percentage in England (substituting School Finals for Matriculation).

It has also to be remembered that the education of our boys is divorced from religion. If every Indian boy does not turn out to be a cold-blooded atheist and a rank materialist, it is because the influences of heredity, family life and the atmosphere in which he had his being, save him from that end. His reserve fund is sufficient to leave him a balance, after continuous debit during his academic career. In his leisure hours, what is the recreation of the average boy ?

He devours with keen appetite the tasty meal which is supplied in the columns of the daily papers—papers which for obvious reasons devote an unduly large part of their reading matter to politics, and politics alone.

The popularity of a paper depends on the hotness of the stuff served by it, on the temperature of the air it breathes out, and on the mercilessness of its attacks on its political opponents and persons in authority.

Subjects of the most vital importance to our well-being, and even to our existence as a community, receive such negligible attention that the young reader may be excused if he comes to believe, that physical fitness, developement of trade, industry and commerce, and other vital matters are mere trivialities compared to the dismissal of a Minister or the removal of a Statue.

The last and not the least of the important factors influencing the student's life, consists in the fact that, on coming to Calcutta, he has become one of a 'herd' or a 'crowd'. Neither of these words is used in any contemptuous or derogatory sense. They are used to convey the idea that the boy has become one of many who are gathered together for purposes of action or observation.

In this sense, the members of Parliament of one of the parties is as much a herd or a crowd, as students assembled in a Hostel or in College Square.

From the mere fact of assembling together there results new psychological characteristics, which may add to or differ very materially from the average characteristics of individual constituents of the 'crowd'.

This subject has recently been keenly discussed by some thoughtful and brilliant writers, but with the limited space in my command, a digression into this interesting topic is hardly possible. There are some conclusions in which all writers agree and which are borne out by experience.

The crowd is dominated by considerations of which it is unconscious. These considerations may be better or worse than those of the individual, explaining no doubt the fact that a crowd is often as easily more heroic or more criminal than its average constituent. "They turn aside from evidence that is not to their taste, preferring to deify error, if error seduce them. Whoever can supply them with illusions is easily their master. Whoever attempts to destroy their illusions is their Victim" (Gustave Lebon). "Given to exaggeration in its feelings, a crowd is only impressed by excessive sentiments. An orator wishing to move a crowd must make an abusive use of violent affirmations. To exaggerate, to affirm, to resort to repetitions, and never to attempt to prove anything by reasoning, are methods of arguments well-known to speakers at public meetings."

When addressing a crowd, an effective orator hardly ever makes the mistake of appealing to its 'reason'—and sentiment is only the factor that counts.

If an individual student (to take an example) had been approached, and asked to go bare-footed in honour of Khudiram Bose, the chances of his acceding to the request would have been small. With

the ground previously prepared by suitable means, an orator haranging a College Square crowd will meet with little difficulty in carrying with acclamation a resolution for erecting a statue to Khudiram.

The fact that our teachers are paid wages which are scandalously low has a direct bearing on the causing of political ferment in students.

Most of the teachers are men who after wasting the best part of their lives in laborious grind, find that the rosy pictures of youth have vanished. Their entry into life has been followed by painful falls and bruises which have left wounds, which make them bitter against everybody all round.

Political incitements will always find a receptive soil in immature and emotional minds and here in India the soil is still more favourable owing to present economic conditions. The half-starved man cannot have the complacency and the philosophy of his more fortunate brother, who is at peace with the world, and with his neighbours, after having done justice to a hearty meal. The average Bengali student lives in an atmosphere of bitterness and impotent rage. He cannot help noticing that trade and commerce are in the hands of non-Bengalis—and whether they are Marwaris, Bhatias or Britishers—they are not Bengalis. Even in humbler spheres of life, like those of the Mistri, the sweet-meat vendor or even the bullock-cart driver, the Bengali has been cut out by outsiders from Bengal. The conditions, the surroundings and the situation of the Bengali college student has no resemblance to that of the English boy who proceeds from London to Oxford. All cirsumstances tend to "impart to the mind of our boys a premature bias towards politics."

It is no good controverting the fact that we are emotional to an exaggerated degree. I am far from crying down emotion'. It will be a sad day when our youths will discard all emotion and be converted to worship only cold and calculated reason. "Were people to be credited with great actions performed in cold blood, the annals of the World would register but few of them." It is not by reason, but most often in spite of it, that are created those sentiments that are the mainsprings of civilisation—sentiments such as honour, self-sacrifice, religious faith, patriotism and the love of glory. It is, however, a question of degree, and the comparatively more phlegmatic and less emotional boy has been behind none in either self-sacrifice, patriotism or the love of glory. With us, however, the excessive volume of emotion probably explains its transitory character.

The vows taken at 'Snehalata' meetings, the promises made to support boycott movements are but instances of the staying power of emotions with us. The student may be excused, if he does not behave better than his elders.

If these are some of the salient facts bearing on the situation of college students in Calcutta, what is desireable for them in the matter of politics in their own interest?

No one claims, in recent times, a better knowledge, or greater experience of University students at Calcutta than the late Sir Ashutosh Mukherji. His method of action in certain particular matters may be the subject of controversy but who can deny that there is hardly another, who has devoted so much time, energy and thought to our University students?

In 1909, alluding to the incidents of the previous year he

"Maintained without hesitation that the most strenuous efforts must be unfalteringly made by all persons truly interested in the future of the rising generation to protect our youths from the hands of irresponsible people, who recklessly seek to seduce our students from the path of academic life and to plant in their immature minds the poisonous seeds of hatred against constituted Government."

Speaking of teachers he said that

"Even the teacher who scrupulously abstains from political matter in his class-room, but at the same time, devotes much or all his leisure hours to political activities and agitation, and whose name and speeches are prominently before the world in connection with political organisations and functions, fails in his duty towards his pupils: for their minds will ever be attracted towards political affairs and political agitation if they evidently constitute the main life-interest and life-work of one who stands towards them in a position of authority."

In the clearest language more than once Sir Ashutosh condemned the imparting to the minds of our boys a premature bias towards politics.

Those young men who have been converted to the belief that pursuing an academic career is not to the best interests of the country, should have the courage to act up to their conviction, and give a wide berth to the University.

To those, however, who desire an academic

career, pursuit of politics, or taking active part in it, or being used as 'common fodder' in the campaign started by those who believe that universal unrest and overthrow of all discipline is in the highest interest of the nation,—will end in injuring that academic career which is the main object of joining the University.

If they want to serve the country, if they think that the methods of their elders are servile and unpatriotic, they will be all the more efficient in gaining their object if they postpone their activities till their academic career is finished.

I do not feel competent to give any 'directions' to students but as one who has always taken interest in their welfare, I offer my opinion for their deliberate consideration. That opinion may shortly be expressed that in the present circumstances his mental attitude ought to be—"I shall have as little to do with participation in politics as possible until my academic career is finished."

It need hardly be stated that active participation in politics, is altogether different from academic knowledge of politics, in so far as they appertain to the studies, or form part of matters of general interest. There is no reason whatsoever why the student should not take an interest in politics in that sense.

THE HIGHLANDS OF KENYA

By SUKUMAR HALDAR
Bihar Civil Service (Retd)

THE Madras Congress in December last recorded its disapproval of the action of the white immigrants in enforcing exclusive rights for themselves in the Kenya highlands as against native Africans and Indian immigrants. The Rev. J. A. D. J. Macdonald (formerly a minister in Calcutta and for some time Superintendent of the Calcutta Bible House) has availed himself of the hospitality of a leading Anglo-Indian Newspaper * to indite a special article in defence of the all-white policy. All that the Rev. gentleman has to urge is that the highlands in question were in the possession of lions and other *ferœ naturœ* and not in that of the African natives when the white men came after the War and shot down those pests and acquired possession for themselves. What if the Yankees from Alaska or the wicked Bolsheviks from across Bering Strait were to swoop down on the vast, barren, snow-bound areas of the northern Dominion of Canada which are in the undisputed possession of seals and walruses and to claim them as their own! No doubt that is precisely the course that has been pursued in the past by Europeans in annexing the continents of America, Africa and Australasia which had been in the undisturbed possession, constructive if not effective, of the native races.

Pious people like the Rev. Mr. Macdonald think in terms of Christian and non-Christian races rather than of our common humanity. As Mr. C. F. Andrews said of the Dutch in South Africa in the pages of this periodical in August, 1927, white men generally refuse to recognise any equality between black and white. They know as Christians that the Africans were the children of Ham, of whose son, Canaan, it has been said: "Cursed be Canaan; a servant of servants shall he be unto his brethren". The early fathers of the Church laid down the principle: "All the wealth of the heathen world belonged to the faithful." It may not be generally known that the Portuguese received India as a gift from the Pope in return for their pledge to establish Christianity in India. British foreign policy has been thus described by Mr. Oliver Osborne in his book on "The Other Man and Myself":

"The absorption of new native territory by John B. is effected with curious similitude in almost every instance. The trading explorer, the missionary, the concession hunter and the soldier follow each other with methodical certainty."

* "The Statesman", February 12, 1928.

The case was more fully described by "Truth" in June, 1898:

"In times past Africa was left as a field of missionary labour. Associations sought to Christianise the natives. But this attempt soon became a mere pretext for robbing them of their earthly possessions....Nowadays we seem to have given up even the pretence of spreading Christianity in the Dark Continent. We openly and avowedly want its inhabitants to buy our goods and to work for us or to give place to us. If these unfortunates inhabit a district where Europeans can live, we extirpate them by means of spirituous liquor and the diseases that we drag in our train. If they inhabit a part of the continent where Europeans cannot live, we send punitive expeditions to force them to receive our goods. In either case we call upon Providence to bless us for our civilising efforts."

As the Rev. Mr. Macdonald refers in particular to the British rights of conquest in Kenya and states that the Indians are in the wrong we may refer him to Mr Winston Churchill who has stated in his "African Journey" that Indian soldiers bore "an honourable part" in the conquest and pacification of Kenya. Mr. Churchill has strongly condemned the British policy of "deliberately squeezing out the natives of India from regions he has established himself in under every security of good faith." Lord Olivier has stated in an article on "Trusteeship":

"There flourishes, specially in Kenya, the doctrine that the White Man's trusteeship must be exercised 'educationally' through the simple method of inducing the native to work on the white man's estate."

What is the policy pursed by the British Government? In 1923 the Duke of Devonshire declared:

"His Majesty's Government record their considered opinion that the interests of the African natives must be paramount, and that if, and when those interests and those of the immigrant races should conflict, the former should prevail."

But this, like the Queen's Proclamation of 1858, has been treated as a scrap of paper. Lord Cranworth, speaking at the Royal Colonial Institute in April, 1926, gave out that "Never must, the interests of the white population be allowed to be swamped by the interests of the natives." This represents the policy actually followed. It is worthy of remark, as stated by Mr. Andrews, that "with one or two notable exceptions, the missionaries and chaplains appear to have sided with the Europeans in an anti-Indian campaign." Archdeacon Law, in a letter to the "Times" in April, 1923, wrote:

"I doubt if there is a single missionary today in Kenya who does not contemplate with dismay the granting of the Indian claims. For, pressed to its logical conclusion, it will mean that the Government will pass into the hands of a non-Christian people."

In the light of these facts the Rev. Mr. Macdonald's defence of the British policy in regard to the Kenya highlands is understandable.

LORD SINHA

By Sir BROJENDRA MITTER,
Advocate-General of Bengal

LORD Sinha was the most brilliant advocate of the Calcutta Court within living memory. By sheer dint of merit he rose from an obscure position, without any special advantages, in the way of wealth or patronage, to be the undisputed leader of the Calcutta Bar. The call of duty took him to other spheres of activity and whatever position he was called upon to occupy, he filled it with dignity and distinction. It was a career of uninterrupted success due to his valuable endowments—physical health, power of work, a clear and powerful intellect, a gift of ready and direct speech and above all, common sense, courage and honesty.

The public career of Lord Sinha is well-known to all. One special feature is that he was almost always the first Indian to hold the high positions he did. He was the first Indian Advocate-General of Bengal, the first Indian member of the Viceroy's Executive Council, the first Indian King's Counsel, the first Indian Bencher of an Inn,

the first Indian Under-Secretary of State, the first Indian Member of the English Peerage, the first Indian Governor of a Province. A man of innate modesty, he never sought any of these positions. They came to him and the man was always greater than the position he held. He never cared for popular applause, but found satisfaction in selfless and unostentatious discharge of duty. His life was rich in service to his country and the empire.

At the Bar, Sinha had his early struggles and disappointments. For a time he eked out his precarious income by teaching law in the City College. But talent like his could not long remain unappreciated. He soon came to be known as a sound lawyer and powerful advocate—incisive in cross-examination and lucid and forceful in argument. He was uniformly fair to the Court and to his opponent and he commanded the confidence and esteem of the Bench, the Bar and the litigant public in an unstinted measure.

He was called to the Bar in 1886. In 1903, he was appointed Standing Counsel and four years later, Advocate-General. In 1909 he was appointed the Law Member of the Viceroy's Executive Council. He was knighted in 1914. He reverted to the Bar and from 1915 to 1917 he was again the Advocate-General. 1917 was the turning point in his career, for after that he never came back to the Bar which brought him fame and fortune. In that year he was selected to represent the Government of India in the Imperial War Conference along with the Maharaja of Bikanir and Lord Meston. In 1918 he was made a King's Counsel and in the same year he was made a member of the Imperial War Cabinet. In 1919 he was sworn in as a Member of the Privy Council and made a peer of the realm. In 1919-1920 he was Under-Secretary of State for India and in that capacity piloted the Government of India Act through the House of Lords. In 1920 he was appointed Governor of Bihar and Orissa which position he had to give up at the end of 1921 on the ground of health. In 1921 he was decorated with the insignia of K. C. S. I.

Prior to 1915 Lord Sinha had not taken much active part in politics. In that year he was prevailed upon to preside over the Indian National Congress. His presidential address was a momentous pronouncement. It is no secret now that the famous declaration of policy made by Parliament on the 20th August, 1917 was the outcome of that address. In those days the ideal of the Congress was self-government within the Empire. Lord Sinha never forsook his faith in the connection of India with England. He always had a long and clear vision of India's future and his faith grew in intensity with the passage of years.

For a few years after 1921 Lord Sinha spent his time mostly in study and travel. He gained a varied and unique experience of men and affairs. With the restoration of his health, we had in Lord Sinha a man rich in knowledge, ripe in judgment and wise in counsel. He came to be regarded as a valuable Imperial asset.

Two years ago, Lord Sinha was given a seat in the Judicial Committee which the aged Lord Parmoor readily vacated in his favour. Lord Sinha was delighted to go back to his first love, the Law, and soon made himself at home in the Privy Council where he enjoyed the confidence and esteem of his colleagues and the Bar.

In his varied career, Lord Sinha made many friends in India and in England. Indeed, he had a talent for making and keeping friends. His frank and open nature was singularly loveable. His courtesy, reasonableness and fairness disarmed opposition and his sincere and ardent patriotism commanded respect. If he was great as a lawyer, administrator and statesman, he was greater as a man. His was the robust manly character of a cultured gentleman in which the best qualities of the east and the west were happily commingled.

I had the good fortune of knowing Lord Sinha intimately and I know that whatever might have been the scene of his activities or truimphs, his heart was always in the Calcutta High Court. In fact, the last afternoon he spent in Calcutta, he came to meet the members of the Bar at the Bar Library.

He has left many friends at the Bar to whom his death is a great personal loss. They will cherish many intimate and personal acts of kindness at his hands. We had hoped that he had many more years of service to his country. Sudden death has cut off an exceptional career. His memory will live long in the Calcutta Bar and the Calcutta High Court.

Lord Sinha's Position at the Bar

In order to be able to appreciate Lord Sinha's position at the Bar, it is necessary to

refer briefly to his student days and the intellectual equipment with which he joined the great profession of Law. After passing the Matriculation examination in 1877 from the Birbhum Zilla School, Satyendra Prasanna entered the Presidency College as an undergraduate at the age of 13. His elder brother Narendra Prasanna was then a student at the Medical College. Satyendra Prasanna was a billiant student and passed the First examination in Arts with credit. The only circumstance in connection with his studies in the Presidency College which needs mention here is that he took Latin as his second language. His knowledge of Latin was of great use to him in his subsequent studies in law in England.

In 1881 the two brothers conceived the idea of going to England. In those days the prejudice against a sea voyage was strong and they had consequently to keep their idea concealed from their family. There was a sum of ten thousand rupees lying with an English friend of their family, to the credit of their deceased father. On the strength of this modest sum the two plucky brothers quietly boarded a steamer bound for England. Their flight becoming known, a party set out in a hackney carriage to catch them at Diamond Harbour. Fortunately for the runaways, the boat had just left when the pursuers arrived.

Satyendra Prasanna joined Lincoln's Inn and Narendra Prasanna took up his medical studies. Both the brothers worked hard. Narendra Prasanna got into the Indian Medical Service. Satyendra Prasanna was a brilliant student and he carried off a large number of prizes and scholarships at Lincoln's Inn. In those days there were more scholarships and prizes than now and I have heard that no Indian student ever earned so much money at Lincoln's Inn as Satyendra Prasanna. The brothers were constantly in want of money and whenever the situation became desparate, Satyendra Prasanna sat for an examination and earned a scholarship to tide over the difficulty. During this time Satyendra Prasanna, in addition to his legal studies, learnt several continental languages and improved his Latin. He read Roman Law and several other branches of law in the original Latin, which gave him a great mastery of the fundamental principles of law. He was not only a voracious reader, but had a retentive memory. In later years I have heard him quoting Justinian with the facility of a Pundit quoting Manu or Yajnavalkya. Sinha was singular in many walks of life. Even as a student he was singular in this, that he was called to the Bar without having passed the Bar Final. At the time of the examination he fell ill and the Benchers in consideration of his unique successes at the prize examinations excused him. He was called to the Bar by his Inn at the age of 21. During his student days in London, he travelled a good deal in the continent where his knowledge of continental languages became very useful. Sinha never read in the chambers of any barrister nor did he attend the Courts in London

He was called to the Bar in 1886 and shortly on his return to India joined the Calcutta High Court. There were giants in the Bar in those days and a young unknown barrister, without wealth or family connections, was lost in the profession. He had undoubtedly a sound knowledge of legal principles, a brilliant intellect and an indomitable will ; but he had no practical experience such as is gained in chambers or in the Courts. So equipped, Sinha launched on the Sea of the Law. How he floated and eventually rode the waves are common knowledge. His early years were years of struggle and disappointment. He got few chances to prove his mettle, and received but little encouragement at the start. In fact at one time he was about to accept a munsifship. But he kept up his studies in law and literature and was ever ready to make good. He ran about in the smaller courts for small fees and picked up experience which he had lacked. In later years when he was recognized to be the most deadly cross-examiner, he used to say that his success in that line was due to the varied experience which he had gathered in the Small Cause Court, the Police courts and the mofussil courts. It gave him self-confidence and a close view of human nature which mere study in chambers or of the law Reports could never give. He came in touch with live humanity and got an insight into the springs of human conduct. While he was thus eking out a precarious income he took to teaching law in the City College. This also he regarded as a great help to him ; for, he used to say that nothing clears up ideas so effectively as when you have to explain a thing to others. He retained his connection with the City College for some years after his financial condition ceased to

have need of it and he severed it only when his professional pre-occupations left him no spare time.

Theoretical knowledge of the law, Sinha had in an ample measure and during the years of struggle he acquired practical knowledge. He never let slip any opportunity, but was always ready to take advantage of it. To such a man opportunities always come. They came in a tide, which was taken at the flood and it led him on to fame and fortune.

What are the factors which carried Sinha to the top of the profession? He had a profound knowledge of legal principles as distinguished from a mere memorizing of rulings. In fact, he never cared for a ruling unless it was necessary to convince the Court. He had an extensive and varied experience of men and affairs and of human nature. He had a powerful intellect and a penetrating analytical mind. However complicated a case might be, he could, in a short time, get to the crux of it, separating the essential and irrelevant parts. His quickness in winding through mazes of fact and getting hold of the real points in a case was marvellous. A clear thinker, with an extraordinary fund of common sense, his presentation of a case was always lucid and convincing. One hearing him in court would wonder where lay any difficulty in such an obvious case. He was the greatest verdict winner in Calcutta in recent times and his successes reminded one of the remarks made of Lord Erskine that no wonder Erskine won his cases because he was always on the right side. Within living memory Sinha was far and away the best cross-examiner in Calcutta. Before he had won his way to the front rank of barristers, he was often engaged in cases where the result depended upon the successful cross-examination of some important witness. There was never anything savouring of trickiness or mere subtlety in Sinha's advocacy. It was honest, straightforward, powerful and compelling. He never misled the Bench or took unfair advantage of his opponent. That is why he enjoyed the fullest confidence of the Bench and the Bar alike. He had a rare gift of ready and direct speech. He never wasted the time of the Court, nor raised any smoke screen to confound the Judge. In argument he would concentrate his energy on one or two vital points in the case leaving the minor points to take care of themselves. He thought quickly, boldly and clearly and as a result his exposition was clear, lucid and brief. In preparing a case he would first master the facts and then find out what the law should be, as applicable to those facts, leaving his juniors to collect appropriate authorities in support of such law. It often happened that the chain of reasoning he followed was precisely the same upon which the judgments of the highest courts rested.

As in his student days, Sinha carried off prizes and scholarship, so in the profession he became the first Indian Advocate-General of Bengal, the first and only Indian King's Counsel, the first and only Bencher of an Inn and finally a member of the Judicial Committee of the Privy Council. Of his seat in the Privy Council, it may not be generally known that it was one of the two seats which are most prized. They are honorary and were held by Lord Parmoor and the late Lord Oxford and Asquith. Lord Cave, the Lord Chancellor, in order to find a seat for Lord Sinha, persuaded Lord Parmoor to resign which the latter readily did. In the short time that Lord Sinha sat in that, the highest Court in the empire, he earned the full confidence and regard of his veteran colleagues. Unfortunately he was much too short a time there.

In Lord Sinha has passed away a great lawyer and a great advocate.

LEGAL, FINANCIAL AND CONSTITUTIONAL THEORIES IN THE PERSPECTIVE OF WORLD-DEVELOPMENTS FROM THE FRANCO-PRUSSIAN WAR TO THE RUSSO-JAPANESE WAR (1870-1905)

By BENOY KUMAR SARKAR

Ideology : (1) nation-making, (2) state-socialism, (3) local, central and federal governments, (4) progressive vs. proportional taxation, (5) problem of groups, (6) constitutional movements in Asia, (7) labour a political power, (8) establishment of gold-*raj* in currency, (9) imperialism and colonialism, (10) anarchism, (11) partition of Asia and Africa, (12) "currency principle in Reserve Banking, (13) the New East, (14) critical attitude towards democracy.

1870-90. Bismarck (1815-98). He promotes national unity and Empire-building. Treitschke's *Politik* may be regarded as his own gospel. He combats *Marxismus*,—the "Social-Democratic" Party,—by meeting Marx half-way, so to say, in and through comprehensive socialistic legislation. His work embodies state-socialism on the lines of Schaeffle's *Quintessenz des Sozialismus* and the *Katheder Sozialismus* (professorial socialism) of Wagner, Schmoller etc. organized in the discussions of the *Verein fuer Sozialpolitik* (Association for Social Politics) which is established in 1872 as a result of the congress at Eisenach.

1870. Forster's Education Act in England supplemented by the Act of 1876: Elementary education is rendered compulsory and universal ; later it is rendered free (Act of 1891).

1871. Gold standard is established in Germany as well as in Northern Europe. Silver is the only standard legalized in India (1870).

1872. The *Communist Manifesto* is revised by the authors themselves, Marx and Engels, in the light of the experience of the revolutionary Paris Commune of 1871. "Especially did the Commune demonstrate that the 'working class cannot simply seize the available ready machinery of the state and set it going for its own ends," says Lenin in *The State and Revolution* (1917). According to him this is a "fundamental and principal lesson" of "enormous importance." It does not mean, as the "moderate" socialists or "opportunists" interpret it, that Marx is here opposing a sudden seizure of power and emphasising the idea of gradual development, but exactly the reverse. "What Marx says is that the working class must *break up, shatter* the available ready machinery of the state and not confine itself merely to taking pessession of it"

1873. Seydel. *Grundzuege einer allgemeinen Staatslehre* (Fundamentals of General Political Theory). He opposes Waitz's "compromise theory" of "divided sovereignty" as the characteristic of federations (cf. the American Calhoun vs. Webster, Madison, *The Federalist* etc.). According to him sovereignty has no definite extent. He considers sovereignty to be indivisible and champions the sovereign rights of the original states in the German federation.

1873. Stephen : (J. F.) : *Liberty, Equality and Fraternity*. He is critical like Tocqueville and Guizot in his attitude to democracy. The emphasis is laid on discipline, political and religious, rather than on liberty or progress. Cf. Maine's *Popular Government* (1884), which in the same strain preaches the anti-democratic, authoritarian and aristocratic gospel of the state and teaches one to be cautious in regard to the extension of suffrage.

1874. Treitschke (1834-96) : *Politik* (Politics). According to him, war will endure to the end of history. The laws of human thought and human nature forbid any alternative, nor is one to be wished for. He condemns the "ravings" about "everlasting peace." "To a monarchy should appertain a house which has grown together with the nation. Only such a ruling

family as this is able to rise superior to parties." In his judgment, it is individual men who make history, "such men as Luther Frederick the Great or Bismarck." "We Germans are as a matter of fact a more democratic nation than the English ever were and our official system is based upon these lines." The state does not identify itself with physical power for its own sake. It is power in order to protect and further the highest welfare of the human race. All the restraints to which states bind themselves by treaty are voluntary and all treaties are concluded on the tacit understanding *rebus sic stantibus* (other circumstances remaining the same). No courts of arbitration will ever succeed in banishing war from the world.

1874. The so-called Latin-Union (established 1865) suspends the free coinage of silver and virtually becomes monometallic on the gold bassis. Bimetallism is not a question of practical politics any longer.

1874. NEUMANN. *Die progressive Einkommensteuer im Staats—und Gemeindehaushalt* (Progressive Income tax in State and Local Budgets). According to him the "faculty" or "ability" theory of taxation is virtually identical with the doctrine of "equal sacrifice." He would apportion taxes in such a manner as to correspond to the ability to contribute to public purposes with generally equal efforts and equal sacrifices as over against other needs. The phrase "equality of taxation" is rejected by him as lacking in precision. To him progressive taxation is the only legitimate system. His progression is moreover "degressive" (cf. RAU's *Finanzwissenschaft* 1832-37.)

1875. The *Reichsbank* is established in Germany; the British Bank Charter Act (1844) is accepted as the model for note-legislation (currency principle as contrasted with banking principle). But modifications are introduced which enable the German institution to function more elastically than the British. The principle is not so severe as "no gold, no note" but simply "no cover, no rate," the gold cover being compulsory only for a third of the issue (*Drittels-deckung*).

1875. GIERKE (1841-1923). *Das deutsche Genossenschaftsrecht* (German Association Law): Every individual bears a double character, personal and communal. There is a series of associations connecting the state and the individual. The associations are "real persons." In every form of association—religious, cultural, political racial there is a real and independent "community" life, consciousness and will over against and distinct from the lives, consciousnesses and wills of the individual members of the group. The state is distinguished from other social bodies—from the minor political associations in particular,—by its position above them; for it alone there is no limit through a higher collective existence; all other political unions are subordinate to it; its will is the sovereign general will. The individual belongs only in part to the state; he has a domain of free existence unassailable by the state.

1875. German Social-Democratic Party is established at Gotha. LIEBKNECHT and LASSALLE, the two leaders, represent two original factions now united.

1876. Constitution is granted to Turkey by the Sultan. It languishes during the Russo-Turkish War and is stifled under Sultan ABDUL HAMID.

1877. Gold-Exchange standard is introduced in Holland and in the Dutch East Indies (Sumatra, Java etc). This standard implies essentially the dethronement of silver and the transfer of allegiance to the new power, gold.

1878-92. The Second International Monetary Conference is held at Paris. 12 countries (excluding Germany) take part. The Third International Monetary Conference is held at Paris (1881), with 19 countries (excluding Germany) taking part.

Gold and Silver Commission is instituted in England (1888).

The Fourth International Monetary Conference is held at Brussels (1892). All these Conferences and Commissions fell to establish bimetallism.

The monarchy of gold is finally accepted as the first postulate in the currency-thought of the world. The tug of war between gold and silver (1850-1892) ends in the establishment of (i) direct or 100 p. c. gold-*raj* and (ii) indirect or partial gold-*raj* (gold-exchange standard).

1878-1883. JHERING (1818-92): *Der Zweck im Recht* (Purpose in Law): The "nature" of law is not the only important item in political life. The *purpose* of every law has to be discovered. Hence the necessity of emphasising the "interests" served by the legal institutions. The formal legal machinery by which these interests are secured must not monopolize the attention of jurists and statesmen. The traditional

jurisprudence of "conceptions" or formal apparatus of law is modified and to a certain extent replaced by the jurisprudence of the "ends," desires and wants of human beings. The doctrine of absolute and natural rights is replaced by that of weighing or evaluating the interests. He considers law to be the "conscious" creation of man and hence opposes the extreme historical view of law as being mainly tradition embodied in custom.

1878. TOLSTOY (1828-1910), Russian: *My Confession, What shall we do then? (1885) Kingdom of God is within you or Christianity not a mystical doctrine but a new life-conception* (1893): "Our supreme law is love: do not resist evil by force." Law is "upheld by violence" and hence is to be rejected by the "more highly developed peoples of our time" who "acknowledge the commandments of philanthropy, of sympathy with one's neighbour and ask only the possibility of friendship" "For the more highly developed nations of our time," the legal institution of the state is unnecessary. The state is the "rule of the bad raised to the highest pitch." The rule in the state is based in physical force. Property is an "anachronism" "for the more highly developed nations." Property means the dominion of possessors over non-possessors. This dominion is based on physical force. Those men who are convinced of these truths are to convince others as to the "necessity" of the change "for love's sake." Finally, the law, state and property are to be abolished "with the help of the refusal of obedience."

1880-98. Catholic Movement in Italy. Congresses of the Church are held. They take interest in the interests and aspirations of the middle and working classes. Rural savings banks, working men's societies, university groups, young men's societies, diocesan and parochial committees etc., are established under church auspices. Professor TONIOLO is an exponent of this Christian Socialism (Pisa). Under the pontificates of LEO XIII and BENEDICT XV (*c*1914) the Church breaks away from its alliance with the parties of absolutism with which since 1789 it had made common cause against the Revolution and recognises representative institutions as the legal and egitimate form of government.

1880. WAGNER. *Finanzwissenschaft* (Science of Finance):

The public finance of the ancient states was governed by "fiscal" considerations,—i.e., the objective of enough revenue for public purposes. Modern states, on the other hand, are functioning in what may be called the "socio-political" epoch of public finance. Revenue is not the sole consideration to-day. The modern states seek to bring about a more equitable distribution of wealth by interfering with the rights of private property. Proportional taxation is the system of the "fiscal" period, whereas in the modern socio-political epoch progressive taxation is the rule, because it is an effective instrument in the readjustment of relations between the different classes.

1882. RENAN (1823-1895): "*Qu'estce qu'une nation?*" ("What is a nation?"): lecture at the *College de France*: Nationality is dependent on (1) the positive will of the people, and on (2) the possession of common memory. His exposition leads to the repudiation of the "physical", objective elements viz. race, language, territory (cf. Mancini, 1851).

1882. British occupation of Egypt: Muhammad ABDU, the Grand Mufti of Egypt, is banished on account of his participation in the nationalist struggle.

"*Le Lien Indissoluble*" (1884), a weekly paper in Arabic (French title), is conducted from Paris by Saiyad JAMALUDDIN of Persia and his disciple Muhammad Abdu of Egypt.

1882. The Bank of Japan is founded on the German model (cf. 1875.)

1882. JELLINEK: *Staaten-verbindungen*: (Unions of States) Obligation exclusively through its own will is the juristic mark of the sovereign state. The soverign power can be limited,—but only by itself. This is self-limitation through legal self-determination. States may continue to be states although they are no longer sovereign. Sovereignty is not a characteristic mark of the state. He propounds the doctrine of non-sovereign states in a federal union.

1884-85. The Third Reform Bill in England institutes universal suffrage in politics. A working class democracy is thus initiated.

1885. KROPOTKIN. (1842-1921), Russian; *Paroles d'un revolte* (Words of a rebel), *Anarchist Communism* (1891), *La Conquete du pain* (The Conquest of Bread), 1892, *Fields, Factories and Workshops* (1901): In general philosophy he is practically identical with Bakunin. The "next phase of evolution," the "nigher form of social organization" will

"inevitably" be not only anarchism but "anarchistic communism." He preaches the abolition of capital and private property. His social system is based on mutual aid and co-operation The state is negatived, of course.

1885-7. Indian National Congress: First three sessions—Bombay, Calcutta and Madras. First Presidents:—W. C. BANERJEE, NAOROJI, Badruddin TYABJI. Resolutions: (1) Adequate representation of the people. (2) Encouragement of Indian manufactures in order to combat the poverty of the people. (3) Admission of Indians to higher ranks of the military service. (4) Protection of the interests of the Indian settlers in South Africa (Poona Session, 1895, President Surendra Nath BANERJEE).

N. B. Indian Councils Act, 1892.

The Indian National Congress activities of the period mark the beginnings of "constitutional agitation," and "association with and opposition to the Government" on the part of the people's leaders.

1886-9. The Japanese Constitution is established. Prince ITO takes the prominent part.

PARTIES IN JAPAN

1880 Jiyu-to: Liberal: founded by ITAGAKI.

1882 Kaishin-to: Reform 1896 OKUMA

Shimpo-to: Progressive

1883 Teisei-to: Imperialist-Conservative FUKUCHI

1898 Kensei-to: Liberal-Progressive Combination.

1900 Seiyu-kai: Constitutional Government—Ito.

1889. PREUSS: *Gemeinde, Staat, Reich als Gebietskoerperschaften.* (Community or Locality i. e. Parish, Town or District, State i. e. Province, and Empire as territorial corporations): He attempts to interpret the constitution of the German Empire according to the theory of *Genorssenschaften* (corporations): cf. Gierke. The theory of sovereignty is eleminated by him from the categories of political science. Sovereignty as "absolute and perpetual power of a state" (Bodin, Hobbes, Austin, Hegel) is inconsistent with international law which by nature deprives the states of their independence (through contracts and agreements.) It is incompitable with the idea of "federation" in which it is difficult to precisely locate the highest authority. It is inconsistent with constitutional law which by nature imposes restraints on the authority of the state (cf. Duguit: *L'Etat*) It is incompatible with the existence of other associations and corporations in the body politic. It was consistent with the absolute state of the past but can have no place in "modern" states which consist in a series of mutual rights and obligations.

1890. LEROY-BEAULIEU (1843-1916): *L'Etat moderne et ses fonctions* (The Modern State and its functions): He presents a hostile criticism of state-socialism and expatiates on the heavy financial burdens of the "new state" He is pro-Kantian and anti-Heglian in his advocacy of *laiser faire* and liberty. His thought is marked by Spencerian individualism but with no touch of anarchism. He admires Chevalier and Mill for their moderate socialism, and condemns Lorenz von Stein, Schaeffle, Wagner and Bluntschli for their adoration of the State. The "organismic" idea of the state is stoutly opposed by him. He believes in the existence of an infinite number of free intermediate assso-ciations between the state and the individual. The state is entirely devoid of inventive genius, says he. It is not the highest form of personality. The state does not create right. The theory of Bossuet and Fenelon is less false than that of Bentham. The legislator comes last to sanction and specify. Leroy-Beaulieu preaches the necessity of bringing the legislator into a more modest frame of mind. His *Traite' des Finances*, (Treatise on Finance), teaches that the state should not attempt inflicting more or less equal sacrifice on the individuals. It ought rather to recover from them the just price of the services rendered to each and the just share of each in the interest and liquidation of the national debt. He is thus an exponent of the more or less traditional French theory of taxation, namely, the theory of benefit. Progressive taxation is condemned. His ideal is proportional taxation.

1890-91. SAIYAD JAMALUDDIN'S (1838-97) activities in Persia. He is expelled on account of anti-foreign agitation (1891): "The sword of unrighteousness has not suffered me to see the awakening of the peoples of the East, and the hand of "ignorance has not granted me the opportunity to hear the call of freedom from the throats of the nations of the Orient."

Political Background

1. Foreign concessions in Persia (1888-89): (i) the Karum River Concession, Nov. 1888 is granted to England, (ii) the mines to Baron Julius de Reuter, January 1889; (iii) the Rivers of Tabriz etc. to Russia, Feb. 1889, (iv) Tobacco Concession, March 1890.

2. Anti-foreign agitation in Persia (1888-89) culminating in the *Fatwa* of December 1891, against the use of tobacco. The *Fatwa* is issued by Haji Mirza Hasan of Shiraz—under the inspiration of Jamaluddin.

3. Maladministration in Persia is marked by the tyranny and exactions of the governing classes, corruption of all branches of administration, *e. g.*, sale of government offices, prevalence of torture, unpaid and undisciplined soldiers, roblery and plunder by soldiers. The country is depopulated. Emigration to Turkey and Russia is a consequence.

New Asia *c* 1886

Evolutionally speaking, in terms of modernism in constitution, economic life, political experience and general outlook Asia (1880-1890)—Eur-America (1776-1832) *i.e.* the the modern East is about half a century behind the modern West. New Asia is born through (1) contact with and example of modern Western progress, (2) industrialization, however slow and halting and (3) hatred of foreign domination, intervention or concession.

The inspiration derived from the political and cultural achievements of ancient and medieval Asia is another formative force in the New Orient. This "romantic" appreciation of the past is, however, intimately associated with modern historical, archaeological and anthropological scholarship. Nationalism, in so far as it is an aspect of romanticism, is ultimately to be traced, therefore, in the main to Western education such as began to bear fruit among the pioneers of new life and thought in Asia between 1850 and 1886 and has been more or less democratized filtering down to the masses since then.

The process of Asia's rebirth may be said to have begun *c* 1850 and taken about one generation or so,—thus:

1. Western Asia (Turkey, Egypt and Persia): 1857 (Crimean War) to 1876, 1882, 1890.
2. Southern Asia (India): 1857 (Mutiny) to 1886.
3. Japan: 1853 (Commodore Perry) to 1870-1889.
4. China: 1842 (Nanking Treaty) to 1898.

1892. Burgess, American: *Political Science and Comparative Constitutional Law*: A federal government may be created, but a federal state is impossible. Sovereignty is single and indivisible. The Union is a single *state*. The old states possess to-day only the "residuary powers of government" which do not constitute sovereignty.

1892. Gold-Exchange Standard is introduced in Austria-Hungary and Russia as well as India (1893-98) and the Philippines (1903). We have here a series of victories for gold (cf. Holland 1877) as against bimetallism.

1893. Flora: *Scienza delle Finanze* (Science of Finances), Italian:

The sentiment of constitutional liberty that generates the need for discussing the questions of public finance is not yet sufficiently diffused among the Italian people, says he. Representative government itself is in Italy the "product rather of brain than of conscience and of the organic evolution of the constitutional idea" Equality of all members of the political society before law is the characteristic feature of modern states. The ancient state was the veritable organization of one class, the nobility, and it was in the exclusive interest of this class that the state exercised its power. The modern state, on the contrary, is the organization of all the social classes, that directly or through special associations minister to the satisfaction of the collective needs. From this doctrine of equality, proclaimed as it was by the French revolution, are derived in public finance the doctrines of generality ("universality") and "uniformity" of contribution. The observance of these two doctrines constitutes financial justice and the basis of modern financial legislation.

According to the principle of universality every member of the society is compelled to contribute to the public exchequer and privileged and exempted classes are inconceivable. This principle is, however, violated to a certain extent in the exemption of the "minimum of subsistence" from taxation. But it need be observed, says Flora, that this exemption is "more apparent than real", because indirect taxes on comsumption are paid by even the poorest classes who are, as a rule, exempt from the direct tax. According to the principle of uniformity every citizen, no matter what be the amount of his wealth or income, experiences an "equal sacrifice" on account of the contribution paid by him to

the state. This ideal of equality of taxation involves the problem of assesment according to the proportional or progressive system.

From the *fiscal* standpoint the problem s important solely as a means of "attaining iequality in the distribution of taxation" between the different members of the community. But from the *social* standpoint the question has bearing on the possibility of militating against inequality in distribution, which is the result of free competition, or on that of gradually converting private capital into collective and thus accelerating the solution of the social question.

1894. Progressive taxation on inheritance is introduced in England (the "death duties") also in different states of Germany and finally in the German Empire (1899-1906).

1896. LECKY : *Democracy and Liberty* presents an aristocratic criticism of popular institutions (cf. MAINE : *Popular Government*, 1884; LE BON : *Crowd*, 1896; FAUGET : *Cult of Incompetence* etc.).

1898-1901. KANG YU-WEI's propaganda promotes constitutional and educational reforms The period is marked by the Boxer Revolt against foreign aggressions. A characteristic document is the EMPRESS DOWAGER'S Edict. It says in part : "The various powers cast upon us looks of tiger-like voracity, hustling each other in their endeavours to be first to seize upon our innermost territories. They think that China, having neither meney nor troops, would never venture to go to war with them. They fail to understand, however, that there are certain things which this Empire can never consent to, and that if hard pressed, we have no alternative but to rely upon the justice of our cause, the knowledge of which in our breasts strengthens our resolves and steels us to present a united front against our aggressors."

ENGLAND IN CHINA

1842. Nanking Treaty opens Amoy, Canton, Fuchow, Ningpo and Shanghai and transfers Hongkong to Great Britain.

1858. Tientsin Treaty establishes extra-territoriality, and opens up the Yangtsze, as well as other parts of China.

1863. The Maritime Customs Department is organized by England to help China against the Taiping Rebels.

1886-97. Great Britain counteracts the French treaty of Tientsin (1885) by counter-concessions in 1886, 1890, 1893, 1894, 1897.

1886. Burma becomes British

1890. Sikim becomes British

1898. England is assured of the non-alienation of Yunnan and Kwangtung by China.

1898. The Yangtszekiang becomes a British sphere : 2,800 miles railway concession.

1898. Spheres (Russian and German) are delimited

1900. Boxer Rising

1902. Anglo-Jap alliance against Russia

1902. Anglo-Chinese (Mackay) Treaty

RUSSIA IN CHINA

1854. The Amur River is seized by Russia because of the blockade of the Black Sea during the Crimean War.

1860. The so-called Maritime Provinces are ceded to Russia by China ; BEGINNINGS OF VLADIVOSTOK.

1891. The Siberian Railway is completed by Russia except the Pacific Branch.

1894. Korean War between Japan and China makes Russia friendly to China.

1895. Russia deprives Japan of the fruits of her victory in Manchuria.

1895. Carsini the Russian diplomat, enters into a Convention with China through Li Hung-chang at Petrograd.

1896. The Chinese Eastern Railway is a concession to Russia through Li because of help against Japanese Treaty

1898. Port Arthur is leased to Russia as against German Kiaochiao.

1901. Harbin to Port Arthur Railway opened: Russia dominates the North by the whole Manchurian Railway.

1902. Russian "Chinese Eastern Railway" hastens the Anglo-Japanese Alliance.

1905, The Treaty of Portsmouth which concludes the Russo-Japanese War deprives Russia of the South Manchurian Railway.

FRANCE IN CHINA

1858-62. Annexation of Cochin China by France.

1863. Protectorate over Cambodia is established.

1874. Cession by Annam to France of territories to the South. France compels China at the same time to acknowledge the independence of Annam.

1885. Protectorate over the southern frontiers of Tongking is established by France who likewise becomes responsible for the maintenance of order in Annam.

1895. Convention *re* mines and railways between France and China ; occupation of Tongking by France.

1898. As against German Kiaochiao, Kuang-chau-wan is seized by France. The non-alienation of the provinces bordering on Tongking is at the same time promised by China.

EASTERN ASIA IN 1898

On the mainland: the battle for spheres in China. The Pacific: Hawaii, Guam, Samoa and the Philippines come to the United States from Spain.

1900. KOHLER (1849) *Lehrbuch der Rechtsphilosophie* (Text-book of the Philosophy of Law): Civilization has been advancing both in extent and in content from stage to stage. It is the function of law to promote this advance by creating new ideals and values. Law is in perpetual progression.

Social history is not to set the *standard* for law but is to be exploited in the interest of remaking law.

1900. MAITLAND'S *Introduction* to the translation of GIERKE'S *Political Theories of the Middle Ages* popularizes in England the idea of groups as "real persons", and gives a fillip to pluralism or federalism in political theory, already popular in German political philosophy (cf. Preuss).

1902-5. HOBSON J. A, (1858) *Imperialism*: The sliding scale of diplomatic language, hinterland, sphere of interest, sphere of influence, paramountcy, suzerainty, protectorate, veiled or open, leading up to acts of forcible seizure or annexation which sometimes continue to be hidden under "lease", "rectification of frontier", "concession" and the like is the invention and expression of this cynical spirit of imperialism, says he. According to him the antagonism with democracy drives to the very roots of imperialism as a political principle. "The Foreign, Colonial and Indian Secretaries in Parliament, the permanent officials of the departments, the governors and staff who represent the Imperial Government in our dependencies are not and cannot be controlled directly or effectively by the will of the people. This subordination of the legislative to the executive and the concentration of executive power in an autocracy are necessary consequences of the predominance of foreign over domestic politics."

1902. KAUTSKY (1854-) *Soxiale Revolution*:

The proletarian state would "abolish all rights of inheritance." Graduated income-tax would be a feature of reforms in taxation. He prefers "compensating" the capitalists and landowners to "confiscating" their properties.

1904. President ROOSEVELT'S *Message to Congress*: "The Filipinos do not need independence at all, but do need good laws, good public servants, and the industrial development that can come only if the investment of American and foreign capital in the islands is favoured in all legitimate ways."

1904. RABINDRANATH TAGORE (1862-): *Swadeshi Samaj* (Indigenous Indian Society), a lecture in Bengali at Calcutta: He poses the society against the state. In his attitude of indifferentism to the state, almost in the manner of Leroy-Beaulieu, he is an exponent of Spencerian individualism verging, as it does, on anarchism. An anti-state attitude in India is tantamount, however, to anti-Britishism. His philosophy thus becomes a feeder of extremist or radical tendencies in the political thinking of Young India as contrasted with the traditional, "moderate", Indian National Congress view of relations with the British government.

1904-5. Russo-Japanese War: It compels the first mentionable set-back to the logic of the "white-man's burden" and ushers in the birth of Young Asia. Along with it one notices the beginings of sanity in Eur-American philosophy. The significance of Japanese victory and the "ideas of 1905" in social science is discussed in the present author's *Futurism of Young Asia*, Leipzig, 1922.

THE SOUTH AFRICAN INDIAN OUTLOOK

BY C. F. ANDREWS

ON account of the confusion that exists in the public mind in India about the South African Indian situation, it has been thought well by many whose minds are still in doubt that I should issue a statement that should be, as far as possible, explanatory, authoritative and impartial concerning the Settlement, the Indian Community and the Congress.

Let me make clear at once, that the South African Indian Congress (often called the S.A.I.C) represents, in all the provinces, by far the larger proportion of the Indian community. It also contains the ablest members. In reality it is Mahatma Gandhi's own creation; and it has had his continuous support since his departure. Mrs. Sarojini Naidu always worked through the Congress when in South

Africa, and she is now its President. In the last few years, the Congress has obtained an overwhelmingly strong position. It has dealt directly and officially with the Union Government on all supreme occasions, as representing the whole Indian Community. Therefore, it would be difficult to exaggerate its commanding importance in South Africa and also the great ability with which its conferences and executive meetings have been conducted. The Indians in South Rhodesia have just amalgamated with the S.A.I.C. and made it stronger still.

There is only one possibility for such a body of men as the South African Indian community isolated as it were in the midst of so many millions. The community must be united, or it will perish. Fortunately, as a successor to Mr. A. I. Kajee, the Congress has now, in Mr. A. Christopher, who has just returned from England, a born leader and a man of great powers of self-sacrifice in the national cause. We had missed him very much during the last very critical years; but now we have him back again with renewed vigour; and along with him we have a disciplined executive body, who have stood the test of very difficult days. Indeed, the Congress has now been more united, active and powerful. The Dutch Government has a sincere respect for it, as I have related.

The S.A.I.C. has been consistently devoted to the All-India National Congress. Each year, it appoints delegates to the Congress. Each year, it follows closely every part of the annual proceedings. The chief Congress leaders, both past and present, have their portraits in the Parsee Rustomjee Library, at Durban, which is the centre of all political and social activities.

Let me now describe, who the South African Indians are. The great bulk come from Tamil Nadu. These went out to South Africa originally under the old unsatisfactory conditions of indentured labour; they were more like slaves, at that time, than free men. But liberty has become all the dearer to them on that account; and their descendants are a people, who win one's heart by their wonderful industry and happy domestic life. In the country districts, they have made Natal a garden. The market gardening and banana trades are almost entirely in their hands; they have made many swamps into fertile regions. Four out of five of the Indians in Natal are probably from South India. The remaining Indians are chiefly Gujaratis—Muhammadan merchants from the West coast of India and a small number from the Punjab and U. P. Some of these Gujarati merchants are very wealthy. It is this wealthy Muhammadan element, that has provided the bulk of the £20,000, which Mr. Shastri has obtained for higher Indian education.

There is absolutely no Hindu-Muslim problem in South Africa. The simple fact, that the greater part of the higher Indian education will go to the Tamil Hindus, is itself a sufficient proof of this. For, as I have said, Muslims have been the biggest subscribers.

It is true, that there are divisions; but these are rather on political lines, and of a party of personal character. Yet it must be emphasised that the Congress stands high over all other sections and forms the one rallying centre.

Nobody ever dreams of considering whether a man is a Hindu or Muslim or Christian, when elections to the highest posts in the Congress take place. It is sufficient that he is a man of character. We have, for instance, a saintly old Musalman, Amood Byatt, appointed year after year as President in Natal, being elected chiefly by Tamil Hindu votes. Of all things in South Africa this is of the happiest augury; and as long as the Congress is strongly supported from India, as the substantive body, this favourable state of things will continue.

But the question has arisen in India, whether the Congress itself has not compromised the Indian position by a too ready acceptance of the Cape Agreement. I wish every one, who has any such uneasy feeling, could have had my own experience, from 1925 onward. The attitude of the Congress Executive, at every stage, has been one of uncompromising independence. In the end, although the Capetown Agreement was signed by the Indian Delegation without first being shown to the Congress, nevertheless every point had been thrashed out; and it was on the advice of the Congress Executive, that the Indian Delegation settled all the most important issues. On the whole, the settlement when it came to be published was far more in our favour than we had expected.

Let me make clear the main points :—

(i) The Asiatic Bill, which was intended, "to reduce the numbers of Indian in South Africa to the irreducible minimum" has been

withdrawn. The whole policy underlying this Bill has been reversed.

(ii) The Indian Community is no longer to be regarded as an alien community, but is accepted as a "permanent section of the South African population."

(iii) Though monitary inducements are still offered by the Union Government to Indians to enable them to return to India, every trace of compulsion, or pressure, or recruitment under false pretences, has been abandoned. Anyone who goes away, goes entirely at his own free will; he also is free to return within 3 years.

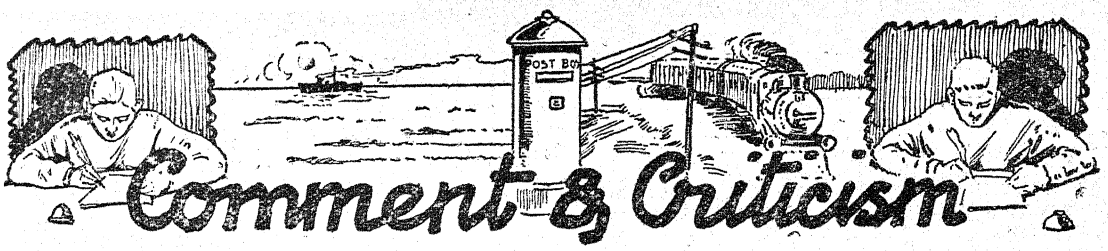
(iv) The pledge is given that the Union Government will do its utmost to foster the progress of the Indian Community to 'the full extent of its capacity and opportunities.' This pledge is already being made good in the sphere of education, by far the most important sphere of all. General Hertzog's recent speech shows that he is determined to honour the agreement.

(v) An Agent General, who shall look after Indian affairs on the spot,—has been welcomed and accepted by the Union Government. He has been given a rank higher than that of the Ambassador of any other country.

All this is to the good. With regard to the repatriation figures, under (iii), that has been nothing so far that is alarming. It is true that nearly one thousand more Indians have returned in 1927 than in 1926. But all those who took the bonus, since the Agreement, have the option of returning within 3 years. Many are likely to do so. Farther more, it has to be remembered, that the bonus money was doubled in 1927. This raising of the bonus has augmented, for the time being, the number of those whe have accepted the return passage. The same thing happened in 1921, when the bonus was raised before. Then, too, there was an immediate increase in the number of those who took the return passage. Afterwards, there was a falling off. So it may happen again. For a year or two, there is likely to be an increase in the number of those who return. But this number after all is very limited. For, conditions in South Africa are improving all round so rapidly, owing to the shortage of labours, that in a little time it is unlikely that many will accept the bonus, at all, even though its value is again raised.

But while I have sought to show as clearly as possible that there has been a change for the better in the whole situation, and that the pitch-dark night of 1925-26 is not likely to return, yet it must be always remembered that the Agreement in no way removes the *fundamental* disabilities. These are three in number:—(i) The prohibition of all Indian immigration. (ii) The blank refusal of the franchise. (iii) The colour bar in social life. All these three remain. Probably, the only way to break down this triple barrier is to aim steadily at improving our own educational and domestic status, till the colour bar becomes an anomaly. In a hundred directions, the South African Malay Community, at the Cape, has already accomplished this. There is no reason why Indians also in Natal should fail to accomplish it in their turn. But the surest victory will be won in this direction by the steadiest methods, namely, by better education and by gradually raising the standard of living already, the presence as Ambassador of an Indian has dealt the greatest blow to white race exclusiveness that has ever been struck in South Africa. A second blow is already about to be struck owing to the impending change in the whole character of Indian education in Natal. Given twenty years of educational advance, with such splendid material as the present Tamil, Gujarati and Hindustani communities to work upon, and the result can hardly be doubtful. Personally, I have no question, that in twenty years time, if steady progress continues, not merely will the colour bar be broken down, but also the franchise will be won.

In conclusion, it must be remembered that the Dutch are now in power for good. They are sturdy, independent Nationalistis, who have fought for their own freedom and have won it. We must not quarrel with them, but must show them that we love our national freedom just as much as they do. That, in the long run, is the argument which will prevail in Dutch South Africa. There could be no happier omen for the future than General Hertzog's speech on the Anniversary of the Agreement and Tielman Roos's withdrawal of clause 104 from the Liquor Bill.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

Leprosy Problem in Bankura

Professor Jogesh Chandra Ray has written a very interesting and useful article in your March number on Leprosy in the Bankura District. May I take the liberty of correcting his statement about the Bankura Leper Home, which I think may give a wrong impression?

The Bankura Leper Home was built by the Mission to Lepers in 1901 and now has 180 inmates. It also cares for, educates and makes self-supporting over 20 healthy untainted children of leper inmates. Prof. Ray is not quite accurate in his facts about the Leper Home. Our inmates are by no means all of the pauper class. Many of them are ryots from the Bankura District and a number come from Midnapur and some even from Assam. Some are weavers and all inmates who so desire can attend school in the Leper Home and also receive practical instruction in weaving from a teacher engaged specially for the purpose. Inmates come to the Leper Home of their own free will and for some time recently we have had to tell them there is no room. They are allowed to leave the Leper Home if they wish and are not kept there against their will. Provided their conduct has been good and it does not interfere with their treatment and they are not infectious cases, inmates are given leave for a few days when they desire it. Inmates are examined periodically to note the progress of the disease and they are discharged when symptom-free or when the disease has been fully arrested. If they have no obvious means of support and no relatives to look after them they usually stay in the Leper Home to the end of their lives. Their days are certainly spent with far more peace than they would be outside.

Patients too are admitted independent of caste and *there is no compulsion about their becoming Christians.* Inmates are given evey liberty about attending the religious services. We naturally invite them and long for them to learn something about Jesus Christ. It is through Him they have been helped and in His name they receive the latest medical treatment and food and clothing by the help of free will contributions from Christians in many parts of the world.

Prof. Ray refers to the benevolence of Babu Gazanund Jatia who contributed the sum of Rs. 30,000 in memory of his father Babu Kishorilal Jatia for the building of six semi-detached cottages with separate cook houses, and doctor's quarters. These Jatia buildings are set apart specially for the treatment of better class Indians but few are coming forward to avail themselves, of the opportunity thus provided. The resident doctor of the Leper Home, appointed by the Mission to Lepers, has had special training at the Calcutta School of "Tropical Medicine in Leprosy" under Dr. E. Muir and resides at these buildings.

The new buildings, known as the Svasthyaniketan, are separated from the main Leper Home by nearly a mile and are in a very healthy position. Since the opening of the buildings last year by the Governor of Bengal, we have had one or two inmates, and discharged one inmate after six months treatment. We should like to see these buildings full and the prejudice in the mind of the educated Indian against taking treatment removed. Why should not the higher caste Indian who would not come to the ordinary Leper Home look his disease honestly in the face and decide to take proper treatment at once whilst the disease is in its early stages? A few months of treatment under proper conditions at this period would prevent their becoming cripples for life and if they are in the early stages there is every hope that they will soon become symptom-free. What difference can there be in going to some special institution for the treatment of tuberculosis or some such disease and in taking treatment under recognised authority and supervision in Leprosy?

Patients are admitted irrespective of caste, they have separate cook houses and free medical treatment. Further particulars will be gladly given by the undersigned. In addition to the attention of a resident qualified medical practitioner every patient has individual attention and supervision from Dr. R. G. Cochrane, M.D., M.R.C.P., D.T.M. & H, Medical Adviser to 'The Mission to Lepers in India.' Dr. Cochrane has a world-wide experience of leprosy, for he has visited the Mission leper homes in China, Japan, Korea, the Straits Settlements and some 50 of the Mission leper homes in India.

Prof. Ray has rightly drawn attention to the predisposing causes which so seriously affect leprosy. Under proper medical supervision these predisposing causes are treated as well as the disease itself.

J. T. Jackson,
Hony. Supdt., Bankura Leper Home

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Mrs. Naidu and the All-India Women's Conference

In your note on the All-India Women's Conference, you have unconsciously shown an inclination to split straws on the question of Mrs. Naidu's presence at that Conference. I observe that you hold thatas a leading non-co-operator Mrs. Naidu should have had nothing to do with it for the reason that Lady Irwin opened it. But I feel that Mrs. Naidu's politics deserve to be looked at from a more charitable point of view. Though her political conscience is in the keeping of the non-co-operators there are times when she is obliged to part company with her brothers-in-arms when she finds herself at cross-purposes with them on matters relating to women's rights. Besides, technically speaking, the All-India Women's Conference was a purely non-political conference from which controversial politics and men were rigidly excluded so as not only to give room for the wives of government officials to participate in it but also to divide the two sexes on specific issues. Non-co-operators, men and women, in spite of the political Manuism, insisted upon by their leader or leaders, are bound to meet government servants and their wives (who by the way are only indirect sinners) on some neutral ground without prejudice to their respective political professions. For the same reason no non-co-operator, however hidebound, will condemn Mrs. Naidu if she allows the mother-instinct in her to assert itself so as to fondle the Viceroy's children.

Being a stranger to the fact that the ticket "non-co-operator" covers a multitude of sins so far as we in the Madras Presidency are concerned you are shocked to see Mrs. Naidu meet Lady Irwin on the platform of the All-India Women's Educational Conference. In our midst we witness the staggering incongruity of the Non-co-operators being actively associated with communal organisations, pledged to uphold the caste system and all the abuses pertaining to it, such as untouchability, etc. Some of them perhaps do overcome the temptation to meet government officials and in their enthusiasm go a step further than Mrs. Naidu in demanding something more than absolute independence but in their own spheres of activity they make democracy in religion and in society impossible. Lately Gandhiji has showered his blessings on the Varnashrama Dharma for which they stand tooth and nail, and has in a way helped them to strain their absurd psychology to the length of opposing progressive movements in society and healthy social legislation.

Please decide for yourself which type of non-co-operator is more reprehensible.

K. VENUGOPAL RAO

EDUCATION—THE MAKING OF THE SWISS NATION

BY MRS. SUDHINDRA BOSE, M.A.

AS early as the middle of the nineteenth century the Swiss Republic, commonly known as Helvetia or Switzerland realized that the education of the children was a prime necessity which it could not afford to neglect. Accordingly, it established a public primary school where children of all classes of people were to be instructed not by the clergy, as it was done in France or Italy, but by laymen. In 1874 primary education was made free and compulsory in Switzerland. From that time to the present, every Swiss child is required by law to attend a public school from his sixth year until he has completed his fourteenth year.

The compulsory educational law is rigidly enforced. Three months before the beginning of the school year, authorities notify the parents or guardians of the eligible child. In this way there is little excuse for forgetting to send a child to school. Still in some remote parts of the mountain regions one does find, here and there, a child who has escaped the vigilant eye of the law; but as a general rule, parents are keen to give their children at least elementary education.

Primary education is free in all cantons. There are absolutely no direct expenses for the parents except for paper, pencils and pens. The maintenance of the public school system falls partly on the canton and partly on the commune. This explains the fact that some primary schools are better equipped than others, and that some school teachers are better paid and better housed. The popular enthusiasm for education is so great among the various communes that there is a constant, but friendly rivalry for improving the school facilities.

The compulsory primary education lasts eight years. At the end of that period, the child may go to work if the parents cannot afford to send him to school any longer; but an employer who should engage a child under fourteen is liable to a heavy fine or even imprisonment.

One of the outstanding characteristics of the Swiss elementary education is the manual training for boys, and domestic science for girls. This instruction begins in the very

lower classes. The idea is to find out the likes and dislikes of the child, as well as to teach him how to use his little fingers. He is given a saw and a hammer, and set to making such things as bird-houses, wooden bowls, bread boards, and eventually simple furniture. He is also taught to use paints and varnish in decorating his work.

Girls, on the other hand, learn how to knit and sew and mend. They also learn how to make pretty laces and embroideries, in white or in colour. At the end of the school year, there is an exhibition of the works of the pupils and prizes awarded to the best ones.

In the upper classes, the girls receive instruction in housekeeping which consists of cooking, caring for the house, and waiting on the sick. A Swiss girl, with such a practical training, has a fair chance of making a good housewife. In many cities, the high school boys go through a military training course. They wear uniforms, and are fully equipped with arms. The little army is composed of all the different divisions to be found in the regular army of the Republic, except the cavalry. Each year they stage a sham-battle, and it is interesting to see how well-instructed these youngsters are in the science and art of warfare.

Gymnastics play a very important part not only in the life of the school children, but also of the people as a whole. They are naturally fond of outdoor exercises. Schools provide for all kinds of sports: running, jumping, discus-throwing, swimming, tennis. Throughout the country there are gymnastic clubs Any healthy man may belong to them by paying a small sum, which goes toward the maintenance of the organizations.

I am glad to be able to say that girls also take active part in gymnastics. Years ago it used to be considered very unladylike for a girl to move her arms and legs; but now she does not suffer from any such superstition. Girls to-day take their physical exercises alongside with the boys without any loss of feminity.

Personal hygiene, too, is a branch of public instruction. It should be stated that instruction in hygiene is provided neither by the federal nor by the cantonal government, but by the commune. In the large and prosperous city of Bale, for instance, schools are provided with baths which are under the supervision of some responsible person. Every child is scheduled to take a bath at least once a week. Towels and soap must be brought to school by the child on each bathing day. Failure to do so gives the pupil a bad grade, just as does tardiness or the failure to recite his lessons. This splendid institution does more than keep the child clean ; it prevents careless mothers from actually sewing their children, during the cold months, into the winter-woolens.



Winter Sports of Swiss School Children

Swiss schools take great care to teach their students to be thrifty. Almost every school has a school-bank. Each child on entering the school is given a bank-book with his own name on it. Any one may deposit money for the child, but the child only can withdraw it. Banking hours are fixed usually for every Saturday morning at the first hour of the session. The teacher acts as the teller. The students stand in line, and cheerfully wait their turn to deposit their savings which may not be less than twenty centimes (two annas).

The children are very proud of their bank account, and there is a general rivalry to deposit more than the prerequisite amount. The small savings count up, and a child often ends the school year with a nice little sum to his credit. In order to make this saving attractive, the school-bank pays interest on deposits just as any regular bank does, three percent. The school banking system develops the habit of saving, keeps the pupil from spending cash unnecessarily, and teaches him the value of money. Besides, the children enjoy it all. I recall how wistfully I would stand in line with my weekly saving, even if they amounted to only twenty centimes.

It would take too long to describe the whole educational system from primary schools and secondary schools up to universities. I wish to say, however, that among the famous institutions are the universities of Zurich, Geneva, Bern, Basel, Fribourg, Lausanne and Neuchatel, and the Federal Polytechnic at Zurich, which attracts students from all parts of Europe. There is no use stringing out details; but it should be noted that Switzerland provides ample opprtunities for the training of those who do not care to go in for higher education. For special training there are various commercial, technical, agricultural, and other schools. The Swiss people set their hopes for the future and build their ideals around educational institutions.

Here in America many young men and women go to college merely to get a social label, it appears to me. Some of my own



Ski-ing Sports of Swiss Students

college students in this country look upon their college as a large pleasant social club, as a prestige-conferring institution. It is different in Switzerland. There no one enters a college solely for social purposes. In the Swiss scheme of life, education is prized not only for its resultant economic advantages but also for its spiritual and cultural values, its higher civic usefulness.

Switzerland is a small country with a population of less than four millions. Its physical area comprises nearly 16,000 square miles, and almost equals that of the State of Joypur in India. Even a small country is not without significance, as the history of the Netherlands, Greece, or Palestine illustrates.* Mere bulk does not necessarily mean proportionate greatness, as Africa demonostrates. The Swiss are, however, a heterogenous people who lack unity of race, language, and religion. They do not have a national language. Territorially, Switzerland is divided into twenty-two cantons, of which sixteen speak German, a little over four speak French, about one and a half speak Italian, and in a very small section of the country they still speak another language called Romansch. It is a corruption of the ancient Latin. In addition to these languages, there are numerous dialects, and sometimes they are so different that some people find difficulty in understanding one another in the same locality. For general convenience, the Swiss have made two official languages: French and German. These two languages must be spoken fluently by the members of the Federal Court. Most of the railroad officials are required to have a fair speaking knowledge of three languages, and those engaged in business can often converse in four.

A Swiss is a Jack of all languages, so to speak. Like most people of Switzerland, I learned French and German not to mention a number of local dialects in my early teens. Later while attending colleges and universities in Italy, Spain and the United States, I acquired Italian, Spanish and English. I maintain that though I feel quite at home in five languages, I love the land of my birth as passionately as one born in a country where he is doomed to speak but one tongue. I do not wish to declaim about it, but neither am I ashamed to say that patriotism with me is an enduring reality, a species of religion. As the word nation is used in the bright lexicon of some of the imperialistic European politicians, Switzerland cannot be a nation. Plain nonsense. If these men ever get their mental sight cleared, they will see they are mistaken. Switzerland, inspite of its diversities in geography, race, religion and language, is most emphatically a nation. The national consciousness and solidarity of the Swiss people is an immutable fact.

Switzerland, the home of many tongues and many races, has been practically an independent country almost as long as the Alps have gazed upon the Swiss. Their independence was not, however, a free gift

* "In little Palestine in Joshua's time, people had to sleep with their knees pulled up because they couldn't stretch out without a passport."—Mark Twain in *A Connecticut Yankee in King Arthur's Court.*

from heaven; it had to be won by hard struggles. Many were the heroes who gave their lives in the fight for freedom; but the one who outshines them all, is Wilhelm Tell. Let me briefly sketch his story which is bound up with the origin of the Swiss Confederation.

Wilhelm Tell, the son of a peasant, was a great patriot and a man richly endowed with some of the rarest qualities of humankind at its best. He lived at the beginning of the fourteenth century when Austria was trying to impose its yoke upon the Swiss. They were oppressed and tyrannised. The outstanding Swiss leaders met in the mountains, on a clearing, and resolved on oath that they would all stand for one and one for all until they succeeded in liberating their nation. The name of this clearing is Rutli.

Tell was not among the oath-bound; but the Austrian Governor, Gessler by name, realizing that Tell was the leader of his people set upon his destruction. Gessler placed his cap on a pole, and demanded of Wilhelm Tell to do homage to the cap. It was intended to be a deliberate insult. Tell promptly refused to obey the Governor and was condemned to death. He was, however, granted his life on condition of shooting with an arrow an apple placed on the head of his own little boy. A master marksman, Tell shot the apple. At the same time he told Gessler that if he missed the mark and shot his son, he had reserved a second arrow to practise on Gessler himself as a target. Telle was therefore seized and fettered, and carried to Gessler's boat; but while he was being conveyed to the Governor's castle on the Lake of Lucerne, a terrific storm arose. That was a gorgeous stroke of luck for Tell. The boat was in imminent danger of being lost, and it seemed that the only man who could save it was Tell. He was, therefore, unbound and given charge of the rudder. Skilfully he steered the vessel to a projecting rock. Then quick as a flash he leaped ashore and escaped his tormentors. Soon after, he shot Gessler with his crossbow. That finished him on the spot. Gessler was dead, quite dead. Tell was a man who did nothing by halves. Presently a revolt broke out against the hated Austrian tyrants in which Tell took a prominent part and by which the Forest Cantons gained independence. It was a great day. Wilhelm Tell was hailed as the savior of his country. His name stands high in the scroll of fame.*

Every child in Switzerland knows the Tell story by heart. In every school there is a picture of Wilhelm Tell and his son from whose head he shot the apple. The meadow Rutli was bought by the school children of Switzerland; it is also kept up by them. Each child pays about two pice a year for the upkeep of the clearing, which in the eyes of the Swiss is almost holy. We used to think it a great privilege to be the joint owners of this sacred spot, the cradle of Swiss liberty.

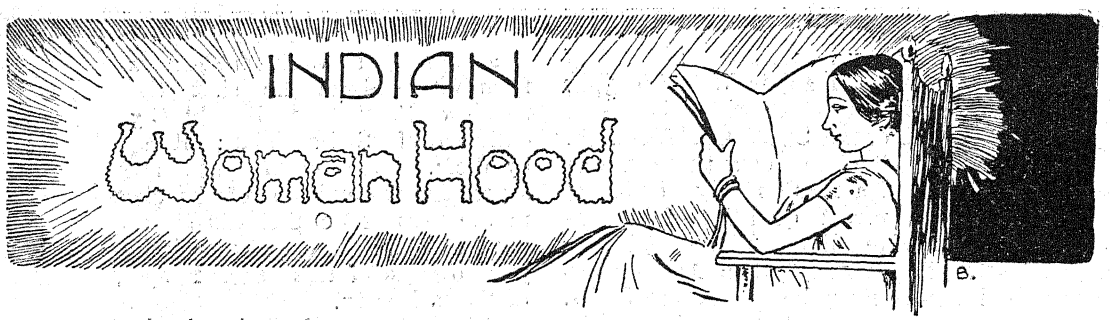
The history of Switzerland is crowded with many heroic deeds. Under heavy odds the Swiss have won their independence, and they continue to maintain it by a unique system of national defence. There is no standing army; but the young men, between the ages of 16 and 20, are trained in military drills and the use of firearms for short



Winter Idyl of Swiss School Girls

periods each year. "At 20 they have 60 to 80 days of intensive training" says a recent account, "and each year thereafter until they are 48 they report with full equipment for military inspection, and at stated periods attend training camps of short duration." Gun clubs are found in almost every town and village. Their appeal is direct and personal to every liberty-loving citizen of the Republic. The Swiss, from their youth up, are educated to look upon the whole matter of army service as a joy rather than as a burden. They are, in consequence, always prepared. Moreover, their preparedness gives the surrounding countries a wholesome respect for Switzerland. All of which goes to show what even a small nation, resolute for freedom, can do.

* A popular version of this story is to be found in Schiller's celebrated drama, *Wilhelm Tell.*



The All-India Women's Conference which held its second session at Delhi under the Presidency of H. H. the Begum-Mother of Bhopal may be considered as a forerunner of a mighty awakening. We have received various reports about this session. Referring to the proceedings of the Conference MRS. MARGARET E. COUSINS writes :

Every one in Delhi agreed that the Women's Conference was a brilliant success and that it created an effect and an atmosphere of earnestness, capacity, unity and determination to accomplish its ends that have been most impressive.

SRIMATI BANALATA DEBI (MRS. S. R. DAS) welcomed the delegates as chairman of the Reception Committee which made elaborate arrangements for the entertainment of delegates. We learn from an illuminating news-letter from MRS. KAMALADEVI CHATTOPADHYAYA, Hon. Organising Secretary of the Conference—



Srimati Banalata Debi
(Mrs. S. R. Das)
Chairman, Reception Committee, All-India
Women's Conference



Miss Janak Kumari Zutshi



A Group of Prominent Lady Delegates at the A. I. Women's Conference

The Conference was a remarkable success from every point of view. The same keen enthusiasm and interest was sustained throughout. The women proved more than ever their matchless gift for public speaking, that given the necessary opportunity they can distinguish themselves in any sphere of work. They showed remarkable skill in handling the various subjects under discussion and rare breath of vision in dealing with problems in a comprehensive way. Their power of organisation was examplary. The elaborate arrangements and the sumptuous hospitality for the delegates and visitors as well, showed the housewife and the mother in woman at her highest and best with the narrow walls crumbled before that larger self within her that extends the home to the whole humanity and pours forth her love to embrace the whole universe. Nor were the social and cultural sides of the Conference lost sight of. Delightful excursions had been arranged for the delegates and visitors. Visits to the ancient monuments and other places of interest found very ready acceptance on the programme. Then there was a round of At Homes and dinners including a tea party at the Viceregal Lodge by Lady Irwin. One felt that Delhi had been truly Imperial in her hospitality.

She concludes with the following observations:

One special feature of the Conference that needs mention is the large share of success contributed to it by the Muslim women. They not only attended in large numbers but took an active part in the organising and running of the conference. It is a noteworthy fact that the two biggest national gatherings of India, the Indian National Congress and the All-India Women's Conference, should both have been presided over by Muslims this time. The perfect spirit of understanding and unity with which the two sections of the Indian community worked in the women's Conference has given the lie to the much talked of communal bitterness. The serene figure of H. H. the Begum of Bhopal seemed to form a link between the two communities, each with its own culture and tradition, creating a beautiful union with the synthetic points of affinity and the enriching points of diversity between the two, to hand down to posterity a harmonious oriental culture.

Miss Janak Kumari Zutshi, daughter of Mr. L. P. Zutshi, Bar-at-law, Allahabad, and of Mrs. Ladorani Zutshi, an ardent social and educational worker of the Punjab, topped the list of M.A. candidates in English in 1928. No other lady has achieved such a unique distinction in the history of the Punjab University.



Srimati V. K. Parukutti Nethyaramma, Maharanee of Cochin

SRIMATI V. K. PARUKUTTI NETHYARAMMA, the Maharanee of Cochin is an enlightened Indian lady. She received early education at home and began her English studies after her marriage under the personal supervision of her husband—His Highness the Ruler of the progressive State of Cochin. She takes active interest in the amelioration of the condition of women in her State and is assiduous in her efforts to better the lot of her sisters. She owns a school of her own and sympathises with all organisations aiming at women's welfare in India.



Another Group of Lady Delegates at the A. I. Women's Conference: Mrs. Hamid Ali (*extreme left*), Mrs. Cousins and Mrs. Naidu (*centre*)

MRS. AHMED SHAH has been nominated to the U. P. Legislative Council as a representative of the Indian Christians. The U. P. is the second province in British India to enjoy this distinction. MRS. ANASUYA KALE of Nagpur has also been nominated to the C. P. Council last month.

THE GATE OF CLOUDS

BY JESSIE STANFORD

The gate of clouds swings slowly to and fro:
The magic keys the sentinel seasons hold;
Behold! beyond olympus' crown of snow
The land of dreams in majesty unrolled.

Brighter than gems, softer than virgin gold,
The nacreous splendor's palpitating glow;
To lands so fair pace pilgrims, young and old;
The gate of clouds swings slowly to and fro.

See! Through the gate comes Dian with her bow,
Hiding 'mong mountain pines from lovers bold;
There broods my muse mid flowers' perpetual blow;
The magic keys the sentinel seasons hold,

There Beauty breathes superb in faultless mold,
And Muses harp their charmed music's flow!
And Graces teach, all statuesquely stoled,
Behold! beyond Olympus' crown of snow.

Lands of the Orient, in clouds arow—
Visions of earth in heavenly mirage scrolled—
From scenes so fair, oh, Fate, why hold me so
The land of dreams in majesty unrolled?

Fain would I see its beauties manifold:
Ere Eden's matchless glories I shall know,
And bathe my soul in essence—bliss untold—
Prepare me here, sweet Muse, and open throw
The gate of clouds!

—

We, who are borne on one dark grain of dust
Around one indistinguishable spark
Of star-mist, lost in one lost feather of light,
Can by the strength of our own thought ascend
Through universe after universe; trace their growth
Through boundless time, their glory, their decay;
And, on the invisible road of law, more firm
Than granite, range through all their lengh and breadth,
Their height, and depth past, present and to come.

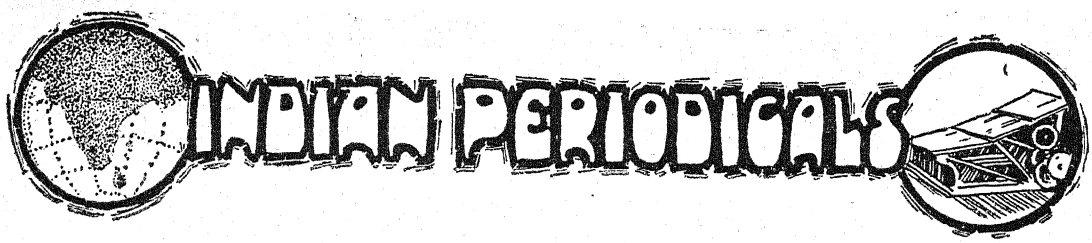
ALFRED NOYES

—

When we see beauty in Nature we are discovering that Nature is not only a body, but *has* or *is* a soul. And the joy we feel is produced by the satisfaction our soul feels in coming into touch and harmony with the soul of Nature. Our soul is recognizing sameness between what is in it and what is in the soul of Nature, and feels joy in the recognition.

SIR FRANCIS YOUNGHUSBAND

—



Marriage and the Age of Marriage

The National Christian Council Review writes :

There appears to be good hope that the Bill of Sir Hari Singh Gour, which aims at raising the age of consent within the marriage relationship, is to receive friendly consideration in the Assembly. It is sometimes alleged that the appearance of this Bill, as well as of what is known as the Sarda Bill and of other Bills in the Provincial Councils of a similar tenor, is to be placed to the credit of Miss Mayo. Everyone who is acquainted with the facts knows this to be wholly untrue. This 'push' on the subject of the age of marriage and of consent was proceeding actively long before Miss Mayo's book was published. This book has aroused emotions, such as those of humiliation and resentment, that are more likely to retard than to promote reform. Far more powerful than these sinister and doubtful influences has been the steadily increasing influence of enlightened and able Indian women and of the conferences that they have held, culminating in that which met in Delhi last month. When the 'Mother-Begum' of Bhopal, bowed under the burden of her great age, yet takes her place in the front line of advance, surely few—whether from among the Government forces or the orthodox—will be too timid to follow. It is fully time that the Christians of India were taking up again the question of obtaining a new Marriage Act. The old Act has many defects and ambiguities, and lawyers are agreed that it needs revision. Further, it prescribes thirteen as the minimum age of marriage for girls, and with the likelihood of this age being soon advanced, in the case of Hindus, at least to fourteen, Christians ought to be impatient lest they should even appear to be left in the rear. It is true that the actually operative age for marriage is seldom if ever as low as the law permits, and it is true that it has not usually been necessary among Christians in other lands to prescribe a legal limit. But in India the position is different, and Christian and Hindu may well enter into a worthy rivalry in this matter, ensuring that evil tradition is abandoned and that it shall not be possible to bring railing accusations against India as 'a jungle of sex, in which her body and soul are wasting away.'

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Islamic Conception of Godhood

The following extract from an article in the *National Christian Council Review*, by Murray T. Titus, is, perhaps, not a fair evaluation of the Musalman's Concept of God. It however should stimulate Musalman's to make their position clear.

The hard, deistic notion of God held so commonly by Muslims is at best a non-moral being, whose chief attributes are Force and Will. Regardless of Muslim practice and sentiment, at any rate, Muslim theology has no place for the great moral ideas of Holiness and Love. On the contrary, if Christ is in any sense the revelation of God, it is because He gave expression to the essentially moral character of Divinity. The God whom Christ revealed is above all a God of infinite Holiness and infinite Love. The great Christian task is to free the Muslim from the dread of Allah as an inscrutable Despot, and to teach him to pray to 'Our Father.' 'Islam, by the shallowness of its ethical conceptions, drives us to emphasise afresh these two burning attributes of God the Father : His Holiness and His Love.' In his ethical blindness the Muslim cannot see how the Cross can become the sign of victory over sin, and the problem of evil. None can who have not a living experience of sins forgiven. 'The Muslims must be led to enthrone God morally at all costs. God is indeed one ; God is indeed Almighty. But He who is not Holiness and Love is not God !'

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Untouchables among Animals and Plants

It is interesting to note how the Hindu idea of untouchability does not restrict itself to men only ; but also applies to animals and plants. *Man in India* publishes an account of this by Rai Bahadur Hira Lal, which we reproduce below :

One disposed to hold friendly intercourse with others is called social. The others with whom he associates are generally of his own kind, belonging usually to his country, his own district, his own town or village, to his own house or to his own family. With this social intercourse, a society is built and the society's doings when given a scientific turn become what is known as sociology. Thus Sociology deals with the "associated life of humanity." But Hindu sociology appears to be wider, embracing as it does animals and plants. The Hindu social rules divide humanity into various grades, the primary divisions being touchable and untouchable. The touchables are again divided into 4 classes, the well-known Brahman, Kshatriya, Vaishya and Sudra, but the untouchables have no such divisions. In fact, they are relegated to the last class, the Sudras, who thus get

divided into two sections, the touchable Sudras and the untouchable Sudras. If the touchables happen to touch the untouchables, they get polluted and have to purify themselves generally by taking a bath. This sociological rule has been extended to the lower animals and plants. There are also Brahmans, Kshatriyas, Vaishyas and Sudras amongst them and also touchables and untouchables. A bullock is a Brahman, a lion, a tiger or a horse is a Kshatriya, a fox is a Bania, an ass, a pig, a lizard, and a vulture are Sudras. In fact, the Sudras just named are untouchables. Their touch does not pollute their own kind, but it pollutes the Hindus. If they happen to touch them they must purify themselves by taking a bath. Similarly in the vegetable kingdom, Pipal and Bar are Brahmans. They are invested with the sacred thread. People of all classes would prostrate themselves before them They dare not uproot them or cut their branches. They are extremely afraid of their displeasure. They propitiate them with offerings as they would do in the case of a live Brahman. Then there are the low-caste trees just like Hiwar (Reongha) which is considered to be a Mahar and Mehndi (Hina) which is a Chamarin. Nobody would use sticks of these plants as tooth-brush, as being of low caste they would pollute the mouth. They would not use faggots of these plants in the kitchen, as food cooked with their aid would get polluted.

The examples I have quoted above refer to prejudices met with in the Central Provinces. It would be an interesting thing to collect information from other provinces to show this curious evolution of high and low on the Indian soil. It would be still more interesting to collect examples of such a development amongst other people outside India, and to ascertain whether they are still prevalent or have become obsolete.

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Travellers' Adventure in the Heart of Asia

The following thrilling account which we reproduce from *Buddhist India*, was originally contributed by Lt. Col. P. T. Etherton to the *Weekly Despatch*. Wrote the Colonel :—

The heart of Asia still holds first place in the realm of mystery and romance, especially that unexplored corner of the Kuen Lun mountains in South-Eastern Turkistan, where the Chinese hold shadowy dominion over the highest inhabited portion of the globe, a mountain maze that is still a sealed book to the rest of the world.

There I found a strange Buddhist sect who have as near neighbours more than a score of peaks exceeding a height of twenty three thousand feet, and glaciers covering hundreds of square miles.

This curious sect numbering not more than six hundred, are doing penance for the rest of the world, for the sins of you and me and all mankind, and in their monastery hewn out of the solid rock they are completely isolated from the world beyond, unmindful of great wars and upheavals and the rise and fall of empires.

They are following what they conceive to be the original precepts of their ancient religion as expounded by the Buddha six hundred years before the birth of Christ.

I will pass over the journey thither and come direct to the discovery of the monastery. I and my small party had reached it after infinite toil and pain amidst the rapids and ravines of the world's highest range.

For days we had run the gauntlet of snow-slides and avalanches, and at dusk reached the summit of a pass—at an altitude of 18,000 feet—beyond which lay the monastery I was in search of.

Slowly we worked our way to the foot of the pass, over glaciers and along the edge of yawning crevasses, by walls of snow and ice, and across torrents that swept through the canyon like a millrace, where one false step when jumping from rock to rock meant an icy grave.

At dusk we reached a point where the canyon widened to some two hundred yards. with a patch of barley, the only cereal growing at this altitude, whence a rocky path led off into a side ravine to the monastery.

Finally, we reached a clearing at a sudden turn in the path and saw before us a rough stone structure built into and alongside the edge of the ravine. Remembering its reputation, its inaccessibility, and the weird stories connected with the sect, I could not help wondering what would happen once inside the monastery,

I had intended camping without, but the abbot, who greeted me dressed in a dirty yellow robe and with a shaven pate, insisted on my staying, within the great building; so accepting his hospitality, I followed him through the gateway.

Here other monks joined us, dressed in long coarse robes similar to the monks of Europe, and together we passed up a flight of stone steps into a corridor that seemed to be hollowed out of the mountain. We went along this passage for perhaps seventy yards. Then branched off into a smaller one that twisted and turned until I lost all sense of direction.

At last we reached a small doorway on which the abbot knocked. It was swung back and we filed through. All this time not a sound had been uttered, the whole place was wrapt in semi-darkness, and the air of mystery and general uncanny procedure of my ghostly attendants was far from cheering.

We next ascended a spiral stairway which led to a small landing lighted by a long slit in the wall, from which I gathered that we must be at the side of the monastery overlooking the ravine, but the crevice in the wall being ten feet above me I was uncertain of my bearings.

From the landing we entered a room like a cell, about ten feet by six feet, and at least twenty feet in height. In one corner was a narrow ledge of rock that served as a bed, a rough chair of wood and goatskin and a large earthen pitcher. This was all it contained, and as the other rooms leading off from it and the landing were bare of any furniture, I had perforce to consider myself domiciled in luxury. The etiquette of the monastery apparently required that all conversation should be in so low a tone as to be practically whispered.

The abbot then served tea flavoured with rancid butter, and some coarse brown cakes resembling oaten cakes, but nothing like so palatable as the Highland variety. I was both hungry and thirsty, so the frugal repast was as corn in Egypt.

Having started me on the meal, the abbot departed with his attendant monks, adding that so long as I was within the monastic walls he considered me as his guest, and all my wants would be ministered to by himself or his immediate entourage.

Now, although I have a fair bump of locality, I realized how difficult it would be to find my way out into the open should necessity arise, but dismissing such possibilities from my mind I sat down on the ledge, and awaited developments.

Night closed over the lonely monastery and after another scanty meal I wrapped myself in my blankets and lay down on my rocky couch. The wind moaned and shrieked through the crivice and up the stairway, the light from an oil lamp on the floor throwing weird shadows across the room, while anon, dark figures silent and ghostly passed in front of the door. Once or twice during the night I awoke from a fitful sleep, and found a cloaked and spectral figure making a tour of my room.

At last, some time before dawn, I heard the low chant of voices in unison, a wailing note as of souls in torment. I jumped up and went to the doorway; not a sign of anyone, only the distant sound of that depressing dirge.

Perhaps it was midnight service? As I stood there listening a shadow appeared upon the wall and a huge bat flashed past within an inch of my face. It galvanized me into activity, and, donning coat and boots, I set off down the passage in the direction of the music.

Threading many passages, twisting and turning this way and that, I came to an open doorway with a verandah beyond it, then a courtyard leading to a building opposite. I crossed the courtyard and peered in through the half-closed doorway.

Before me was a chamber about one hundred and twenty feet long and sixty or seventy broad. It was but dimly lighted, with oil and wicks in clay bowls, emitting volumes of black soot and smoke. Kneeling on the stone floor were the members of this extraordinary sect, droning the song of remorse, bewailing the sins of those countless millions who had gone before, of those millions scattered throughout the earth's wide surface who were still a living force, and of those millions yet unborn whom it might be possible to turn into the right path.

Picture, if you can, courtyard set in an amphitheatre of mountains, the loftiest peaks in the world, the pale light of the moon, the ghostly oil lamps, and the hundreds of kneeling figures intoning that supreme chant to an omnipotent power. It would have stirred the feelings of a Nero.

As I retraced my steps across the courtyard I heard faint sounds of voices from the side flush with the mountain. Curiosity, but perhaps irresistible fascination, drew me there. I saw openings some eighteen inches square in the rock, and a similar chant as from the great hall issued from them.

Was it an echo or merely an hallucination? I struck a match and peered through one of the openings. Gradually the form of a human being with emaciated figure and glassy eyes became outlined against the light. It seemed to be looking at me from another world. Then it lowered its eyes and continued the chant.

I hurried from the courtyard, from those living tombs, regained my room, and lay down, but not to sleep. Dawn came and with it my departure from the monastery towards that great world of sin and sorrow with its wars and upheavals and all the consequences that come in their wake.

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The Education of Women in India

R. Krishna Bai, B. A., L. T., writes in the *Non Brahmin Youth* on the ideals of women's education in India. She begins by quoting Lord Avebury:

Well has Lord Avebury put: 'Reading, writing, arithmetic and grammar do not constitute education any more than a knife, a spoon and a fork constitute a dinner.' Education is then a preparation for life and, if applied in the true sense, it "helps us to live."

Then she states our ideals of the really educated woman in the following way:

What is really wanted is to bring back the lost culture, art and religion and keep up the individuality of Indian womanhood. The function of pedagogy, hence, is to organise the mind with knowledge and give it the impetus to perfect itself by self-immersion which is the same as self-realisation. Though centuries of neglect on the part of our countrymen have visibly dimmed the glory of Indian womanhood, though whirlwind after whirlwind of foreign invasions thrust various changes over the head of Aryavarta, the key stone of the arch of Indian womanhood stands unshaken, unimpaired still. It is because our women did not try to imitate man and compete with him in his lines of work. It would be a sad mistake indeed if woman, dazzled by the present ideas of freedom and equal rights, should forget that in her hands lies the future happiness and progress of the country. I do not certainly mean that women should have no activities beyond the family. The whole world is her realm and whatever may be her chosen sphere of activity, let her not lose her individuality and mechanise life. Let us not imitate another nation. We are children of an ancient civilisation, we inhertted a glorious past and we are proud of her past and ardently wish to be proud of our future. The glory of our future depends on the homes of the present. To woman then belongs the greatest privilege—the careful tending and educating the future citizens of 'Bharata Mata.' Her mission is greater than that of the politician. But as Rabindranath Tagore, our honoured poet, says: "It is not that every woman should be made to learn the culinary art or that she should have no higher ambition than to be a home-manager." We want politicians like Mrs. Sarojini Naidu and Dr. Muthulakshmi Reddi to fight for our long neglected rights; at the same time, let us not neglect our

homes for the Law Courts and Legislative Councils entirely. I am not opposed tc women entering politics, we need them absolutely to make "men in power" realise their long-forgotten duty to women, but I am certainly opposed to larger numbers entering public life leaving their much-needed social work at home and in society. As Mrs. Sarojini Naidu aptly warned in the recent Notienal Social Conference, let not "new ideals of liberty affect the cherished notions of Indian womanhood." We want our Savitris, Sitas and Damayantis to once more glorify the annals of History. There has been no break in the glorious History of women till the time when English education gave a new culture to man in which she had no share till now and which carried him away into a new world, while she remained ignorant at home. We have illustrious names life Padmini of Chittore, Meera Bai the Poetess, Tara Bai the skilled Warrior. Do not these names shine out as brilliant stars in the sky of our Nation's history? Now that the gap is being filled up gradually by enthusiastic champions of woman's cause, and that women have given ample proof that they are not in any way inferior in intellectual capacity to men, it is high time we looked into the kind of education that women should get, in order to ebable her to perform the duties of a woman successfully.

Finally, she goes a little into the details of curricula. She says:

A girl who stops after passing the elementary stage should be able to possess an elementary knowledge of subjects that are useful in every day life, *e.g.*, hygiene, first aid, domestic science, general principles of nursing the sick, care of children, in addition to the instruction she gets. Besides, the present system of education is sadly neglecting the development of the finer faculties in man; the aesthetic sense. It is deplorable to hear our girls complain of "monotony in drawing lessons and dislike in the singing classes." It is no real education which does not develop all the higher imaginative faculties. Music "the universal language of mankind" and art "the science of the beautiful" should find a place in schools and colleges. To respect art and music is a national as well as individual duty as their influence tends to develop the best moral virtues, teach reverence, beget unselfishness, elevate the mind, and create a dislike for all that is mean, and ignoble. We, a nation whose aesthetic understanding has been deadened by generations of foreign notions of culture and teaching, have now to stimulate instead of suppress in our young, the lively inborn artistic sense of our people. Set out Art and Music free to follow the natural channel, remove the impediments that are placed in their course and without doubt they can minister to the intellectual needs of Mother India. Let us get rid of that false culture which blinds the eyes and stops the ears of our girls, to all that the sublime nature art and melodies of our own country have to teach them. Let education give the impetus to the powers of observation to appreciate beauty of form, and line to understand beauty, to enjoy and feel it; for it is towards realising the divine beauty on which the universe rests that all the hopes of humanity are centred. If the aesthetic spirit which is more natural in women, and which is the motive force to develop all the higher intellectual faculties, is kept out of the newly formed Indian Universities they will only establish, rather perpetuate, all the evils of the old. They must make way for Art and Music. Then and only then will there be any hope for the revival of our past culture. The Andhra University has recently included Music and Art as one of the faculties and has also instituted a Degree. Let those who have the faculties and opportunities to take up University courses specialise according to their special aptitudes, but let those who want education to prepare them to take up the noble mission of women train themselves in that groove. India needs mothers at present; "good mothers" to lead the home, to instil into the future sons the noble ideals of life and citizenship. "This done", as Rabindranath Tagore says, "the country will be a heaven of man and woman—a world of love, service and sacrifice."

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Higher Politics in Feudatory States

The following items are reproduced from the *Feudatory and Zemindary India.*

The Council of Administration of the State of Bhavnagar is pleased to prohibit the bringing into the State by sea or land any copy of the pamphlet "India" published by G. S. Dara, London.

A recent order in Rajpipla State, lays down that all meetings proposed to be held either in a private or public place, are prohibited unless the organizers nearly ten days before the meeting is convened obtain the permission of the District Magistrate after explaining fully the objects and the agenda to be placed for discussion. The order states that the restriction is necessitated on account of possibility of feelings running high on either political or communal questions: Any meeting held in defiance of the order would be considered as an unlawful assembly.

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Theory and Practice of Mughal Kingship

R. P. Khosla, M. A., I. E. S. writes in the *Journal of the Bihar and Orissa Research Society* on how the Mughal kings side-stepped the quranic Law in order to enjoy absolutely autocratic powers over their subjects. We read:

In theory the Mughal king was under the holy law, but the latter was a region of speculation and vagueness when applied to the practical powers of the king. Law and political theory are considered in the Muslim world to be as much derived from divine revelation as is religious dogma. Islam did not recognise the institution of kingship to start with. It believed in the democracy of the people. Hence the absence of any particular rules in the holy Quran for the guidance of kings who are subject to the same laws as others. There is no distinction between the canon law and the law of the state. Law being of divine origin demands as much the obedience of the king as of the peasant. The king may be a

mujtahid—an authority on law, but his legal decisions are limited to an interpretation of the law in its application to such particular problems as may from time to time arise. He is in no sense a creator of new legislation. It is the duty of a king to uphold the authority of the Islamic law and to keep himself within the four walls of it. The digified rank of sultanate comes after the great law. But when applied to actual cases the purely theoretic character of the holy law is liable to prevent it from serving as an effective check on the sovereign authority.

In practice the Mughal kings exercised greater authority than that claimed by any kings in the west who based their claims to sovereignty on divine right. Though the Mughal kings were not above the holy law they enjoyed complete sovereignty in the state. The subjects were expected to submit to every ordinance issued by the monarch. The royal authority was not limited by any coronation oath which could, by a stretch of imagination, be interpreted as a compact between the ruler and the ruled. No forms of constitutional checks existed anywhere and the cry of popular rights was never heard. The power of the reigning authority was all-embracing and there was no distinction made between *de facto* and *de jure* sovereign. The royalty was wrapped up in a golden haze of sanctity and the king was veritably regarded as the shadow of God. Monarchy being a divinely ordained institution, obedience to the king was a religious as well as a political dogma. When Askari Mirza rebelled against Humayun he is said to have exclaimed one night while he was engaged in drinking wine, "Am not I a king, God's representative on earth?" Every Mughal king regarded himself as the vicegerent of God. His power was unconditioned by any constitutional restraints and he was the sole interpreter of his will. The doctrines of the right of resistance, popular sovereignty, and the merely official character of kingship were meaningless terms.

The position of the monarch was further strengthened by the secular nature of the Mughal state. Though the holy law was theoretically supreme, the ulama, who were the only authoritative exponents of the holy law, were never allowed to become supreme in the state. The dangerous character of their power was easily recognised by the Mughal kings who kept them under strict control and thus prevented the creation of a state within a state. Though theoretically the Quranic law was the only law recognised and all civil law was subordinate to it, the king's wish was the real law in practice. Though the king was expected to make the precepts of the sacred law effective in every department of administration, in actual practice the wheels of the state machinery moved according to the royal will and royal will alone. The secular power claimed and enjoyed complete supremacy. The Mughal kings always considered it dangerous for the state to give the spiritual power a free hand in political matters, as that would have fettered the action of the state in a thousand ways and clogged the wheels of the governmental machinery. It was unsafe to make the ulama the ultimate arbiters of political action. The Mughals like their predecessors the Pathans were ever jealous of clericalism. The ecclesiastical organisation was never allowed to be strong enough to put forward an effective claim to control and direct the action of the king. It might be used as a convenient instrument by the king as the court of ecclesiastical commission was used by the Tudors and the Stuarts in England, but it could never act as a check upon the royal authority. The ulama were held in great esteem, but they were never allowed any hand in determining the policy of the state. There was never any danger of an *imperium in imperio*. No synod of divines or doctors of law was powerful enough to act as a check on the king's will.

As practical instances of secular domination of the clergy we find the following in Mr. Khosla's paper :

The submission of the clergy to the Mughal king was as complete as it was in the case of Henry VIII of England. There are not many fatwas issued by the ulema against the Mughal kings. It is true that the heretical doctrines of Akbar did provoke an adverse criticism, and Mulla Muhammad Yazdi, the kaziul-kuzzat of Jaunpur, issued a fatwa insisting on the duty of taking the field and rebelling against the emperor on this account, the net result was nil. The lay power succeeded in establishing its supremacy, even to the point of persecuting the teachers of all doctrines which it regarded as harmful. When the Mulla Muhammad Yazdi excited a rebellion against Akbar and was joined by Muhammad Maqum Kabuli, Muhammad Maqum Khan Farankhudi, Mir Muizz-ul-Mulk, Nayabat Khan, Arab Bahadur and others, the whole thing ended in a failure. In vain did the imam condemn the emperor for having made serious encroachments on the grant-lands belonging to the church and to God. The mulla was decoyed and put in a boat. When the boat got in deep waters, as we learn from Badaoni, "the sailors were ordered to swamp the boat of the mulla's life." The mullas of Lahore were banished and all the mullas who were suspected of disaffection by Akbar were sent to "the closet of annihilation."

Not all this secular autocracy was due to mere love of power. Much of it was engendered by demands of statesmanship ; for we read,

In this secularisation of the state the Mughal kings showed themselves to be good statesmen. In a country where the bulk of the population consisted of non-Muslims the views of the orthodox ulema would not have proved very helpful in matters of statecraft, and any successful insistence on the observance of the ulema's views would have been followed by disastrous results for the stability of the State. Thus the state never became the mere handmaid of an ecclesiastical corporation, and the supreme direction of politics was never placed in the bands of the rulers of the church. The policy of the government during the greater part of the Mughal period was not regulated in the interests of a theological system. The Mughal kings never bowed their heads before the clerical power. Any departure from this policy of maintaining the supremacy of the secular power would have placed the action of the state under the control of a body of persons who were not experts in statesmanship and whose acquaintance with the

intricacies of the governmental machinery was not very intimate. The supremacy of the temporal power was on the whole good for the state and ensured its stability.

So that by religious toleration the Mughal tyrants did not understand toleration of religious fanaticism. They tolerated religious views and activities only so far as they helped good government and social progress. Toleration of anti-social religious fanaticism was a political ideal of post-Mughal origin.

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Was Lanka in Africa ?

The following extract relating to the above question is taken from the *Vedic Magazine.*

Ruins of ancient granite buildings discovered in South Africa, have led to a number of surmises as to the people that lived in those parts. One supposition is that the site perhaps is of the ancient Lanka of Ramayana. The plenty of gold found in that locality agrees well with the description of Lanka as a country of gold.

The ruins lie in the heart of the continent several hundred miles away from the coast at Zimbazwe, which is about 17 miles from Port Victoria in a straight line with the old East African port of Sofala. A branch line to Port Victoria shoots from Gwelo which is half-way on the Bulamayo-Salisburry railway of the Rhodesian system. There in the wild heart of Mashonaland, buried by a foliage amid secluded hills and valleys where probably no modern white man had previously trodden, granite ruins of vanished civilisation were discovered in 1868 by a wandering hunter.

The ruins consist of several granite edifices of which the largest is a rough oval. There are no roofs and between these two major ruins are traces of several minor structures. The walls of the oval are in places thirty-five feet high and sixteen feet thick at their base. They are wholly constructed of small well chiselled granite blocks cleverly fitted together without mortar. There are no inscriptions, and the structures themselves do not show signs of great age. The granite shows very little discoloration or mouldering, and the chisel marks on the granite are in many places undimmed. The ruins are of far greater dimensions and more solid build than anything else seen in Rhodesia.

Date and Origin of Ruins

Two theories have been advanced in connection with the date and origin of the ruins. On the ground of mediaeval objects having been found in such position as to be necessarily contemporaneous with the foundations of the building a set of thinkers conclude that the structures do not date back to more than 600 years. They also point to the similarity of design of various later Rhodesian structures and advance that the builders were local natives. This theory would imply that the natives of Central and South Africa had only 600 years ago "knowledge, skill, initiative, and a mode of life comparing not in favourably with that of mediaeval Europe."

But there is another theory, placing the Zimbazwe ruins somewhere in remote antiquity. According to it, "when what are now Britain and France were still barbaric countries, a foreign civilisation flourished in Zimbazwe." The scholars who have made this theory their own point to the finding of soda-water bottles in the ruins by subsequent excavators and state in connection with the absence of inscriptions that there are numerous ruins without inscriptions along the Persian Gulf in Mesopotamia and Southern Arabia. At the same time it is not improbable that the native builders of Rhodesia subsequently initiated the design and form of Zimbazine buildings.

The Bantus, natives of Rhodesia, have never been builders of stone structures elsewhere and are even to-day entirely in a rudimentary stage. The builders must have been foreigners who colonised this spot.

Rhodesia and Transvaal are even at this date minerally the richest countries of the world. They must have been so even in remote ages and the antiquity school allege that some foreign people, now wiped off and forgotten, may have had a colony at Zimbazwe for exploiting the mineral wealth of this territory. The ruins represent this ancient colony.

Hundreds of old workings have been discovered both in Rhodesia and Transvaal, making it abundantly clear that gold was once mined on a large scale in these regions. Modern metallurgists have examined them and agree that "the vanished miners knew a good deal of metallurgy and throughout the country successfully handled hundreds of thousands of tons of rather intractable ore." The gold extracted by these ancient miners is valued in present-day terms at not less than 75,000,000 pounds.

Who Extracted This Gold ?

Who extracted this gold ? If the Bantus did it, they must have been a very different people from what they are now. If foreigners did it, who were they ? We must go to the history of ancient peoples. The Phoenicians, a sea-faring people, had, it is known, inexhaustible resources of wealth. The mines of King Solomon are known and the Ramayana of Valmiki describes Lanka, the city of Gold. Do all these things refer to a common gold-mining colony in the South ?

Ravana, the King of Lanka, lived across the seas, many miles distant from the Indian shore, much more distant than Ceylon which we generally identify with Lanka. He was the devotee of Siva who is worshipped in a phallic form. He belonged to the Rakshas race and the characteristic features of life and form in Lanka, as described in the Ramayana, are intense scientific activity, material wealth and universally gigantic proportions. Though there are no inscriptions, symbols of the sun and the hawk have been found on the Zimbazwe ruins and the interior of cone of the ruined temple at Zimbazwe has "similarities also to the two very large phalli about thirty cubits high described by Lucian as standing in the temple of Hieropolis in Meso-

potamia." May these not be traces of Ravana's phallic worship ?

In fact, a study of the ruins reveals considerable organization, military, mining and colonial. The structures at Timbaz are not ornamantal, they are not even strictly symmetrical, but they impress one with their proportion and skill. Zimbazwe may have been not only a metropolis but a centre of great colonial activity on the part of some foreign people. As such, it is well worth a visit by Indian students, scholars as well as sightseers.

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A New Port for Western India

The Mysore Economic Journal gives the following account of Okha, a new port that is being developed in Western India.

In Western India, besides the well-known Ports of Bombay and Karachi, there are no other Ports approachable all the year round by large vessels and where the vessels can remain at anchor, sheltered from the storms on the open sea, specially during the south-west monsoon and discharge their cargo directly on a pier. The Peninsula of Kathiawar has over 300 miles of coast line but notwithstanding this extent, there are no really good harbours except at Okha near Beyt at the north-west corner of Kathiawar. Okha is on the extreme west point of Kathiawar near latitude 22°35 N. and longitude 69°15. It is at the mouth of the Gulf of Cutch and lies midway between Bombay and Karachi. At this place, the Government of His Highness the Maharaja of Baroda have recently opened to traffic the Port of Okha. The new Port is most favourably situated for traffic, particularly as it is a safe-all-weather Port designed and constructed for steamers of about 25 feet draft and connected with the Railways of Kathiawar, Northern Gujarat and Rajputana.

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India in Empire Economics

In the same journal J. E. Woolacott pleads for India that she may not be forgotten by Empire economists as a fruitful source of profit to British manufactures. The author says:

A description of the greatest of the irrigation works now under construction of India, the Lloyd (Sukkur) Barrage and Canals Project, contains the arresting statement that while the whole area of Egypt comprises 8,460,000 acres, with an actual cultivation of 5,400,000 acres, the Indian project will provide for an annual irrigation of 5,900,000 acres in a total commanded area of 8,132,000 acres. It is, indeed, impossible for any one who has not actually visited India to visualize its enormous extent and its almost unlimited economic possibilities. And it is to be feared that in the visions of some ardent believers in the future of the British Empire, India finds no place. Yet India to-day is the greatest market in the world for the manufactures of Great Britain. A country which in a single year absorbs British goods to the value of £90,000,000 is a factor of the greatest importance in the Empire's well-being. But in the many discussions that have arisen regarding the prospects of British commerce and the imperative need for developing markets for British manufactures, how seldom it is that the importance of India finds the recognition it deserves. Nor is it adequately appreciated that to-day the purchases of British merchandise by the Indian peoples comprise more than half their total purchases from abroad.

We are afraid there are no very great fears of the Empire economists forgetting India's claims as the most important field for exploitation by the white section of that Empire.

—

Hindu University Convocation Address

His Highness the Maharaja of Bikanir delivered his address as Pro-chancellor, to the Convocation of the Benares Hindu University on the 9th December 1927. The address has been printed in the *Benares Hindu University Magazine*. His Highness laid very great emphasis on the need of universal physical culture and regular Military Training for students and stated what he thought to be the ideal of student life very clearly. He said,

The value of a Residential University can best be demonstrated in the facilities it can afford for the building up of good character. Let your goal be the culture of "Self-reverence, Self-knowledge, Self-control ; which three alone lead to Sovereign power." One cannot fail to be struck with the mistaken notions about liberty that often prevail in the minds of some young men. True liberty consists in freedom to do what one ought, not freedom to do what one wills, which only deteriorates into lisence and wanton depravity. Learn to control yourself ; for moral self-government alone can prepare you for any higher form of political self-government. Cultivate the habit of self-reverence. We have indeed every reason to be proud of our ancestors, our ancient culture and our glorious civilisation ; but do not let any undue bias for antiquity deter you from your duty to posterity. Reverence for the ancient Aryavarta can never be incompatible with an eager solicitude for the elevation and re-generation of Mother India. But with this end in view, "Act, act in the living present"; and "above all in the words of Shakespeare, to thine ownself be true ; so that thou canst not then be false to any man." Service and Sacrifice ought to be the twin-vows of your modern Brahmacharya. Our land has been well-known for the spirit of Chivalry. If that Age has gone from the present day Western World of

Sophisters and Economists, let not that same canker eat up the vitals of our ancient culture. Never fail to set a high value on a habit of deference and reverence to your elders and of proud submission to rank and sex which is the true test of an abiding civilisation.

—

Russian Peasantry

K. Kocaroveky Zemgor supplies the following information to the *Visva-Bharati Quarterly.*

1. The village population of Russia equals 85 per cent of the whole population of Russia, and a considerable part of its industry is to be found in the villages being by its nature non-capitalistie home industry.

2. Already before the revolution the rural economy was rapidly passing into the hands of the peasants : if more than a third of the land was in the hands of rich landlords, they possessed only 10 per cent of seedings, and only 6 per cent of the cattle. With each decennary the peasant economy progressed fast and faster, the showing of grass and farming with crop-rotation of more than three fields was spread over a considerable part of Russia. After having been crushed by bolshevism it is now anew returning to its restoration.

3. The most part of Russian peasantry is a homogenous working mass. The statistics of bolshevists, who wait for its capitalistic "stratification into layers," show among them only 5/10 per cent. of amall capitalists and even this percentage does not increase.

4. About three-fourths of the peasants possess land in common, as members of community; this form of communal land-owning had developed during the last centuries and has considerably improved after the abolition of servitude: the repartition of parcels became more and more equal, the community adapted itself more and more to the progress of the rural economy. During the regime of Stolipine from 1907 to 1917 about 1/4 of community peasants were artifically eliminated out of communities, but during the revolution the most part of them have returned into communities whereas independent farms are to be found almost exclusively in the narrow western strip of Russia. The whole land revolution was based on the community, which is at present stronger and more progressive than ever and just on it is based the state exploitation of land by working masses, which existed already before the revolution.

5. After the first revolution of 1905 co-operation developed with an extraordinary speed—in banking consuming, buying and selling and in barter of every sort. In 1917 at least 2-3 of the Russian peasantry were already unified by these co-operative associations, which were working solidly and successfully. The bolshevists had entirely destroyed this organisation, but during the last years it is restoring anew.

6. Russian peasantry is energetically striving for instruction and culture and has already much done in this respect. Russian peasants established schools, helped the schools of zemstwos, had done more for the enlightment than those of the nobility. After 1905 the peasants began to organize in villages middle schools, libraries, lectures, folks-houses, choruses, theatres etc. All this was stopped by the bolshevists, but during the last years the independent activity of the peasantry is restoring. Just before the revolution the Russian village was on the point of reaching, after a lapse of only 7 years, the general instruction and in this regard the village was always going ahead of the towns.

—

What is a Good Diet

The *Federation Gazette* says :

The accustomed diet of the people of this country, be it based upon rice or *atta*, or upon meat, is in almost all cases, defective and excessive. The food is first deprived of its best and most nutritious parts when the rice is husked and polished and the *affa* is ground fine and white, or the potatoes are peeled, and then it is spoiled by cooking which slowly destroys the vital properties, i. e. the "vitamins," which are essential to good health.

Man is the only animal that cooks its food. The less the food is cooked the better it is. The longer it is cooked the more it loses its vital properties or vitamins. The combination of cooking with the removal of the valuable and nutritious skins and inner husks of vegatables, fruits and grain, leads to a deficiency in diet of the vital elements which create and maintain life, and further leads to excess in eating in the effort to make up for these deficiencies.

Further the accustomed diets of most races, be they based upon rice, upon *atta* or upon meat are all one-sided. The habit is to eat too often of one thing, such as rice and to eat too much of it and so to clog the body with a quantity of starch which it cannot digest. A balanced diet must contain fresh fruits and vagetables in ample quantity, and should, if possibie, include good clean milk, and these things should not be cooked or boiled for more than a few minutes and would be better not cooked at all,

The quantity of any one article of diet of a staple nature such as rice, *atta* or meat should be kept small, and balanced by the addition of fresh fruits, green vegetables and milk, so that the total diet will contain a balanced combination of the essential products, carbohydrates, fats and mineral salts together with an ample supply of the essential vital elements.

—

Work for the Blind in Germany

We learn from *Light to the Blind* the following about work done by Postwar Germany for her blind nationals.

Miss Marian Feuchtwanger of New Haven, Connecticut, spent the summer of 1926 studying methods of work for the sightless in Europe. In an interview published in the New Haven Register she tells of the efforts of the German Government in behalf of war and civilian blind.

When loss of sight came to Miss Feuchtwanger fourteen years ago she was a school-teacher in New Haven. She is now giving the greater part of her time to furthering the cause of blind people in her own city and state, declaring that her chief aim is the procuring of suitable and congenial as well as *remunerative occupations* for those without sight. Of her study abroad she says:

"All of the European nations are doing splendid work for the blind. They were forced to it at the end of the World War by the sad realization that countless thousands of their returning soldiers were sightless and these men came back to civil life helpless, desolate and despirited, their means of livelihood gone and their hearts filled with bitterness and despair.

"Germany, with more of these blind soldiers than all the other countries, sought almost desperately for ways of helping them. She put into the task every ounce of resourcefulness and talent which she could muster and called to her assistance the ablest minds in the country. Work for the blind became of paramount importance and as a consequence it went ahead with leaps and bounds. Germany to-day is among the countries of the world that lead in their efforts for making better the condition of the needy blind, as well as of those who want to take their places once more in the community of which they were once active citizen.

"The first task was to restore, so far as possible, the confidence and fighting spirit of the stricken men, and it was no light undertaking.

"Only one who has lost his sight can realize the utter desolation which temporarily paralyzes even the bravest and best fortified when first engulfed in that blackness in which all sense of time, space and direction are lost.

"To lift this mantle of blackness, then to give to the sightless soldiers some measure of their former independence, to help them regain a sense of time and direction, this was the task to which all Germany turned with a will. Many things were tried. Some availed and some did not.

"Then the world-renowned police dogs were called in to help. From the first they were a success. Trained in the finest kennels of Germany by the thousand, they form one of the most touching and astonishing sights in that country to-day, as they lead their blind masters about the streets. They escort their blind charges through the crowds, halt at crossings until they receive the signal to go, steer them into cars and buses, take them to empty seats and guide them into buildings and elevators in a way that is very nearly human.

"It was soon found that the soldier who could go about with his dog was a soldier partly adjusted. The blackness began to lift a little when he could come and go as in former days.

"Then the watch for the sightless was made and presented to him and his sense of time returned and with that his fighting spirit awoke and his cure was assured.

"While this much was in process of accomplishment, plans for helping the blind soldier to earn his living were being formulated.

"A great movement was launched to encourage him wherever possible, to do his pre-war work. This was a staggering task for him but such was the spirit of the entire German nation and such a wealth of help and co-operation was given that to-day blind men are doing excellent work in almost every conceivable trade profession and industry. Mechanics have gone back to their machines, tradesmen to their crafts, scholars to their desks, and scientists to their laboratories. Even in such trades as tailoring and cobbling blind men are working side by side with the sighted.

"For the cultured classes, the blind intelligentsia as they are called in Germany, it has undoubtedly been the hardest, but they have set wonderful examples to the others by their unfailing courage and cheerfulness.

"Early in the work here was a call for books for the blind and suddenly it seemed as if every one who could see was making books for those who could not.

"They were turned out in such numbers that many of them were distributed and lost, an unheard of thing, for books for the blind are scarce and precious. Each one is a treasure and such a thing as losing track of even one, in normal times, is almost unforgivable.

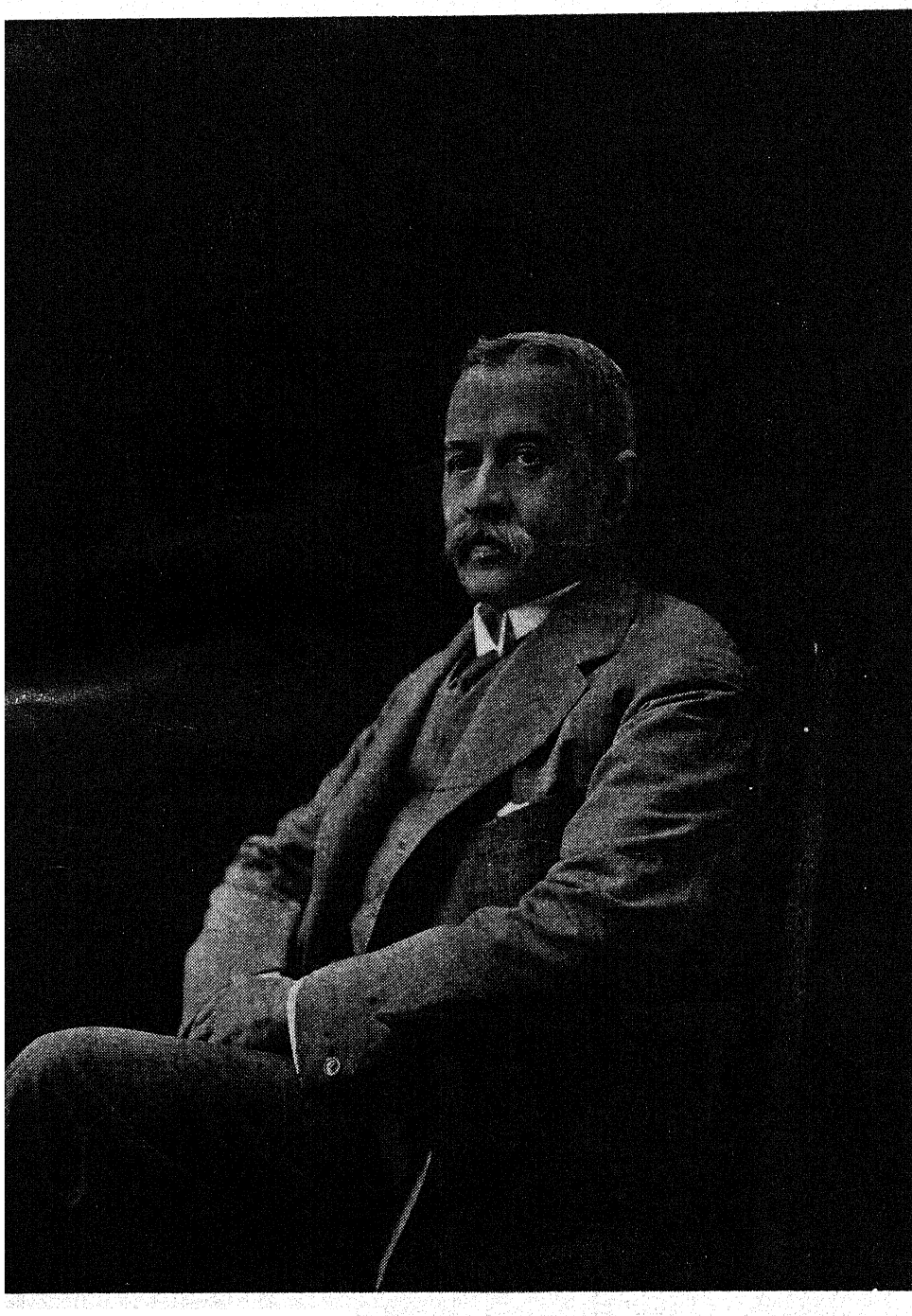
"Now, when the German people began to make books for their blind soldiers they found that it was slow work since they could make but one copy at a time. Inventors began do work on a machine which would more nearly do the work of an ordinary typewriter, and when I left Germany the model for this new machine was very nearly ready to market."

Doctor Picht of Leipzic, has invented a machine known as The Picht Braille writer, which corresponds to our Hall writer, but differs in that when four Picht writers are placed in a certain position, four copies may be ticked off at once.

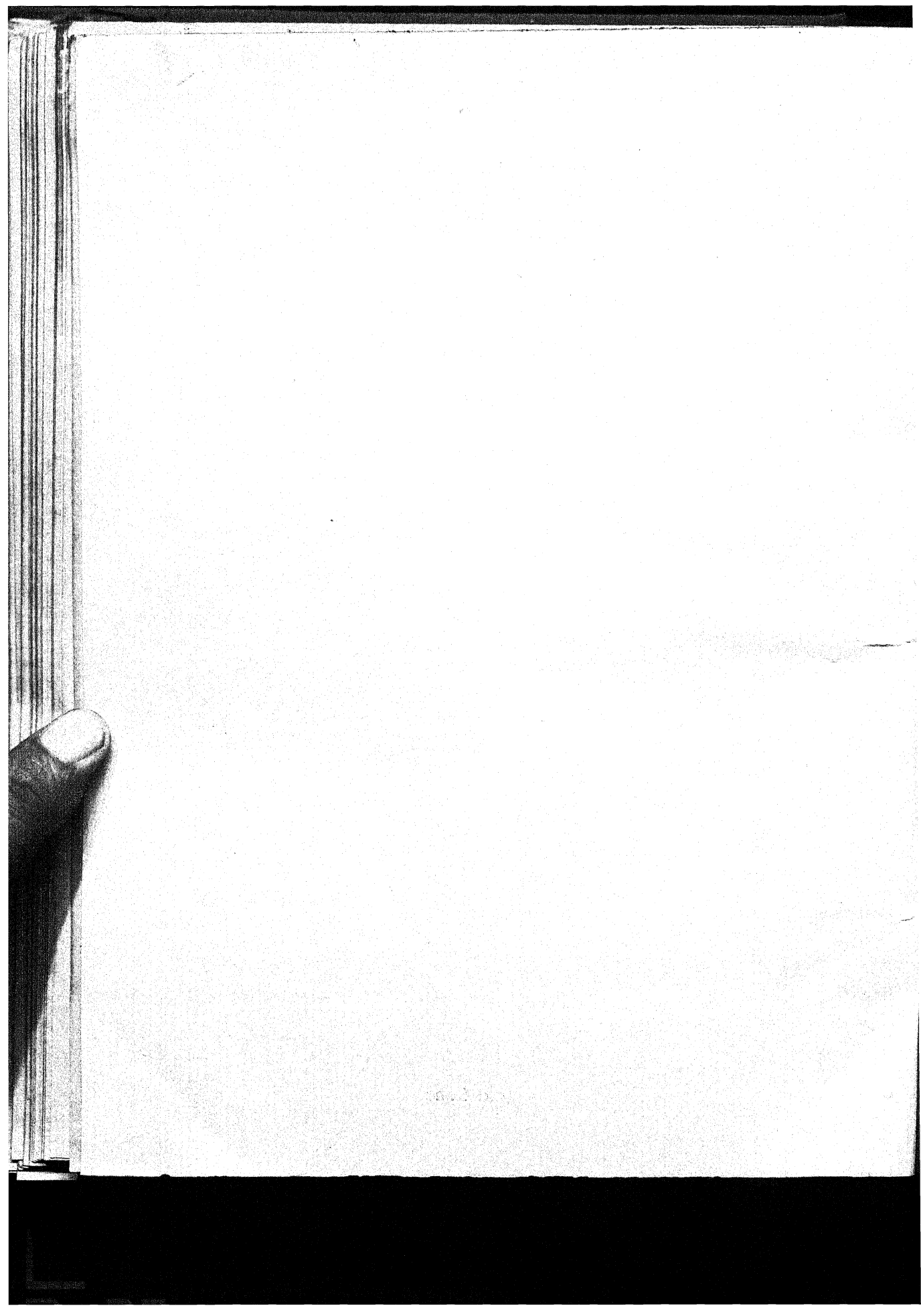
Dr. Strehl, an Academician, himself sightless, is at work at present on a remarkable Braille machine to be known as the Strehl Braille writer. By the completion of this invention, four copies can be taken off the machine by one stroke of the hand. Dr. Strehl is a native of Maguria, a small town outside Berlin. This machine is not yet ready for the market, but when it is ready, it will be of inestimable value to all workers of handcopy books.

Miss Lucille Goldthwaite, of the New York Library, is eagerly watching the advent of this machine.

The Leipzic Library for the blind is the largest Library of the kind in Germany, and the circulating centre for books not only for the German Blind, but for the sightless of Sweden and Holland as well. It contains more than 6,000 Braille books.



Lord Sinha





Will there be an Anglo-American War ?

An American Rear-Admiral, Charles C. Plunkett by name, has, it appears from *The Literary Digest*, created a commotion in diplomatic circles in New York and London by saying at a public luncheon in New York City.

"If I read history aright, we are nearer war to-day than ever before, because we are pursuing a competitive trade policy and crowding other nations into the background. A Policy of this kind inevitably leads to war. . . .

"So long as you dare to contest the control of the sea with your goods, you're going to have war, as sure as you are sitting in this room. So long as we are proceeding on the lines we are following to-day, war is absolutely inevitable. . . .

"I don't care whether it is with Great Britain, or some other nation, you are going to have war. . . .

"The meeting," says the *Herald Tribune* report, "adjourned at this point. Admiral Plunkett was asked later if he anticipated war with Great Britain. The answer was instant and unequivocal" : "Yes, I mean Great Britain, or some other nation whose interests are affected. Great Britain may not herself at the outset declare war, but she will let some smaller nation do that, and then get behind her."

Naturally the Rear-Admiral was sat upon by all and sundry, President Coolidge downwards, for making such an unwelcome statement. Some think that the talk of War creates wars. They are perhaps right; but those who think that even in the presence of other good reasons for war, one can prevent war by nearly keeping silent over it, are nearly drugging themselves into a false hope. One American daily remarks.

"We of the United states are certainly in for commercial rivalry with Great Britain all along the line. That does make for problems, and there is no way of eliminating them. Lacking real arrangements for solving them as they arise by conciliation, some are bound to be serious. Add to that certainty a race in naval armaments, which begins with the idea of parity and proceeds through a series of differences of view as to what parity consists of. and the Admiral Plunketts have all the guaranty they need for the most alarmist predictions they choose in unguarded moments to make."

America and Great Britain may pull on well together *for some time* in their joint work of exploiting the world ; but sooner or later one may expect a hitch, over division of the loot or over something else, and that may mean War.

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Moderate Drinking Condemned

The International Student quotes from elsewhere the opinion of Dr. Courtenay C. Weeks, M. R. C. S, L. R. C. P. on the effects produced by alcohol on the human body when taken in small quantities. We read :

The medical profession has fully recognized that, in the strict sense of the term, alcoholic beverages are *never necessary for any healthy human life*, and not nearly so necessary as was formerly thought in the treatment of disease. Fifty years ago, when the London Temperance Hospital was opened, a medical journal could say: "*God help the patients!*" The prospect of treating patients mainly without alchohol seemed preposterous; yet, since then, nerly 50,000 patients have been treated in that hospital, and only 180 cases have been given any alcoholic beverage as part of treatment. In 1875, the Royal Victoria Infirmary, Newcastle-on-Tyne, spent no less than £2 9s. (on the average) upon wines and spirits for each patient under care. In 1925, notwithstanding that alcohol was four-and-a-half times as expensive, the cost per patient was, on the average, 5¼d. Forty years ago, in the Western Infirmary, Glasgow, every patient, on the average, was given 104 teaspoonfuls of wine or spirits; last year the average per patient was *three*.

I have just received from the University Professor of Medicine at Stockholm these figures. In 1900, 3,934 patients in Stockholm Hospital were given 40,000 ounces of wine or spirits; in 1926, 5,334 patients were given 3,500 ounces—i, e, a reduction from 96 teaspoonfuls per patient to a fraction over four.

The Verdict of Science

Why has this remarkable change in the medical world come about? Simply because the profession has realized, as a result of experience and experemental work, that alcohol is unable to build or repair or nourish the body ; that whilst it may, to a very limited extent, act as a foodstuff in certain forms of extreme illness, its action as a narcotic, and its inhibitory action on all vital processes,

more than outweigh any advantages it may have in other directions. As Sir Humphrey Rolleston, President of the Royal College of Physicians, said: "*Its action is more likely to be harmful than beneficial*"

The old idea that alcohol was a stimulant to heart and brain and vital activities has been "*abandoned by rational medicine,*" although it still lingers in popular belief. Alcohol is essentially a narcotic, and as such is now recognized in all text-books, although the word "stimulant," by force of habit and common usage, still creeps into popular language. As a narcotic, alcohol tends from first to last *to numb, disorder, and paralyze the higher levels and centres of the brain*—those levels which are the last to be developed, *and through which the mind is able to express its power of intelligent judgment and self-critical discrimination and control.*

Public health officials are unanimous that alcoholic indulgence in the national life, as a whole, is one of the most potent co-operating factors in the production of all sorts of damaged and deficient life. The more extreme forms of disease caused by long-continued abuse are obvious; but there is an increasing recognition that, far short of anything like so-called excess, alcoholic indulgence may be a powerful factor in precipitating serious disease. Thus the late Sir F. W. Mott said: "The amount of alcohol consumed by the pillars of society is sufficient to turn certain potential epileptics and feeble-minded persons into criminal and certifiable lunatics." That is to say, if there is a latent inborn tendency or possibility, then alcoholic indulgence, far short of so-called excess, can bring out, accelerate and intensify that possibility. In his recent lecture on cancer, Sir Berkely Moynihan (*British Medical Journal*, January 29, 1927), speaking of the way cancer attacks diseased organs, says: "The majority of people, it may be said, *commit suicide.* If we consider the effect of alcohol, syphilis, tubercle; of the conditions which, are set going by the rush for wealth—the statement, though shocking, appears to be true." Here, you see, this great expert places *alcohol* in the very foreground of his picture of the causes which predispose towards the 50,000 deaths from cancer every year.

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Wealth of the United States

The World To-morrow gives the following:

Indications that the national wealth of the U. S. has reached the staggering total of slightly more than half a trillion dollars is given in the report of the Bureau of Internal Revenue. The 117,000,000 persons in the country had a total income of nearly $90,000,000,000 in 1926. This indicates an increase of approximately twenty-seven billions in the five years since 1921, or more than 43 per cent. The annual increase in the Nation's income since 1921, when a total of sixty-two billions was recorded, was shown to be $3,000,000,000 for 1922, $7,000,000,000 for 1925 and $3,000,000,000 for 1926, when an exact total of $89,682,000,000 was earned. The same increase holds true for the average per capita income of persons gainfully employed, which has risen from $1,637 in 1921 to $2,210 in 1926. "This great increase in income is not the result of an increase in the price level," the bureau said, "for the actual price of consumed goods was slightly less in 1926 than 1921."

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Mother Europe and Aunt America

Such should have been the title of an article in the *World To-morrow* showing up the ghastly nature of the "White Slave Traffic" from the findings of the League of Nations investigation into that evil. We give extracts from it below:

Though the United States remains outside the fabric of the League, America is taking an ever-increasing interest in its work. American representatives made notable contributions to the success of the World Economic Conference last May which Russia, too, attended. An American citizen has just given two million dollars to the library of the League, America has long made generous grants to the Health Bureau. It is due to the initiative of an American woman that the investigations of the League into the traffic in women were begun. The sum of 175,000 voted by the American Bureau of Social Hygiene made possible their extensive inquiries.

The report of this inquiry, adopted by the Assembly last fall, proves beyond doubt that the abominable traffic in women, known 30 years ago as the "white slave traffic," is still operating in all its old vigor. Submerged by the war, the "souteneur" has reappeared. He has not changed in the years between. Only his methods have been adapted to meet new conditions.

There are regular "trade routes" along which this muddy stream of traffic passes. The chief "market" is, without doubt, South America, a new country of vast undeveloped possibilities, rich already, and containing a surplus of men who have flocked in as pioneers and adventurers to make their fortunes. The chief hunting ground of the "souteneur" is in Central Europe, impoverished and scarred by war. Hungary and Poland especially have paid a terrible toll in womanhood since 1919. There is a beaten track of human misery and degradation from the heart of Europe to South America.

Some of his victims are already versed in vice, and are not unwilling to accompany him to more lucrative employment. Often they are defrauded by him or by the "madame" to whom he hands them over. Others are merely foolish girls who are "stage-struck" or want to dance in cabarets. They are engaged to dance in foreign cities where they quickly learn what else is expected of them. How many are forced by circumstances into complaisance is proved by the ordinance of the authorities at Salonika, which draws no distinction whatever between cabaret dancers and common prostitutes. Both are submitted to the same regulations.

Even more unfortunate, for their awakening is more cruel, are the girls the "souteneur" has lured from home with a promise of marriage.

Sometimes indeed, there is a marriage, for the "souteneur" does not hesitate to add bigamy to his other crimes if it simplifies matters for him. Occasionally it does, for the legislation of some countries to control this traffic does not extend to the married woman. Travel and immigration are thus facilitated. When he has reached his 'market" he hands over his captive for a good price which may range from $3000 to $3,000.

Henceforth the woman is in the toils. She is encouraged to run into debt and she is paid so little that debt is difficult to avoid. Then the control of the "madame" can be tightened, and she can be compelled, to put it brutally, to work longer hours. She can be more easily led to practise unnatural vices because they yield higher profits.

Not the least terrible feature of this trade in immorality is the youthful age of the majority of its victims. Youth is at a premium. Young girls are wanted because they have longer to live.

Incontrovertible evidence proves that in one country, at least, mothers have sold their own children into this slavery.

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How Should We Teach History

Should truth be sacrificed in history books for the sake of propaganda or patriotism (?) is a question now agitating the American mind. We have a direct interest in the question as we are probably the most maligned nation in our own history books—maligned by interested imperialist propaganda. Some in this country think that lies should be answered by greater lies *i.e.*, if British historians have painted us black we should answer by painting ourselves in the colours of the aurora and dab the British with the murkiest shades. For such opinion-holders the following extract from an article by Lyon G. Tyler Ph.D., editor, Tyler's Quarterly Historical Magazine, contributed to the *Current History* will provide interesting reading.

Truth is the fundamental test of history and there is no such thing as American truth, British truth, French truth or German truth—there is only one eternal almighty truth for all. Two things only are to be considered by a just historian—statement of real facts, no matter what side they may favor, and impartial deductions from those facts according to their relative importance. An American history necessarily, of course, turns upon maters relating strictly to America. To lug in the history of other countries, except in an explanatory way, is a departure from the true philosophy of the work. The facts given should always afford a perspective and be full enough to justify the conclusion. In a real history indiscriminate eulogy, prejudicial statements and unwarranted conclusions have no place. While there is plenty of evidencence that our forefathers were not as faultness as the old historians were in the habit of representing them, I hold that there is enough real heroism in American history and in American biography to affrod all the inspiration necessary to patriotic citizens without the necessity of ascribing godlike attributes to the heroes or obscuring the real case by misrepresenting facts in favor of the Americans or using abusive language of the enemy or opposition.

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Women Bolsheviks of England

What is the attitude of the average English women towards Bolshevism? Who are the women Bolsheviks in England? Why are they Bolsheviks? Such questions are answered by Edith Sellers in the *Nineteenth Century and After.* We are told:

In England very few women are born Bolsheviki. What women Bolsheviki we have among us have, for the most part, been manufactured. By nature, indeed. the great majority of working-class Englishwomen are staunchly anti-Bolshevist—at any rate, when once their young days are past. Of that proof may be had, even in Hyde Park, any Sunday evening by watching the faces of the women who stand around the platform on which some Red orator holds forth, and listening to the comments they make. It is, as a rule, only the young among them who show any very keen interest in what is being said; while as for the older women, some seem indignant, others amused, others again—and they are the majority—bored or worried, especially if their husbands are with them and take to applauding. Bolshevist orators preach Communism, we must not forget, and the average working-class Englishwoman has no sympathy at all with anything that even smacks of Communism. So long as she has a roof over her head, a bed to sleep in, a few kettle and pans, even a hint that she might be called upon to share her possessions with her thriftless, possessionless neighbors would at once set her ablaze with wrathful indignation. If she is one of the lucky few and has a cottage of her own, or a few pounds in the War Loan or some savings bank, she would fight to the death rather than let what she has be thrown into any common stock, in which she would have to go share and share alike with all comers.

Moreover, if she has a husband and children, she is fairly sure to be dead, not only against Communism, but also against the whole Bolshevist system: of its moral, or immoral, code she has a perfect horror. If she is of a religious frame of mind, indeed, she dubs it 'devilish.' For, let the Soviet's agents argue as they will, she is firmly convinced that, under Bolshevist rule, were it in force here, the State would be able to take possession of her children and do with them what it would: while as for her husband, he would be free to turn her adrift any day, and install in her place some slip of a girl. Why, even to think of such a state of things is enough, she declares, to drive any decent woman 'stark mad.' And she, the average working-class woman, whether she has a husband and children or not, is an eminently

decent woman, it must be remembered, kindly and law-abiding by instinct, sound to the core. There is not much danger, therefore, that she will ever become either a Communist or a Bolshevik, unless, indeed, something should happen that 'fair upsets' her, makes her feel that she, or those near to her, are being unjustly treated, degraded, deprived of what is due to them.

But those that are Bolsheviks are so for queer reasons. For, says the author:

Among the women Bolsheviki whom I have known, two embraced the Ishmaelite creed because, in spite of all their efforts to escapse, they were compelled to pay supertax; a third, a small farmer because during the war some government official prevented her from doing what she wished to do with her own bit of land; and a fourth, a sturdy young female, because a conscientious panel doctor refused to certify her as a consumptive!

Those are, of course, exceptional cases. Still the great majority of Englishwomen who are Bolsheviki are Bolsheviki for no reason that has anything to do either with principles or theories, but simply because they have been 'fair upset'; they have suffered what they regard as wrong, or have seen their children suffer wrong. So it is, at any rate, with the older women. Some of them have been robbed of their savings and forced to betake themselves to the 'House,' or have had to wander about without shelter because children are looked on askance by landlords; or, worst of all, perhaps, because, while facing the grim wolf at close quarters, they have come across a dog being overfed. Even the young who join the 'Reds' join, as a rule, because they have been 'upset.' They have had to scrub floors, perhaps, when they would fain have been dancing, to wear cotton gowns when they longed to wear silk. For the latter-day young have a great love of pleasure, of finery too, and it cuts them to the quick to see others going off to balls in smart clothes. Little wonder, therefore, that the Bolshevist creed attracts them; or that they listen eagerly to those who tell them that, when Bolshevism is the order of the day here, it is they who will wear smart clothes and go to balls, while those who wear them now will be in cottons and scrub floors.

—

Trotzky Exiled to Turkestan

The *Literary Digest* tells us:

Trotzky, who with the late Lenin, founded Bolshevism, and was for years one of the stalwarts of the Soviet, has been exiled to the snowy steppes of Russian Turkestan, described in some journals as "one of the loneliest and dreariest spots in the world." As seen at a glance by the London *Daily Mail* he was deported because he dared to form an opposition to the Bolshevik Government, now controlled by Stalin. At the same time other Bolshevik former Commissars, who joined him in the Opposition—among them Zinoviev, Radek, Rakovsky, Kamenev, Smilga, and Smirnow—were also sent to "separate and equally inaccessible and desolate stations." In a Paris dispatch to the London *Daily Express*, from H. J. Greenwall, its correspondent in the French capital, we read:

"The disappearance from the Russian stage of Leon Trotzky, Karl Radek, and their minor colleagues is the most astounding event that has occurred in Russia since the day the revolutionists streamed across the Neva bridges and bombarded the Winter Palace: but the real meaning of Trotzky's passing has not yet been realized. It is nothing less than a turning-point in Russia's policy. It means the definite abandonment of world revolution as the main plank in Soviet policy.

"Who were the leaders of the Russian revolution? Lenin and Trotzky. Lenin lies buried in a curious underground tomb in the Red Square, Moscow. He died at the right moment, for altho the peasants venerated Lenin as a saint, yet had he been alive today he would have shared Trotzky's exile. Of that there is no doubt whatever. About twenty yards behind Lenin's tomb is the wall of the Kremlin, that city within a city, where the Soviet leaders live. Trotzky lived in the Kremlin, and until last year was the head of the extremely important concessions commission.

"Every foreign concession had to pass through Trotzky's hands. That was his power. Then come the split within the Communist party, and Trotzky had to leave the Kremlin and seek a private residence. Stalin, the new dictator of Russia, is a fair man. He gave the active revolutionists the right to reply to the allegations which were mede against them; that their policy had failed, and instead of building up a new Russia it was dragging the country down and down. With the failure of the Soviet attempts to make China 'Red' came the final and utter collapse of the old regime. Then it was only a matter of weeks before it was decided to send the world revolutionaries into exile.

"The dismissal of Karl Radek is only second in importance to the passing of Trotzky. Radek, whom I first saw in a Berlin prison cell in January, 1919, was the head of the world-wide Soviet revolutionary propaganda. Radek was the head of the remarkable Chinese University in Moscow. This university as recently as last August was filled with young male and female Chinese, who were being trained as revolutionaries to be sent back to China and other places in the East to prepare their countrymen for a revolution.....

"What of the man who now rules Russia? Joseph Stalin has had a long-standing grudge against Leon Trotzky. It dates back to the time when Trotzky was in the field against the White Russian, General Denikin. Stalin went to call on Trotzky, but the sentry outside Trotzky's quarters refused to allow Stalin to pass. Stalin—who believes in direct action—rushed the sentry, and burst in on Trotzky when he was in conference. Trotzky rebuked Stalin, had the sentry arrested, the troops paraded, and the sentry sentenced to death. Trotzky then pardoned the sentry publicly, and gave the reasons which led to his arrest.

"Stalin never forgave Trotzky for what he considered an insult, and his policy gradually evolved until it became quite definitely anti-revolutionary. Stalin, however, is not pro-British. Rather the reverse, and, like the majority of the men with whom he has surrounded himself, he is '100 per cent. Russian.'

"I am convinced that the world revolutionary

movement has been dropt. Instead of Great Britain and the Continental countries being riddled with Soviet agitators trying to cause strikes, we shall find many Soviet spies, just as we found many German spies before the Great War. I believe, too, that the next great Russian sensation will be the break between the Red International and the Soviet Government. This, of course, is a matter of time, but I do not think it is a possibility which should be ruled out when dealing with Russian affairs. After all, six months ago who would have believed that Leon Trotzky, Kark Radek, and the others would be sent into exile by Joseph Stalin, a man whom nobody outside Russia even knew?"

Japan Weekly Chronicle on Simon Commission

The *Japan Weekly Chronicle* comments at length on the Indian situation as complicated by the Simon Commission. We quote from that paper below without comment:

The Simon commission has been by way of an anticipation of the original programme, and should in theory, be received with acclamation and tears of gratitude. But that has not been its fate. Offence was given in the first place by making it British instead of a mixture of Englishmen and Indians; but quite apart from that the whole idea seems to be unwelcome. It is not impossible to suppose that some of the most active agitators were the least certain that the evidence would show that the reforms had not been very admirably used, but that they were genuinely concerned about their faults of omission is not to be supposed for a moment. It is certain that a commission of this sort will see what it is predisposed to see. The political dictum has been laid down that no nation is good enough to govern another nation. But if one went looking for shortcomings it would soon be established beyond any doubt that no nation is capable of governing even itself decently. It is easy enough to point out to Indians that their rule will be neither just nor competent; but they would retort by pointing out that Britain's government of her own people is so imperfect that not very long ago the whole country was paralysed by a strike which members of the Government described as revolutionary and treated as a military problem. How, then, they would say, can Britain pretend to govern India when that is the best she can do with her own country.

The *Japan Weekly Chronicle* assumes that the boycott of the Commission was carried out with a view to convince the Simon Seven by violence; because reason is a bad convincer. We are told:

Perhaps it is not very flattering to Sir John Simon to suppose that he will be more impressed by assaults, boycotts, rioting, and the closing of shops than by reason, but, as they would point out, even so eloquent and distinguished a lawyer as Lord Birkenhead fell back on all kinds of violence when argument failed, so why should not they? The question whether in the abstract, the claim of the objectors to the Commission is justified, is hardly pertinent. Whether they would make a good show at government is doubtful. That they would try and give justice to the depressed classes and a fair share of everything to the Musalmans, is worse than doubtful; but the fact seems to be that, however little they may represent India as a whole, that great entity is not sufficiently interested in the dispute to sweep away their pretences on a wave of popular indignation, but, so far as it comes into play at all, supports them. It is also true that as with Ireland, the longer claims are withheld and more grudgingly they are granted, the further they advance and the greater they become. The Commission has made such a bad start that it would be best to abandon it. If the opinions of the Government's own officials cannot be acted upon, then the case for serious defects in the administration is established. On the part of the British official hierarchy in India the principal factor in making them profoundly reluctant to put unlimited power into the hands of the group demanding it is a genuine fear that it would result in extensive injustice to large numbers of people: but in the end that evil will have to be left for the people themselves to set right. It may cause something like chaos, but there seems to be no belief even in the most conservative that to hold on to the present system and suppress hostile action will ever result in a permanent condition of happiness, progress, and content.

Suppose Germany Ruled England

Rev. J. T. Sunderland quotes in *Unity* from H. W. Nevinson in order to bring home to his readers the absurdity of the foreign domination of India. We read:

Some years ago, Mr. H. W. Nevinson contributed an article to the *North American Review* entitled "Under the Yoke," in which he imagines England to have been conquered by Germany (as India by England) and then draws a picture of Germany ruling England (exactly as England rules India). He does not mention India, but everyone who knows India can see what he has in mind. Here is Mr. Nevinson's picture:—

England would be divided into four sections under German governor-generals and there would be German governor-generals in Scotland, Wales and Ireland. Germans would be appointed as district commissioners to collect revenue, try cases and control the police. A Council of Germans, with a proportion of nominated British lords and squires, would legislate for each province.

A German viceroy, surrounded by a council in which the majority was always German and the chief offices of Chancellor of the Exchequer, Commander-in-Chief of the army, and so forth, were always filled by Germans, would hold a Court at Windsor and Buckingham Palace. The English would have to undertake the support of Lutheran churches for the spiritual consolation of their rulers. London and the other cities would be

given German Lord Mayors. German would be the official language of the country, though interpreters might be allowed in the law courts. Public examinations would be conducted in German, and all candidates for the highest civilian posts would have to go to Germany to be educated.

The leading newspapers would be published in German and a strict censorship established over the *Times* and other rebellious organs. Criticism of the German Government would be prosecuted as sedition. English papers would be confiscated, English editors heavily fined or imprisoned, English speakers deported to the Orkneys without trial or cause shown. Writers on liberty, such as Milton, Wordsworth, Shelley, Burke, Mill and Lord Morley, would be forbidden. The works of even German authors like Schiller, Heine and Karl Marx would be prohibited.

On the railways English gentlemen and ladies would be expected to travel second or third class, or if they traveled first they would be exposed to German insolence and would probably be turned out by some German official. Public buildings would be erected in the German style. English manufactures and all industries would be hampered by an elaborate system of excise which would flood the English markets with German goods. Such art as England possesses would disappear.

Arms would be prohibited. The common people, especially in Scotland and northwest provinces, would be encouraged to recruit in the native army under the command of German officers; no British officer would be allowed to rise above the rank of lieutenant—all commissions being reserved for Germans. The Boy Scouts would be declared seditious associations. If a party of German officers went fox-shooting in Leicestershire and the villagers resisted the slaughter of the sacred animal, some of the leading villagers would be hanged and others flogged during the execution. The national anthem would begin: "God save our German king! Long live our foreign king!" The singing of "Rule Britannia," would be regarded as a seditious act.

The Germans would abolish Eton, Harrow and other public schools, together with the college buildings of Oxford and Cambridge, converting them into barracks, while the students would find their own lodgings in the towns and all stand on far greater equality in regard to wealth.

German is not a very beautiful language, but it has a literature, and the English people would have the advantage of being compelled to speak and write German in all their dealings with the Government, and they would learn something of German literature and history. They would also learn to eat black bread, which is more wholesome than white. All the English would, of course, be compelled to contribute heavily to the defense of the German Empire, and would pay the expenses of the large German garrisons quartered in their midst and of the German cruisers that patrolled their shores.

Will White Australia Last?

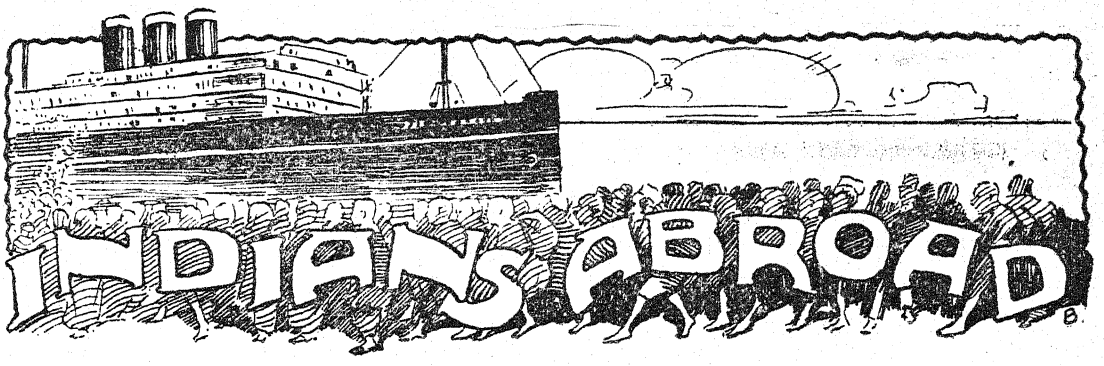
We read in *The Young East*:

In a speech recently delivered at Perth, Western Australia, before a large and representative assembly of legislators and businessmen, Mr. C. S. Nathan, of the Commonwelth Development and Migration Commission, is quoted to have asked two pertinent questions. These were:

"Can we say we shall be satisfied if Australia in 23 years' time has a population of 10,000,000? Could we hold Australia in such circumstances in face of the requirements of neighbouring nations?"

Australia is now inhabited by just over 6,400,000 people. According to a simple process of arithmetic, based on the present rate of increase, it will take until 1950 before the population of Australia reaches a paltry 10,000,000. We are told that in Western Australia alone there are yet at least 12,000,000 idle acres within the 10-inch rainfall, a good deal of it enjoying 11 and 12 inches annually, all capable of being settled and producing wheat.

In face of these facts, we are tempted to ask: "How long will Australia continue to adhere to its white Australia policy?" There is no denying that Australia's slow development in spite of its vast area and rich natural resources is primarily due to this policy, which closes its doors rigidly against all but white immigrants. That this policy is desirable from the Australian point of view is not disputed, for it has kept the country racially pure and maintained the standard of living high. But will it be able to keep it up for long? While Australia is slowly plodding its way towards economic prosperity, all because it lacks man-power to develop its resources, all the nations surrounding it are advancing by leaps and bounds on the high road of industry. Especially noteworthy is the economic progress which is being made in recent years by South American nations. Free from racial prejudice, they receive with open arms immigrants from all quarters of the globe and thanks to the labour and capital they bring with them they are rapidly surging forward as great industrial countries. It does not require much power of foresight to predict that in the course of a quarter of a century, such countries as Brazil, Argentine, Chile and Peru will closely follow the United States of North America in wealth and prosperity. Meanwhile India, China and Japan will also grow up as equals of industrial nations of the West. Supposing Australia refuses to part with its white Australia policy, what will be the position it will find itself in then? The answer is obvious. Hopelessly beaten in the economic struggle, its position will be that of a minor nation. It appears to us that if only to keep pace with the progress of its neighbours, Australia will be compelled sooner or later to abandon its white Australia policy.



By BENARSIDAS CHATURVEDI

The Poet on Colour Prejudice among Colonial Indians

The following letter, that has been sent to the Press by the Poet Rabindranath Tagore, will be read with considerable interest by our readers. The Poet has given a timely warning to our *Chhota* Imperialists, who consider themselves superior to the Natives and think it below their dignity to associate with them.

"I have read the letter of Mr. Habib Motan dated November 19, 1927, addressed to the Agent-General, protesting against any Indian being invited to attend Fort Hare Native College, for University Education. In this published letter, he states, that "it is humiliating to the Indian sentiment, and to the Indian National Honour and Civilisation, to think that our Agent-General is trying to bring us down to such a low level." Such colour prejudice, from an Indian, who has himself suffered from the racial prejudice of the European, is to me revolting in the extreme. It is neither in accord with Indian sentiment, or with Indian National Honour and Civilisation. Our only right to be in South Africa at all is that the native Africans, to whom the soil belongs, wish us to be there. To insult them publicly as Mr. Habib Motan has done, in this open letter,—both by the words I have quoted, and by others equally contemptuous,—is an act which needs immediate repudiation from all right-minded men."

Rabindranath Tagore

'Hindu' or 'Indian'?

We congratulate Hon'ble Mr. S. Veerasamy of Kuala Lumpur F. M. S. on his appointment as a member of the Federal Council. There is, however, one thing in this connection, which we have not been able to appreciate at all. His Excellency the Governor of F. M. S. made the following speech in the Council on this subject :—

His Excellency :—"Honourable Members, before proceeding with the ordinary work I should like to take this opportunity of congratulating Mr. Veerasamy on the distinction, which is his, of becoming the first representative of the Indian community on the Federal Council. There is just one word which I should like to say on the subject of this appointment. We have on this Council various representatives of the different communities in Malaya—communities which are entirely Mohammedan, communities which are mainly Christian and so on, and as regards Indians in Malaya you might say that the preponderant majority of these are Hindus. There are, of course, many Christians and some Mohammedans no doubt as members of that community. When the question of appointing a member especially to represent the Indian community arose, and when I was in correspondence with the Secretary of State for the Colonies on the subject recently, I pointed out to him that we had in 1921 in the Federated Malay States 305,219 Indians and 9821 Ceylonese and according to the latest estimates there are 440,000 Indians and 12,300 Ceylonese. Inspite of that it is recognised by Government that the 12,300 Ceylonese are also preponderantly Hindus and are of Indian origin, and I wish to state that Government reserves to itself the right at any future time when a vacancy occurs, which we hope will not occur for some years, to select any member of the Hindu community whether born in the F. M. S. or not to represent the community, the majority of which subscribes to the Hindu faith. Though the community which is represented now by Mr. Veerasamy is called the Indian community, we regard it as including Ceylonese, and him *as especially representing Hindu interests on this Council.*"

Now why should the Government of Federated Malaya States make a distinction between Hindus and Mohammedans or

Christians? *The Tamil Nesan*, an Indian paper of Malaya, writes:—

"The reference to the Indian member as one representing generally Hindu interests is, to say the least, very unfortunate. The Indians all these years have acted as one solid body and we are convinced will continue to function as such, now and for ever. Whatever may be the state of things at home in India the members of the Indian Community shall ever zealously adhere to this noble ideal."

Communal representation has already done considerable mischief in India and its introduction among our compatriots in the colonies is fraught with great danger to the unity that exists among them. Will the Indian Government protest against this invidious distinction?

Tanganyika Indians and East African Federation

Messrs. S. N. Ghosh and M. P. Chitale voiced the feelings of the Indians against East African Federation in their admirable speeches in the Tanganyika Legislative Council. Hon'ble Mr. Ghosh said:—

If Federation is such a good thing, why do not the other three countries want to come in? Rhodesia with its White predominance does not want to come in. Nyasaland does not see eye to eye with us. And who in Tanganyika wants Federation? Only the Europeans. The total number of Europeans here is 4,580, and the majority of these are Government officials. There are not more than 1500 non-official European subjects. The Natives are an inarticulate mass now. Who is going to represent them? The Kenya Memorandum talks of three Europeans to represent them. The Indians in Tanganyika have increased since 1921 from 9,000 to 18,000, and no one can deny that they are playing a useful part in this country. (Hear hear). They are doing work which Europeans will never be able to do. These 18,000 with one voice do not want Federation. The Indians do not think that it will in any way be of any use to them at this stage.

The position in Kenya is different from that here. Kenya wants a European Unofficial Majority before Federation is established. But they will bring their policy to Tanganyika, for they will be on the Federal Council. There is a policy of racial differentiation in Kenya. How could one keep such a policy separate and inviolate? If there was a majority of people in the Federal Council whose angle of vision was different, how could one obviate their policy becoming a policy of the Federated States? Kenya would be bound to come down into Tanganyika, on account of the latter's greater prosperity, and that is why the Indian community will fight Federation tooth and nail, even if it becomes an accomplished fact. Everything is liable to change."

Here are two extracts from Hon'ble Mr. Chitale's speech:—

"Are we certain that we shall have our safeguards? Who will listen to our conditions? One might submit any number of conditions, but our friends across the border have a stronger pull at home, have a greater influence there and their argument would be listened to more eagerly than our prayer, for safegurding our own right."

"He and his colleague, being communally and racially different from the rest of the members, felt the greater danger which would come over them from Federation, and they wanted to protect themselves from any infringement of their rights, and the rights of the Indian community, under which, under the present Government, they have equal treatment, and they did not require that their position should be in any way endangered by Tanganyika being linked up with the Kenya Colony."

Will Messrs. Ghosh and Chitale prepare a short pamphlet on Tanganyika giving detailed information about prospects for Indian trade and settlement there?

The Danger in South Africa

I interviewed Mr. C. F. Andrews about the alarming news from South Africa that 'the Colour Bar Act is likely to be applied to Natal.' This is what he said:—

"I had always feared most of all the blunder made at the time of signing the Capetown Agreement by not obtaining in the settlement itself a clear assurance about the Colour Bar Act and its application to Natal. This was really culpable negligence and it may have disastrous effects. The Colour Bar Act makes it impossible for those not specified under the Act to handle machinery whenever that machinery has been notified under the Act. Up to the present the Colour Bar Act has not affected Indians as skilled workmen because it was only applied to the mines and there were no skilled Indian workmen in that mechanical occupation but the whole sugar refining industry in Natal is carried on by means of skilled Indian workmen. If the Colour Bar Act is applied to the sugar refining machinery all of those Indians will be thrown out of work. At the time of the Round Table Conference I pressed with all my might for a definite protest to be made instead of leaving the matter unnoticed. I feel that we still have a strong position under the Agreement to protest against its extension because the first clause under the head of Upliftment declares that it is the duty of the Union Government to foster each permanent section of the population "to the utmost of its capacity and opportunity." It may rightly be argued that restriction from such an occupation as the sugar industry means the very opposite of fostering Indian capacity. This is the line which I have advised Indians in South Africa to take. But our position would have been far stronger if we had definitely referred to it in the Agreement itself and had protested against it."

Indians in Southern Rhodesia

The following facts and figures are taken from the Report of the Director of Census,

Southern Rhodesia, regarding the Census taken on 4th May, 1926.

The numbers of Indians in Southern Rhodesia at the censuses taken since 1904 :—

1904	703
1907	807
1911	701
1921	858
1926	929

The Indians shown for the years 1921 and 1926 were those born in India. If we add those of Indian parentage born in the Union of South Africa and Southern Rhodesia, the figures are increased to 1154 in 1921 and 1,341 in 1926.

The total number of Asiatics including these Indians is only 1454, thus the Indians make up more than 92 percent of the Asiatic population. In the Asiatic population there were 117 males born in five years from 1921 to 1925 and 22 of these died before attaining one year which means a male infantile death-rate of 188 per thousand. This is excessively high when compared with the mean for European infants, which was only 75.31 for the same period. But the female infantile death-rate was only 2.84 per thousand per annum. On this point the Director makes the following significant observation :—

"Influences which must have considerable effect in producing the very low female death-rate are the common practice amongst the Indian men of sending their wives home to India at frequent intervals and the fact that it is only of recent years that they have brought their women-folk to this colony in any numbers, being content for the most part formerly to visit India themselves periodically."

It is to be noted that the females represent only 23.5 per cent of the whole and there are 3.25 males to each of the opposite sex.

For colonisation, in the real sense of the word, it is necessary for our countrymen abroad to take their families with them. They ought to settle in the colonies instead of living there as occasional visitors.

An Aryasamajist Preacher to Fiji Islands :—

Shriyut Mehta Jaimini, B.A., LL.B., sailed for Fiji by S. S. the Sutlej on March 17th. Mehta Jaimini has already visited Mauritius, Anam, Siam, Singapore, F. M. S., Sumatra and Java and his lectures produced a great impression upon our countrymen in those places.

Mehta Jaimini was born in Montgomery District of the Punjab. He passed the vernacular middle examination from his village school. As his means could not permit him to study English he had to become a teacher in a village school on Rs. 15 p.m.



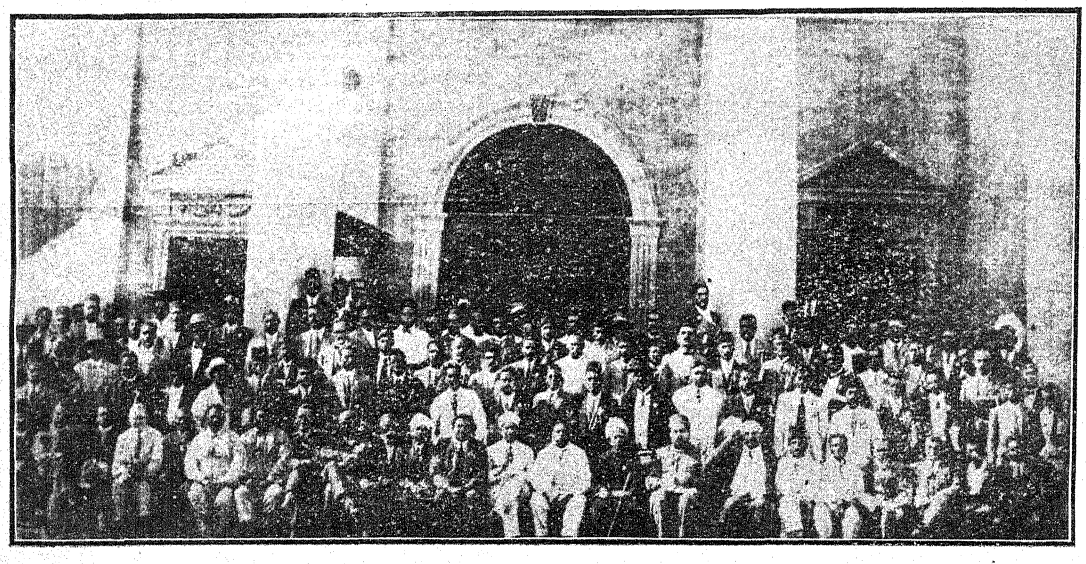
Mehta Jaimini

By studying privately he passed the matriculation and intermediate examinations and got his degree in 1896. He passed the L.L.B. examination in 1899. He is thus a self-made man. For more than twenty years he practised as a lawyer and gave up his practice in 1921 and since that time he has assumed the role of a Vedic preacher.

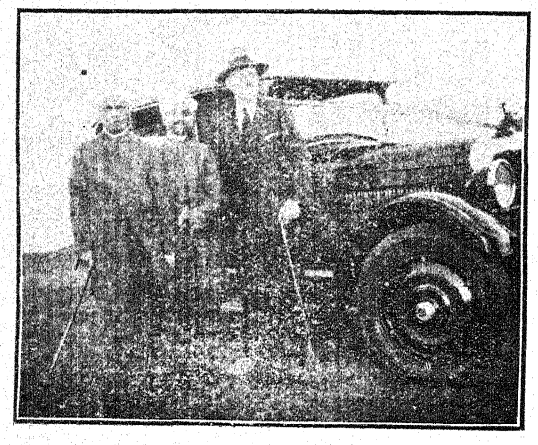
May we hope that he will exert his influence to bring about unity among our people in Fiji ?

Indian Vernaculars in South Africa

Swami Bhwani Dayal Sanyasi deserves our hearty congratulations for putting up a good fight for Indian Vernaculars at the Kimberley Congress in South Africa. He has kindly sent me an account of this discussion, telling me how Mr. Sastri made the mistake of opposing the introduction of



Indians at the Kimberley Congress



Right Honourable V. S. Srinivas Sastri with his official secretary Mr. Tyson and private secretary Mr. Kodand Rao

Indian Vernaculars, how the Congress first accepted the views of Mr. Sastri and how after a strong protest from Bhawani Dayalji it ultimately passed a resolution in favour of the introduction of Vernaculrs. As I have unfortunately missed that speech of Mr. Sastri, I do not know on what grounds he opposed the inclusion of the Vernaculars.

Bhawani Dayalji writes in his letter :—

"Vernacular education can be included in the curriculum of the Government and Government Aided Indian schools of Natal and also with great



Swami Bhawani Dayal

success in the curriculum of the College which Mr. Sastri proposes to build for the training of teachers and for higher education. The question of providing teachers in the vernaculars will not be difficult. At the training College vernaculars can be taught to the teachers, who in turn can impart this education to the pupils whom they teach or will have to teach. For the present, where it would be impossible to employ special teachers for the vernaculars, a few travelliug teachers could be employed with advantage. Moveover the existing up-to-date vernacular schools should be supported by Government grants. This is a question of vital importance to the Indians, and it therefore behoves the leaders of public opinion in this country, and in India to raise their voice in an unmistakable manner for the defence of Indian languages, civilisation and nationality.

The Natal Provincial Government has already appointed an Educational Commision to go into the pros and cons of Indian education in Natal. The Indian Government also was kind enough to send two educational experts in the persons of Mr. Kailas Prasad Kitchlew and Miss Gordon. It is the duty of the Indian Community and the Congress (vide resolution Kimberley Conference) to put up a strong fight before the Commision for the inclusion of vernacular education in the Indian schools of Natal."

We must strongly support Swami Bhawani Dayal in his fight for the recognition of Indian Vernaculars. It is noteworthy that Mr. Sastri has now bowed to the sentiments of the Indian public in South Africa and we are confident that he will do everything to help the cause of Indian Vernaculars.

TRUTH

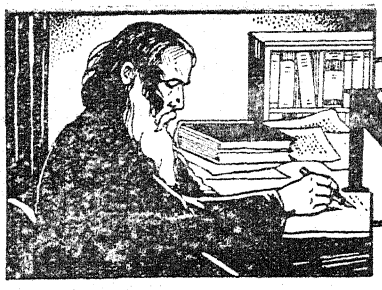
Sacrifice

Is like a lamp of clay whose flame is truth.
It is the flame yields to the lamp of clay
A meaning and a purpose. Truth is flame
Which burns the trembling moths of
darkness up,
Which cleaves the cowering shadows like
a blade
And makes them bleed into a sudden
splendour.
An eyelike flame which searches in black
corners
And with its lone immaculate lustre burns
The dusty intertangled cobwebs spun
By the dim-hearted spider, Ignorance,
Around itself in solitudes of death.
Truth is the great white peacock of the soul
Which opens placid plumes across the
world
To dance its flaming and eternal dance
While the stark-staring thunder-throated
clouds
Shoot lightning-pointed shafts of arrowy
Showers.
Truth is the voice which sang the universe
Into a rounded visibility
Of monster-mountains and tremendous
spheres,
Wide-wandering and immeasurable waters,
And miracles of delicatest life!

* * * *

Each time a truth is uttered on the earth
In some sky-corner a new star is born;
And in some barren home a shining babe;
And in the corner of a murderer's eye
A cleansing teardrop; in the tiger's heart
Clean pity for the lamb . . Utter a truth
And lo! the Lord receives His daily bread.
Friends of my kingdom! let us pray to
Him
To fill us with the courage of true thought,
To tinge our lips with colour of true
speech,
That we might truth-emparadise the dark,
The cowardly and hollow dark of lies.
And let us also pray that every tree
And every stone and every bladeof grass
Within our kingdom live and utter truth
Though we might never know nor under-
stand.
And in the sky which overcanopies
Our kingdom may the clouds beat time to
truth
And may the stars and may the sun and
moon
And every wind between the dawn and eve
Be truth's angelic and immortal breath.

—From the drama, "Harischandra's Proclamation" by Harindranath Chattopadhyaya.



NOTES

How India's Indigenous Sugar Industry was Ruined

In *The Commercial Products of India* Sir George Watt writes :—

"An import duty on Indian sugar, which was practically prohibitive, was imposed by Great Britain. It came to 8*s*. a cwt. *more than was taken on Colonial sugar.*" (p. 958.)

The italics are Sir George Watt's.

He concludes the section devoted to "Exports to Foreign Countries" with the following paragraph, which has the side heading "Severe Blow":—

"Thus there can be no doubt that a severe blow has been dealt to the Indian sugar industry, which, but for its own immense resources and recuperative power, might have been calamitous. Had England continued to purchase Indian raw sugar, there is little doubt an immense expansion of the area of production, and an enhancement of the yield, would have been the natural consequence. All this is now changed, and sugar represents 53.3 per cent. of the total value of the articles of food and drink imported, and is the second largest single article of importation, the first being cotton piece goods. Thus the two chief items of India's early export trade have become her greatest modern imports."

Sir George Watt's work, from which the above extracts are taken, was published in 1908 "under the authority of His Majesty's Secretary of State for India in Council," and is, therefore, not a seditious book written by a pestilential agitator.

—

How India's Indigenous Paper Industry was Ruined

In the same work Sir George Watt gives a brief history of the manufacture and use of paper in different countries of Asia, including India. Coming to the days of the rule of the East India Company, he writes :

"One of the earliest detailed accounts of the Native methods of paper-making in India is perhaps that given by Buchanan-Hamilton (*Stat. Acc. Dinaj.*, 272-3), the material used being jute. Prior to 1840 India obtained a large share of its paper supplies from China. About that date interest was aroused in the subject, and both Hindu and Muhammadan factories for hand-made papers were established all over the country. During Sir Charles Wood's tenure of the office of Secretary of State for India, an order was issued for the purchase of all the supplies required by the Government of India in Great Britain, and *this threw back very seriously the growing Indian production.*" (P. 866.)

The italics are ours.

Sir Charles Wood was the grandfather of Lord Irwin, the present Governor-General of India, and is generally known for his Education Despatch. But he should be remembered also for the order which contributed largely towards the decay of the indigenous paper industry of India.

—

The Indigenous Iron Industries of India

In Sir George Watt's *Commercil Products of India*, page 692, it is stated :

There would seem to be "no doubt that the existing manufacture of wrought iron by a direct process was widespread in the country before the date of the most ancient historic records, while the manufacture of the ancient *wootz* anticipated by many centuries the cementation process, developed in Europe, for the manufacture of the finest qualities of steel." "The Native iron-smelting industry has been practically stamped out by cheap imported iron and steel within range of the railways, but it still persists in the more remote parts of the Peninsula and in some parts of the Central Provinces has shown signs of slight improvement." (*Imp. Gaz.*, 1907, iii., 145.) According to Mr. Syed Ali Belgrami, the Nizam's Dominions furnished the material from which the famous Damascus blades of the Middle Ages were made. To this day Hyderabad is noted for its swords and daggers.

It does not appear that the British Government in India ever did anything to prevent "the Native iron-smelting industry" from being "practically stamped out." But some

glimpses of how the process of stamping out was accelerated are to be found in Valentine Ball's *Jungle Life in India*, pp. 224-5, where he writes :—

November 16th [1869]. Deocha—

In this village there are some native iron furnaces, the sole surviving remains of an industry now well-nigh extinct in this part of the country owing to the restrictions placed upon it by the Birbhum Company, which bought up the sole right to manufacture, and owing also to the royalty subsequently inflicted by the native landlords.

The Birbhum Company, referred to above, was a British Company. The British Government ought not to have sold the sole right to manufacture iron and steel to this company, nor allowed "the native landlords" to inflict a prohibitive royalty. Who, if any interested persons, instigated them to do so, is not stated.

Valentine Ball adds :—

To the best of my belief these furnaces are, for their size and the magnitude of their results, by far the largest and most important in the whole of India. Each furnace could make about 15 cwt. of iron per week; and the total estimated outturn in 1852 from 70 of these furnaces was put down at 1700 tons by Dr. Oldham. The *lohars* or iron-makers here were Hindoos; but further to the north, in the vicinity of the Ramgurh Hills, there is another race of iron-makers, who use the ordinary small furnaces, and are called Cols. It is probable that they are identical with the Aguriahs of Hazaribagh and Palamow, whom I shall describe on a future page.

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Feasibility of Industrial Revival

Though most of the principal indigenous industries of India have decayed or been destroyed during the British period of Indian history, it would do no good to any body merely to dwell mournfully on their total or partial disappearance. That there were such industries at one time shows that the raw materials necessary for them exist in India and that Indians had the knowledge and the capacity to manufacture them into finished products. It behoves us, therefore, to revive our industries according to the most up-to-date methods and with the help of the latest machinery. That it is possible to do so is proved by the cotton industry of India. In spite of handicaps, our countrymen of Bombay have shown great enterprise in this branch of industry. Similar other industries should be started in other parts of the country. Where, as in Bengal, a local modern industry, like jute, has been almost monopolised by foreigners, Indians should make strenuous efforts to capture it. Already there are some jute mills in Bengal owned by Indians.

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The Tomb of Rajah Ram Mohun Roy

We have received the following appeal from the Reverend Dr. W. Tudor Jones in connection with the tomb of Rajah Ram Mohun Roy at Bristol :—

14, Clifton Park,
Bristol.
Jan. 23rd, 1928.

Dear Indian Friends,

I wish to make an appeal to you for help in connection with the Tomb of Rajah Ram Mohun Roy, who died in Bristol in 1833 and was buried here. A sum of money invested in the names of the Trustees of the Unitarian Church at Lewin's Mead, Bristol, would provide for the up-keep of the Tomb for the future. And, also, Lewin's Mead Chapel, where the Rajah worshipped, has been restored at a heavy cost of nearly £1,000. The Congregation has no wealthy members, and we appeal to you to help us to clear a debt of £500. This Place of Worship was very dear to the Rajah. It was through the instrumentality of the then Minister—Dr. Lant Carpenter—and of his great daughter, Miss Mary Carpenter, that the Rajah came to England. It is our intention to place a Tablet in this Place of Worship for the Rajah. Mr. Keshub Chunder Sen was also greatly attached to the Place and we should like to place a Tablet to his memory as well.

On the 27th of September of each year a service is held at the Rajah's Tomb, and Indian friends and pilgrims visit the Church.

Any contributions sent to me, as Minister of the Church, will be gratefully received, acknowledged, and used for the purposes which I have mentioned in this

letter. It is our strong wish to preserve for all times the Tomb and the Religious Building.

With thanks,
I remain,
Dear Friends,
Yours sincerely,
(*Sgd.*) (Reverend Dr.) W. Tudor Jones.

The appeal speaks for itself. Indians of all provinces, races, creeds and castes should contribute their mite to enable Dr. Tudor Jones to keep the tomb of the Rajah in good repairs. The people of Bristol have done much hitherto to preserve it. It is time now for us to do our duty.

The editor of *The Modern Review* will be happy to receive, acknowledge, and remit all contributions to Dr. Tudor Jones.

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Defeating Government in Legislative Bodies

As in previous years so in this, the Central and Provincial Governments have been defeated in the Legislative Assembly and the Provincial Councils a good many times, and yet the Central and Provincial Governments go on merrily, without even any change in their personnel brought about by such defeats. For this reason these official defeats and non-official victories may appear useless and meaningless, and the time and energy of the non-official members spent for inflicting the defeats may seem wasteful expenditure of those valuable things. But these victories are not futile. For one thing, they prove that our case is strong and our representatives are patriotic and capable men. In legislative bodies which are not entirely elective and in which the official influence is so strong, it is not an easy thing to inflict defeats on the Government.

India is not a new country. It is not like a clean state on which one can write anything that one wants. Some work of destruction has sometimes to be done in order that constructive work may commence. One would fain not do such work. But sometimes it has got to be done. As it is not and does not appear to be practicable to remove the British bureaucracy from the sphere of Indian administration and politics by some revolutionary change, what has to be done is to destroy the false belief in their superior and special altruism, beneficence, capacity, efficiency and *bona fides*. It is not urged that this should be done by any means, fair or foul—by recourse to falsehood and unrighteousness, if need be. This can be done and should be done by strict adherence to truth and righteousness. Debates in the council chambers, resulting in inflicting defeats on the Government, serve the useful purpose pointed out above It is not meant that *all* such defeats are brought about by the superiority of the case put forward by the non-official majority. Sometimes the officials have the worst of it in intriguing, it being then a case of 'diamond cut diamond.' The non-official victories which deserve praise are those which are due to superior principles, arguments, and debating capacity.

For constructive work the essential requirements are knowledge, practical idealism, character, devotion and unremitting toil.

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Empire Parliamentary Association Delegates to Canada

At the annual meeting of the Empire Parliamentary Association, British India branch, four delegates were elected to attend the next meeting of the Association in Canada, the expenses of the delegates being borne by the Canadian Government. The following members have been elected delegates: Dewan Chaman Lal, Pandit Motilal Nehru, Mr. T. C. Goswami, and Sir Darcy Lindsay. As the first three are Swarajist Congresswalas, who have accepted absolute independence as India's political goal, they have been subjected to banter and serious criticism for accepting positions in an Association which takes for granted India's place within the British Empire and for agreeing to travel at the expense of a member of the "British Commonwealth of Nations."

The Empire Parliamentary Association is not the only body in which India has a place without being fully entitled to it. All the members of the League of Nations, except India, are self-governing states; other states which are not self-ruling cannot become members. India, a subject country without self-rule, was given a place there by a fluke. The British Government wanted more votes than one, and that was one of the reasons why the signatories to the Peace Treaty at Versailles

were made original members of the League and an English official was made to sign it on behalf of India. Similarly only those countries of the British Empire which have real parliaments ought to be entitled to become members of the Empire Parliamentary Association. India's Central Legislature is a glorified debating club, a sort of camouflage to mislead the unwary into the belief that India has self-rule ;—it is not a real parliament in any sense. Therefore, India's legislators are not in reality entitled to have anything to do with the Association. But there is no harm in availing ourselves of opportunities that come without our seeking them, which may enable us to establish contacts with foreign countries and serve India in various ways and acquire experience.

The acceptance of absolute independence as India's political goal does not mean that India has already become independent. If Swarajist Congresswalas are to be criticised for accepting positions in an Empire Association, they might also be criticised for remaining members of British Indian legislatures, for paying taxes to the British Government, and so on. We do not think they should be criticised for those reasons. If by becoming and remaining members of legislatures they sincerely feel they can indirectly promote the cause of independence, they are justified in doing so. As for accepting payment of their expenses from the Canadian Government, there can be no objection to it on any reasonable ground. They do not accept money on any conditions, nor do they thereby part with any of their rights or principles. All those of our legislators who are independentists are paid their travelling expenses to and from the seats of Government by the Central and Provincial Governments. If the acceptance of such payment is not wrong, it is also right to accept Canadian money.

Canada has not yet got the semblance of independence but it has got its substance. When it has advanced a little further, it would be able, if it liked, to fully assert its independence. If our delegates can interest the Canadian people in India's claim to a political status similar to that of Canada, it would not be a worthless performance. Let it not be supposed that in writing this, we are advocating a Dominion status for India as the goal of her political aspiration and thereby indirectly opposing her just and natural right and claim to absolute independence. We are doing nothing of the kind. The exact means and methods to be used for attaining independence are not yet clear to us. But it may be said in general terms that independence may be won either by means of a revolution or *via* the Dominion status. It is not clear to us how a revolution may be brought about—particularly how it may be brought about without damaging some of India's vital interests and impairing her ultimate prospects of freedom. It may be admitted that it is possible, but what is possible may not be practicable under certain circumstances. As regards the way to independence *via* the Dominion status, though it may not be as dramatic and heroic as the revolutionary method, there is nothing dishonorable or disgraceful about it. Dominions like South Africa and Canada have not declared for independence in the abstract; but it is clear from their actions and the speeches of their statesmen that they will not brook any interference on the part of Great Britain and that they will secede the moment Britain stands in the way of their doing what they think fit in their own interests. What the comparatively small populations of these countries are doing may surely be aimed at by more than one-sixth of the population of the earth dwelling in India.

We are aware that there is at present as little disposition on the part of the British people to agree to India's having Dominion status as to her having independence. But when the same goal may be reached in different ways, there need not be any hesitation to use whatever honourable means may be found handy.

There is one point in the criticism levelled at the Swarajist delegates to the Empire Parliamentary Association which is worthy of attention. It is said that if they go to Canada they will not be able to attend the Simla Session of the Legislative Assembly. That will certainly be a disadvantage to the non-official groups, as they will have three votes the less. Moreover, the opposition will be deprived of the leadership of Pandit Motilal Nehru.

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Students and Politics

If young men of and above a certain age who are not students are thought fit to take part in politics, students of and above the same age may also be intellectually fit to do so. This general statement

carries with it the implication that schoolboys are not fit to take part in politics. For, nobody contends that a boy of, say, even 16 or 17 who is not a student is fit to take active part in politics. Of course, like other boys, even schoolboys may be spectators of political demonstrations and listeners to political speeches—though we would prefer their not hearing the harangues of demagogues.

What should be the attitude of college and university students to politics? Nobody says that young traders, merchants, mechanics, artisans, handicraftsmen, physicians, engineers, lawyers, labourers, etc., are unfit to have anything to do with politics merely because of their youth. A young man of 21 of any of the above classes may even be a legislator. So students of similar ages may not be intellectually unfit to take part in politics. The real objection to their dabbling in politics is of a different description. A young man of any of the above-named classes would not succeed in his profession if he were to devote more of his time and energy to politics than to the work which he professes to do. There may be many among them who have sufficient wealth to fall back upon even if they fail in their profession; so they can afford to neglect it. But the real point is that by such neglect they cease to be efficient and useful members of the class to which they nominally belong. It will be understood that we are not referring to elderly persons who have practically retired or can afford to retire from active pursuit of their callings.

As regards college and university students, if they devote more time to politics than to their studies, they must fail to achieve such success as they could otherwise have done. The very fact of a man being called and calling himself a student means that his main concern is study. If he feels called upon to devote himself entirely or mainly to politics, he is bound in honesty to cease to be a student and to call himself a student. The students owe something to their parents or other guardians also. The matter becomes comparatively simple if these guardians agree to their wards devoting most of their time and energy to politics while retaining the name and status of students. The question then would remain to be decided by the heads of educational institutions whether they would have students backward in their studies owing to excessive devotion to politics.

If the guardians of any students want that they should make study their main concern, but if the same students want to make politics their chief occupation, the honourable course for such students to adopt would be to tell their guardians unreservedly how they spend and want to spend their time. If need be, these young men should also be self-supporting. The allowances given them by their guardians are meant to enable them to live and work as students. If without the consent of their guardians or contrary to their wishes, they want to be in the main politicians or agents of politicians, they should in honesty forego these allowances, and either maintain themselves by their own independent earnings or be maintained by the politicians whose behests they carry out.

We are aware of and have all along condemned the hypocrisy underlying the use of the words "atmosphere of pure study." In the modern world at any rate there cannot be any such atmosphere. Loyalism is also politics of a sort, and some text-books and celebrations are marked by such politics. Students, like other young men, will have to do with politics in their future careers, and therefore they ought to know politics. But their contact with politics should be mainly *as students*, as observers and learners, not mainly as active workers and participants. We cannot dogmatically say that students should leave all participation in political meetings and movements severely alone. Nor can we provide all sorts of students with a cut and dried time-table, definitely laying down how much time is to be devoted to studies, how much to recreations, how much to politics, how much to social and religious movements and social service, etc. As self-regulating beings, the students should be able to discipline themselves and to draw up their own time-tables, always remembering that so long as they retain the names and status of students, their main work is study.

Ought not they to fight freedom's battle? Of course, they should, when and if the call comes for their services. But they are to fight as young fighters for freedom, not as students. We are for thoroughgoing honesty, inner and outward. If you are above all fighters for freedom, be so by all means. But please do not pretend to be students par excellence at the same time. There should not be any make-believe of any sort.

We are aware of the truism that neither man's nature nor man's sphere of outward

activity is divided into water-tight or air-tight compartments and that one can play several roles. But the number of versatile supermen has been very small in the world's history. And so the general rule for the vast majority of mankind is that there should be one main occupation for each individual. For students that occupation is study. They can no more figure as successful politicians and successful students at the same time than many of the leaders of a political party in Bengal have successfully filled the roles of "National" educators and political agitators at the same time.

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Rowdyism of Young Men

It gives us great pain to call attention to the rowdy conduct of some of our young men in connection with public functions and towards their teachers. If elderly persons do anything wrong, that also should certainly be condemned and remedied. But it is doing no good either to the young men concerned or to the nation at large to systematically omit all reference to their rowdyism, describe them as fighters for freedom, and give highly coloured accounts of the real or imaginary faults of their teachers and dwell exclusively on them.

Worst of all has been the exulting and laudatory description of the exploits of the young hopefuls in insulting and assaulting some Bengal M. L. Cs at the Calcutta Town Hall at the instigation of some fellow-councillors after the failure of the no-confidence motion against the Bengal Ministers. It is quite easy to behave as *Indian* gentlemen even towards political opponents.

Whatever else in occidental manners is worthy of imitation, Western political rowdyism is not. Cowards hire goondas or hooligans to insult and assault their opponents. Are our young men to degrade themselves to such a role? If any politician wants any opponent of his to be assaulted, he should have the courage to do the act of violence himself.

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Annual Reunion of Greater India Society

The Greater India Society held its Annual Reunion (29th March, 1928) in the Lecture Hall of the Asutosh Building, Calcutta University. Mr. Jadunath Sarkar, M.A., C.I.E, presided on the occasion. Sir Brojendra Lall Mitter, the Advocate-General of Bengal, Dr. Subodh Chandra Mookerjee, Government Examiner of Accounts, Dr. B. L Chaudhury, Mr. O. C. Gangoly, editor "Rupam," Mr. P. Chowdhury and several other men of light and leading in sympathy with the Society were present. The Vice-Chancellor, who is also the President of the Society, welcomed the guests and traced the progress of the work of the Society, which from an infant institution has gradually become an All-India movement, throwing new light on Indian history and popularising historical research by means of lantern lectures all over the country. Mr. Sarkar pointed out how Dr. Kalidas Nag, D. LITT. (Paris), the Honorary Secretary of the Society, was invited by four of our universities—those of Madras and Mysore, Andhra and Dacca, to deliver lectures on the "art and archaeology of Greater India," and he hoped that the history of Hindu cultural colonisation and of the undying contribution of India to world culture would form part of the syllabus of every University of India. He further remarked that the lectures delivered by brilliant scholars like Dr. Suniti Kumar Chatterjee, D. LITT. (*London*), Dr. P. C. Bagchi D. LITT. (*Paris*), Dr. B. R. Chatterjee, PH.D. (*London*), Dr. N. P. Chakarvarty, PH.D. (*Cantab*), and others were creating a new historical outlook and were bringing the results of recondite research to the general public, not forgetting even the unlettered mass of men and women, who are everywhere hailing with great enthusiasm the illustrated lantern lectures of the Society. It is not only the learned societies of the city like the University, the Science Congress, the Sahitya Parishad, etc., that had welcomed the lectures, but from the remote muffassil also has come warm response, and the lecturers had to visit Howrah, Hooghly, Bogra, Pabna, Rajshahi, Rungpur, Dacca, Mymensing, Manickgunj, Barisal, and other places. "The permanent contribution of India to human history", continued the historian Vice-Chancellor, "was in the department of culture and art, of philosophy and peaceful progress; and here our society has drawn inspiration from its *Purodha*, the poet-sage Rabindranath Tagore."

On this occasion Mr. K. N. Dikshit, Superintendent of the Archaeological Survey of India, Eastern Circle, delivered a very interesting lecture on the Paharpur excavations.

"The contribution of Paharpur to the cultural

history of Bengal in regard to religion, art and architecture is unique and unrivalled", said Mr. Dikshit, in the course of his lecture, illustrated by lantern slides, on the recent excavations and finds at Paharpur. The excavations at Paharpur, which were undertaken by the Eastern Circle of the Archaeological Survey, have yielded a rich harvest of finds during the last three years including amongst others the discovery of a colossal temple of the Gupta period about 350 feet in length and 320 feet in breadth and 70 feet in height, embellished with sculptural and terra-cotta decorations on a scale not hitherto found in Eastern India. The outstanding characteristics of the most flourishing period of the Paharpur temple appear to be catholicity and tolerance. All the known religious sects, such as the Vaishnavas and the Saivas, the Buddhists and the Jainas, were represented.

"The Paharpur mound," the lecturer explained, "was first brought to the notice of Dr. Buchanan Hamilton over 120 years ago as the highest existing ruin of antiquity in Eastern or probably in the whole of India. Subsequently it was seen and described by Westmacott and Cunningham about 50 years ago, the latter making an unsuccessful attempt to excavate it. After the formation of the Eastern Circle about 8 years ago, the site was one of the first to be acquired. In 1923 a part of the surrounding rampart walls was cleared under the direction of Prof. Bhandarkar of the Calcutta University. But excavations were first begun in the central mound, which proved to be the main temple, in 1925 by Mr. R. D. Banerji, then Superintendent of the Eastern Circle. Mr. Banerji succeeded in clearing the northern portion of the gigantic temple including the staircase and a gate-house in the northern rampart wall. Since 1926 the work has been conducted under the superintendence of Mr. Dikshit and the entire temple with its terraced verandahs and pillared halls, bands of terra-cotta plaques, recessed niches with sculptures in the lower part of the basement were brought to light.

"The Paharpur temple", the lecturer observed, "supplied an architectural missing link between the earlier monuments of India and the later exuberance of Indo-colonial art as exemplified in Java, Cambodia and Burma. The art of Paharpur supplies the first indications of a prosperous school of sculpture in the golden age of the Guptas. Besides exhibiting the well-known characteristics of broad intellectualism common with the other contemporary schools, the Bengal masters show their individuality in their peculiar refinement and emotionalism. The terra-cotta plaques, of which no fewer than three thousand specimens have so far come to light, represent probably the most well-defined provincial folk art in which Bengal continues to show her prominence to the present day. Almost the entire animal and vegetable world seemed to have been laid under contribution by the artists of Paharpur, who have succeeded in imparting to their handicraft the impressions of the world throbbing with action and life in which they were living. The wealth of material thus made available to the student of the early plastic art of Bengal is of incalculable value.

"The stone images discovered *in situ* at Paharpur form probably the most valuble part of the discoveries. They prove for the first time the existence in Bengal of a strong Vaishnava and Saiva tradition, and a flourishing school of sculpture in the Gupta period. Some of the earliest and most artistic representations of the exploits of the divine Krishna in his boyhood are to be found here, including the earliest known representation of Shri Krishna and Radha, incidentally proving that the popular Radha-Krishna cult of Bengal can be traced back in Bengal to over fourteen centuries. The images of other Hindu deities, such as Balarama, Indra, Yamuna, Siva, Yama, Agni, etc., are marvellously well executed and exhibit many features of interest to the student of art and iconography. A few stories from the Indian epics, Ramayana and Mahabharata, as also popular folk-tales current among the people, have been rendered in stone and terra-cotta with characteristic force.

"The most important among the finds of the current year's excavation is a copper plate dated in the year 159 of the Gupta year (equivalent to 479 A. D.) recording the purchase and donation of land by a Brahmin and his wife for the maintenance of worship at the Vihara or religious establishment presided over by Nigrantha or Jaina abbots, which, there are reasons to assume, was no other than the Paharpur monument in its earlier and possibly less complex form. There must have been wholesale additions and reconstructions in the next few centuries and from the ninth century A. D. the Vihara seems to have been dedicated to Buddhism, and known after the well-known king Dharmapala of the Pala dynasty, who were devoted adherents of the Buddhist faith. The history of this wonderful monument, along with that of many similar places in Northern India, ceased with the Muhammadan conquest."

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"Indianization" of the Indian Army

That the Indian army has remained so long de-Indianized is a sufficient condemnation of British rule in India. The attempt to Indianize it, if made in all sincerity, would only have removed some of the disgrace attaching to British rule on account of the long de-Indianization of the army; it could not have entitled the Government to positive praise. But the Government is determined not even to wipe away any stigma attaching to it. Even the partial Indianization of the army, recommended by the Skeen Committee unanimously, is not to be given effect to. And what was that committee like? It was, in the words of the Liberal weekly *The Week*, edited by Dr. H. C. E. Zacharias, a body of eminent Englishmen and Indians, presided over by the British Chief of Staff of the Indian Army.

"If such a Committee could formulate a unanimous report, proof is not needed that its terms would neither be precipitate nor of a nature to impair the efficiency of the Army. No General of the eminence of Sir Andrew Skeen would have

set his seal to it, we may be quite sure, unless the plan proposed was technically, i. e. militarily, sound. But such a report has now been treated as a mere scrap of paper, flouted and tossed into the Imperial waste-paper-basket. And why? Because the report honestly tried to lay the foundation to a really "Indian Army." Instead of which we now find that all the British will do is to open the Artillery, Engineers and Air-Corps to Indians; and that they will give them 20 vacancies *per annum* instead of the 10 promised at present. But already one is told that "suitable" candidates are not forthcoming even sufficient for the ten nominal vacancies; how then is the raising of their number to 20 going to help us? The main recommendation of the Skeen Committee of course was for the creation of an Indian Sandhurst, to make India self-supporting in the provision of officers: and that recommendation has been ruthlessly thrown out. There is to be no Indian Sandhurst and there is—particularly—to be no time-table, tying down the Government to a definite programme of progressive Indianization. At every step there is to be a "review of effects," a "watch and see", a *perhaps*, an *if*.

Worst of all, the policy of the "Eight Black Units" is to be revived, so as to make the rest of the army—the *Indian* Army!—quite snug for British Officers and preserving them from the calamity of having an Indian as superior officer. As Indian officers get promoted, they will be drafted into the Black Units—but even there, Sir W. Birdwood with unconscious irony adds, "it would be years before the last British officer was eliminated."

The Eight Units scheme was devised to see that no British officer had ever to serve under an Indian officer, and therefore, it is sacrosanct! Before the Sepoy War, it was not unusual for British soldiers to be led by Indian commandants. But partly on account of the racial arrogance fostered by British Imperialism and partly owing to distrust of Indians, there has been retrogression in the army in this respect.

Mr. Jinnah is reported to have said—and as he was a member of the sub-Committee of the Skeen Committee he ought to know—that the announcement made by the Commander-in-Chief in the Assembly with regard to the decisions of Government on the Skeen Committee's report is substantially the scheme placed before the Committee by the British War Office. So all the time and labour devoted by the Committee to taking evidence, deliberating, and drafting a report—not to speak of the large sums of money spent, were simply a huge waste and a fraud. The powers that be knew what they would do even before the Committee had set to work! What hypocrisy and camouflage!

Further,

Mr. Jinnah asked the Commander-in Chief why the report of the Sub-Committee of the Skeen Committee was still suppressed. If it was not to be published, was the appreciation of the Sub-Committee's labour genuine or only formal. "May I know the object of suppressing the report and the proceedings of the Sub-Committee." He thought Pandit Motilal was wise in leaving the Committee (Cheers). He (the Pandit) realized it was not worth while wasting time, energy, and brain. The speaker did not follow that line but continued in order to produce a fair and reasonable scheme for the purpose of accelerating Indianisation. They spent 13 to 14 months and their report was unanimous. Continuing Mr. Jinnah said: "The Government has fundamentally turned down that Report and I must emphatically protest against to-day's announcement. It is a travesty of the unanimous recommendations of the Sandhurst Committee." (Hear, hear).

Mr. Jinnah observed that Indians wanted a National Army.

The Commander-in-Chief has told us that the 8 Unit Scheme must remain in operation. Every British Officer and Indian Officer who gave evidence was opposed to the scheme and yet it is not given effect to. Why? I tell the House the only reason is, and the Commander-in-Chief has put it in a diplomatic language, that it will be taking a risk—the risk that the British recruitment may fail. Why? Because it is only by means of the 8 unit scheme that an Indian will never be a superior officer to the British Officer. (Hear, hear, Shame).

Mr. Jinnah added: "You say, we will increase your number to 25 at Sandhurst and 6 each at Woolwich and Cranwell. That is not what we are aiming at. The Commander-in-Chief knows perfectly well that we wanted to lay the foundation of a Military College in India that will establish our own traditions and a system of our own and the sooner that is done the better, and you want the later it is done the better. That is the real issue. Sir Victor Sassoon says the military expense is an insurance premium for safety. Have I got the choice to change the insurance office or say I can get as much safety by paying less premium" (Applause).

That India can get as much safety by paying less premium, that is, that India can be as well defended at a less cost by Indianization of the army is clear from some calculations of Dr. Moonje, which are, that "in the cavalry 15,000 Indians cost Rs. 8 lakhs and 4,000 British Rs. 15 lakhs. whilst in the infantry the figures are respectively 90,000 Indians costing Rs. 6 lakhs, and 45,000 British Rs. 16 lakhs."

In conclusion Mr. Jinnah said:—

Here is a machine the whole basis of which is this garrison in the country. (Hear, hear). I do not want the garrison of his Majesty's forces to ensure me. I want a national army (Applause). The whole principle is bad from start to finish. So long as you maintain this vicious principle, so long as this machine continues with the present organisation, you cannot reduce very much of its expenditure. What is the good of the Com-

mander-in-Chief telling us yarns that one heard from grandmother. Oh! Army is a better nation-building department than any other. See what we do in the education of our soldiers who are better fed and clothed than in their villages. We run factories. We are pioneers of every national movement in this country. (Laughter). Sir, I can tell his Excellency these yarns won't do (Renewed laughter). I do not deny the Commander-in-Chief is doing his best. If you were to put me there I would say the same thing because I have got to run that machine. Why tell us these little yarns as if these are the issue. Our fundamental position is this. We want to turn this garrison into a national army. You can help us or hinder. I am convinced that the British Government does not wish to help us. I had my faith in serving on the Sandhurst Committee and let me tell the Commander-in-Chief that by turning down this report and by his announcement he has completely shattered my faith in the bona fides of the Government. (Loud and prolonged applause).

Pandit Motilal Nehru also was as outspoken in his condemnation of the Commander-in-chief's announcement as Mr. Jinnah.

Pandit Motilal Nehru declared that the Commander-in-Chief's speech had left him cold. It was to his mind in perfect keeping with the policy to which they owed the Statutory Commission. The Commander-in-Chief's announcement was a further step in the direction of the working of that policy; for, the real thing they wanted, namely, an Indian Sandhurst, was not to be established. He had found no reason to enthuse over the recommendations of the Skeen Committee of which he had at one time been a member. Indeed, when the recommendations were published he felt a sense of relief that he was not a party to them.

Mr. Jinnath: How do you feel now?

Pandit Motilal Nehru: I feel the same now; for even if as recommended by the Committee an Indian Sandhurst was established, it would have taken several years before there would have been a sufficient number of trained Indians for the army. But the insatiable greed of Britain which was responsible for keeping India in its grip would not contemplate even that contingency of one day India standing on her own feet. I hate the word Indianisation from the bottom of my heart. We are in India and there is no question about Indianisation. What India wants first is to get rid of Europeanisation of the Army. But there was to be no Indian Sandhurst and even the ten cadets required for the real Sandhurst were not, in the Government's opinion, availabe in India, and it must take a long time before an Indian Sandhurst could be established. It was a calumny on the manhood of India to say that there was a dearth of cadets. Even in the short time he was a member of the Skeen Committee he found there were thousands of candidates available but there was no inclination on the part of the Government to get at them and that Government founded qualification not on ability but in parentage.

Indian Cadets Turned Out

But one of the grounds on which several Indian cadets were turned out of Sandhurst was that they could not follow the lectures given in English. There were thousands of students in India capable of following English lectures who were anxious to enter the Army but the Government would not select them because they were not great grandsons of some villagers who some years ago were connected with the Army. However sugarcoated the announcement of the Commander-in-Chief might be, however tempting the offers of admission to Woolwich and Cranwell and Sandhurst might be, the fact remained that no substantive advance had been given towards a national army in the sense that it was to be officered by Indians. It was sheer hypocrisy to say that it was not possible to establish a Military College without increasing the military budget.

Afghanistan, Persia, Turkey, Japan—all with far smaller populations than India—can officer their armies with their own men; but India is falsely assumed to be incapable of supplying men fit to be officers. If the Government were sincere, it could have got the requisite number of graduate cadets even from the races, tribes, sects and castes admitted by it to be warlike, namely, the Jats, Sikhs, Pathans, Gurkhas, etc., not to speak of the entire Indian population.

Imperial Penny Post

The Statesman supports the revived proposal for an Imperial penny postage, even though it would involve an annual loss of six million pounds sterling, on the ground that it would benefit large numbers of citizens. It writes:

With reference to the proposed return to an Imperial penny post, the Secretary to the Post Office pulls a long face at the estimated cost, which he puts at six millions sterling, even after allowing for an increase in traffic. If that is the only argument against the reform, all that can he said is that officialdom strains at gnats and swallows camels. For an expenditure of six millions an untold boon would be conferred upon many millions of British citizens. The wide flung Empire would be brought closer together and poor people to whom every penny is a consideration would be encouraged to keep in closer touch with their friends and relatives. It does not befit an administration which has added nearly 40 millions to the Budget in the last four years to raise pious hands at the proposal to spend another six millions for a purpose which appeals to everybody.

All these arguments apply to reduction of postage in India, *mutatis mutandis*. According to the present ratio of exchange, a penny is worth less than an anna, which is what the Indian Post Office charges here for carrying a letter of minimum weight. The Imperial Penny Postage scheme means that a letter with a penny stamp attached to

it, posted at the farthest extremity of the British Isles, would reach a man living in the remotest corner of Ladakh, the Shan States, Australia, the Fiji Islands, etc. But a letter carried from anywhere in India to anywhere else in India, *i.e.*, over a much shorter distance than the British letter, must cost for its carrying one anna, which is more than a penny. If for the advantage of numerous British citizens, whose average income is much greater than that of Indians, a loss of several million pounds is worth incurring, why should not a smaller loss be worth incurring by the Government of India for the advantage of a larger number of persons?

The Indian Posts and Telegraphs Department combined worked at a profit of Rs. 21,62,542 during the year 1926-27, in spite of the fact that the Telegraph Department, taken by itself, caused a net loss of Rs. 12,72,332. So it is quite probable that, if postage were reduced, the resulting increase in the number of post-cards and letters used would prevent serious loss to the Postal Department alone. In the mass the Telegraphs serve the more well-to-do section of the people using the combined Posts and Telegraphs Department. The higher postage rates at present charged ought not to be kept up mainly in the interests of this richer telegraph-using section.

Postage rates are cheaper in Japan and the United States than in India. The postal department ought here to be treated as a development department as in many other countries.

It is to be regretted that this year, too, motions for the reduction of postage were lost in the Assembly. It is said that they could have been carried if all the members who helped to pass the no confidence in the Simon Commission motion had been in their places and voted aright when the postal resolutions were moved, If so, the absent members were guilty of neglect of duty.

—

Mr. Sarda's Child Marriage Bill

The Select Committee's report on Mr. Har Bilas Sarda's Bill against child marriage has been signed subject to minutes of dissent by five members.

The Committee has decided that the Bill should effect its purpose of restraining child marriages not by declaring such marriages to be invalid but by imposing punishments upon those who participate in them. It has also been proposed that the amended Bill should be general in its scope and apply to all classes and communities in British India. The minimum marriageable age for boys has been settled at eighteen years and for girls at fourteen. These decisions are embodied in sub-clause 2 of the amended Bill.

The next important principle determined is the interpretation of the phrase participants in a child marriage.' It has been decided that the following classes should come within the penal provisions of the Bill namely. (A) male adults who marry young girls, (B) persons, who perform any essential ceremony of a child marriage, and (C) parents and guardians, who promote or permit a child marriage. The committee has decided that where a boy between the ages of eighteen and twenty-one marries a child he shall be liable to fine and that where a man above twenty-one marries a child he shall incur the full penalty prescribed for offences under the Act, In clause 3 it has provided for a fine of Rs. 1,000 for offenders above the age of eighteen years and under twenty-one and in clause 7 it has been provided that imprisonment shall not be imposed on these offenders under any circumstances. Clause 4 relates to offenders above the age of twenty-one years.

The next point decided was the extent of punishment to be provided generally for offences under the Act and this has been fixed at simple imprisonment up to one month. a fine up to one thousand rupees or both these. The punishments appear in clauses 4, 5 and 6 of the amended Bill.

Certain provisions have been made to avoid the risk of frivolous prosecution and harassment. It has been provided in clause 8 that only Courts of Presidency Magistrates and district Magistrates shall have jurisdiction in cases concerning child marriages. In clause 9 it has been provided that cognisance can be taken only upon complaint made within one year of the solemnisation of the marriage. In clause 10 it has been laid down that the Court, unless it dismisses the complaint, shall in all cases make a preliminary inquiry under Section 292 of the Code of Criminal Procedure, 1898. In clause 11 a provision has been added requiring the complainant to give security for payment of any compensation that may be awarded against him under Section 250 of the same Code. It has been also provided that the Act shall not come into force until the 1st day of April, 1930, by which it is expected the provisions of the Bill will be widely known among all classes and communities. The Government has been asked to take exceptional measures in publishing the act as finally passed.

We are on the whole in favour of the Bill as re-cast by the Select Committee. If passed into law, it will not materially affect the marriageable age prevalent among the educated classes. But as the illiterate and uneducated masses form the vast majority of the people of India, strenuous and ceaseless educative work must be carried on among them.

The physical, moral and intellectual edu-

cation of girls must also be undertaken on a vastly wider scale both by the people and the Government.

So far as Bengal is concerned, those who are or are called political leaders and their followers must pay greater attention than they do at present to the prevention of outrages on girls and women. For, higher marriageable age for girls would mean the keeping unmarried of large numbers of girls of a maturer age than at present. The risk to Hindu girls would be greater than Muslim girls, because purdah is stricter among Muslims and because statistics show that Hindu girls are victimised in larger numbers by Muslim and Hindu ruffians than Muslim girls are by Hindu and Muslim ruffians. In writing this we do not indirectly suggest that purdah should be made stricter among Hindus. What we suggest is that Hindus, young and old, should be more courageous, willing and able to protect girls and women than they are, and girls and women should also be taught the arts of self-defence.

In the course of his statement to the Press Mr. Sarda says:

"The Muslim opinion is dead against lowering the minimum marriageable age of girls below 14, and there is hardly any reason why the Hindus, whose interest in the well being of their own community is as strong as that of the Muslims in theirs, should want the age to be fixed below 14."

"It is apprehended that those who are opposed to all social reforms or to legislation in any form in the matter of social reforms will start an agitation against the Bill, and it is therefore necessary that all Indians who have the good of India at heart should begin work in right earnest in this matter of the most vital importance and to the well-being of the nation, to educate public opinion and to focus it on the provisions of the Bill.

'I particularly appeal to the women of India to be up and working and to leave no stone unturned to see that the Bill becomes a measure of adequate marriage reform and to show that, as it primarily affects their well-being and their future happiness, they are fully conscious of their responsibilities in the matter and their power to shape their future destinies."

—

Madras Council Against Child Marriage

An Associated Press message, dated Madras, March 27, states:—

Strong condemnation of child marriage found expression in the Madras Council this afternoon when Dr. Muthulakshmi Ammal moved a resolution emphasising the necessity for legislation in connection with raising of marriageable age of boys and girls to twenty-one and sixteen respectively. Speakers deplored the practice of early marriage and urged British India to follow the lead of Indian states.

The motion was carried without division.

—

Satyendra Prasanna Sinha

I saw Satyendra Prasanna Sinha for the first time when he returned to India after being called to the Bar. His cousin, the late Hemendranath Sinha, was then residing in Calcutta as a college student in an old house in Mir Jafar's Lane (now College Row), Calcutta, with a few friends, myself being one of them. On landing in Calcutta, he spent a day or two with us in that house.

I always respected him, because he was a gentleman and a man of character. Our views in social and religious matters were similar; in politics we somewhat differed. But I never had any doubts regarding his sincere love of the Motherland and his desire that she should be free in the fullest sense of the word. *The People* of Lahore is quite right in stating that he was not of the breed of flatterers: his advancement in life was due to his merits, and also, of course, to the rising tide of national self-assertion in the country. He never mistook rudeness for spirit of independence; nor did he ever suffer from a swelled head.

The Indian Social Reformer writes:—

In his own quiet way, he worked to advance the national cause in every direction. He took a keen interest in the progress of the social movement in particular and regretted that it could not proceed faster. In a letter written just two months ago, Lord Sinha expressed his pleasure at the success of the last National Social Conference, adding: "I wish the pace could be greatly accelerated; but take comfort when I remember the wise dictum of Lord Bacon that "if the force of custom, simple and separate, be great, the force of custom, copulate and conjoined and collegiate is far greater"; and only those who are actual workers in the social field can realise the enormous difficulties in their way. Patience must be our watchword." The difficulties are not so great as they seemed to Lord Sinha, and they have steadily diminished. The prospect of social reform was never brighter than it is to-day. To a considerable extent, this is the direct consequence of the awakened political conscience of the country, which enables it to see the details of social life in their proper perspective, and Lord Sinha's part in the great awakening is second to that of none.

His innate modesty and gentlemanliness prevented him from practising the art of self-advertisement. These traits are found

exemplified in the following extract from *The Indian Social Reformer* :

Lord Sinha's Charities: We reprint elsewhere a letter written by Mr. N. N Sircar in which he points out, in repudiation of Miss Katherine Mayo's calumny, the social benefactions of Lord Sinha to his native village of Raipur. We had not noticed this in our reading of Miss Mayo's book, until Lord Sinha himself called attention to it. Friends in England have been pressing for an English edition of the reprint of our articles in reply to Miss Mayo's book, and one of them suggested that Lord Sinha should be requested to write an introduction. In asking to be excused, Lord Sinha wrote: "I doubt if it would be of much use for me to write a foreword for the proposed English edition of your articles in reply to Miss Mayo's "Mother India". Personal rancour may be attributed to me, as she devoted half a chapter to vilifying me—anonymously but sufficiently clearly to indicate whom she meant. I trust you will excuse me if I keep clear of the controversy, which is also getting stale now." Mr. Sircar says that Lord Sinha refused to have his benefactions advertised in order to rebut Miss Mayo's calumny.

That notorious woman's calumny is to be found in the following passage of her book *Mother India*, pp. 195-196, British edition :—

It was one of the most eminent of living Indians who gave me this elucidation of the attitude of a respected Hindu nobleman toward his own 'home town.'

'Disease, dirt and ignorance are the characteristics of my country,' he said in his perfect English, sitting in his city-house library where his long rows of law-books stand marshalled along the walls. 'Take my own village, where for centuries the head of my family has been chief. When I who am now head, left it seventeen years ago, it contained some 1800 inhabitants. When I revisited it,...I found that the population had dwindled to fewer than 600 persons. I was horrified...

"My question, therefore, is plain: *What have the British been doing in the last hundred years that my village should be like this* ? The British say, "We had to establish peace and order before we could take other matters up"; also, "this is a vast country, we have to build bridges and roads and irrigation canals." But surely, surely, they could have done more, and faster. And they let my people starve !'

After quoting these words of Lord Sinha's without mentioning his name, the authoress says that "he, the one great man of his village, had left that village without help, advice, leadership", etc. Lord Sinha *did* help his village. He spent money for its educational, sanitary and agricultural improvement, and has left endowments for the continuance of such work.

—

Sir Ramanbhai Nilkanth

Gujarat in particular and all India have lost a great citizen in Sir Ramanbhai Nilkanth. Of him the *Subodha* Patrika writes :—

His death removes from our midst one of the most distinguished lawyers of the Ahmedabad bar, one of the warmest advocates of social reform and the leader of the Prarthana Samaj movement in Gujarat. We cannot, in this short article, speak of the innumerable services that Sir Ramanbhai rendered as the President of the Ahmedabad Municipality and a Member of the first Bombay Legislative Council : we are more concerned with what he did to further the cause of religious and social reform in Gujarat. Having inherited from his wellknown father Rao Saheb Mahipatram Rupram his passion for bringing about a total change in the religious and social outlook of the people of Gujarat. Sir Ramanbhai decided to devote himself heart and soul to the cause of the Prarthana Samaj movement.

Sir Ramanbhai was a man of great abilities and remarkable gifts aud it was not surprising that he should have been engaged in so many public activities and connected with so many organisations, but we doubt if there was ever any work which was dearer to his heart than the work of the Prarthana Samaj. Without intending in the least to condone the unfortunate mistakes that he may or may not have committed, let it be said in fairness to this man who has not always been understood and appreciated in the way he deserved, that the reforms that he actually brought about in practice were so immense for his time and circumstances that we would not hesitate to class him, for that and that alone, among the greatest reformers that Gujarat has produced.

Strictly from a point of view of social reform he went far ahead of his contemporaries. His wife, Lady Vidya Gouri, is the first Gujarati lady graduate, three of his daughters are also graduates and the remaining two will graduate in a year or so. His is one of the most cultured families in Gujarat. If Sir Ramanbhai had done no other work, his own family would sufficiently indicate the largeness of the spirit of the man who has now gone to take his well earned rest.

—

K. Ranga Rao

The late Mr. K. Ranga Rao of Mangalore was a great friend of "the depressed classes" and worked for the amelioration of their condition for years till the day of his death. We intend to publish an article on his life and work in a future issue.

—

Mr. Natarajan on City College Affairs

The paragraph on "The City College and Hindu Festivals" published in *The Indian*

Social Reformer does not do justice to Mr. K. Natarajan's reputation as a journalist and a thinker. Probably he has not had time to obtain full and accurate knowledge of all the facts. So many falsehoods relating to the subject have been and are still being circulated that it is not practicable to overtake and expose them in a monthly magazine.

The principal, Mr. Heramba Chandra Maitra, has been characterised as "a rather strait-laced Brahmo Samajist." It is unnecessary for us to defend him against this gratuitous personal attack made in such perfect good teste. What has to be pointed out, in order to show that it is gratuitous, is that whatever Mr. Maitra has done has not been done in his individual capacity. Like other colleges in Bengal, City College has a governing body or council, consisting of Brahmo and Hindu members, which arrives at decisions, and the Principal gives effect to them. Perhaps, of course, it is the governing body or council which is "strait-laced," not Mr. Maitra, or not Mr. Maitra alone.

Mr. Natarajan writes :—

> The idea of taking advantage of the necessity of Hindu students to join the City College for secular education, to force on them the creed of the Brahmo Samaj, is not fair either to the students or the Samaj. We are sure that Raja Ram Mohun Roy would not have approved of it. From prohibiting the puja in the Hostel, it is but one step to prohibiting it in the homes of the boys.

There never was, nor is there now, the faintest 'idea of taking advantage of the necessity of Hindu students to join the City College'. Calcutta, not to speak of many mofussil towns of Bengal, contains many Colleges, as cheap as City College, which can accommodate all the students of that college in addition to their own. Therefore, there is strictly speaking no *necessity* for any Hindu student to join City College. Those who join it and its Ram Mohun Roy Hostel do so knowing full well what the rules are. There has never been any attempt to force the creed of the Brahmo Samaj on any student or anybody else. The boarders of the Ram Mohun Roy hostel have all along been allowed perfect liberty of individual worship there according to their beliefs. Moreover, they have all along been allowed to celebrate the Sarasvati Puja festival outside the hostel, and they have done so this year, too. Under the circumstances, if any group of Brahmos do not allow any religious festival of which image-worship is a part to be celebrated in any house and grounds under their charge and control, such action, in our opinion, does not deserve to be characterized in the way Mr. Natarajan has done. The Ram Mohun Roy Hostel is not a church, it is true ; but it is not a Hindu temple either. It is a hostel meant for students of all religions not merely for Hindu students. Hindu students certainly have the right of freedom of worship. But, we presume, the Brahmo Samajists also have the right to determine what shall or shall not be done in houses and grounds under their charge and control.

We understand that at present almost all the boarders of the Ram Mohon Roy Hostel are Hindus. But it is not an exclusively Hindu hostel. Students of City College of any other denomination are entitled to reside in it, if they want to and if there be room. The college authorities cannot shut them out. Under the circumstances, the authorities, we think, have been well-advised in laying down the rule that if students of any particular sect want to celebrate a festival, they should do it outside the hostel precincts. At the same time, orthodox students of any particular denomination, provided they are sufficient in number, may have a separate "mess" for themselves in a separate house and celebrate their religious festivals there There is no objection to that. If a hostel, like the City College hostel in question, were open to students of all religions, and if they all wanted to celebrate their particular religious festivals there, it might thereby be certainly converted into a Religious Liberty Hall of Festivals of All Religions, but it is certain that that would not promote intercommunal peace and goodwill and "nation-building," as in such a Hall sacrifices of certain kinds of quadrupeds might lead to unintended human sacrifices also.

Mr. Natarajan is sure that Raja Ram Mohun Roy would not have approved of the rule relating to festivals laid down for the hostel named after him. But our perusal of the Raja's life and Bengali as well as English works has not made us so cocksure as the editor of "the Indian Social Reformer." We think he would have approved of it.

"From prohibiting the Puja in the Hostel, it is but one step to prohibiting it in the homes of the boys." Hypothetically it may be so. But the fact is and has been otherwise. Far from making such an absurd

attempt as prohibiting the Puja in the homes of their students, the City College authorities have all along allowed the boarders to celebrate the Pujah anywhere outside the Hostel, and they have done so.

We do not wish to write more on the subject. The authorities of the City College and the leaders of the Sadharan Brahmo Samaj, with neither of which the present writer has any connection, ought to have furnished the editors of the principal Indian newspapers with a full account of the facts, in the absence of which the lies and half-truths published in the newspapers are being accepted as the undiluted truth, and students guilty of gross breach of discipline, rowdyism and of such highly refined acts as insulting and molesting their principal, hustling and abusing one of their professors, switching off the lights in his quarters, trying to force open the door of the apartments where he was residing with his family, pouring curds on the head of a fellow-student and garlanding another with old shoes for their offence of attending college, etc.,—are being eulogised as martyrs to religious freedom by some demagogues and some professors of rival colleges.

—

A Noble Gift

Sir Annamalai Chetty has offered the sum of twenty lakhs of rupees along with properties attached to the Sri Minakshi College at Chidambaram for the formation of a University there. It is a great gift, which will immortalise the donor's name and benefit countless generations of young people.

—

"Whose is the Associated Press"

The People asks in its issue of the 22nd March last, "Whose is the Associated Press ?" and publishes some test facts. It shows that the A. P. I. version of the Lahore demonstration on the arrival of the Simon Commission is the same as that which appeared in the Anglo-Indian daily the "Civil and Military Gazette." It goes on to ask Mr. K. C. Roy some very inconvenient questions in this conection.

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The Simon Commission in the Panjab

It is clear from the pages of *The Tribune*, *The People* and *The Hindu Herald*, that the people of the Panjab gave the same sort of welcome to the Simon Commission which it generally received elsewhere. "The welcomes were all got-up tomfoolery." In many places, the boycotters were interfered with and roughly handled by the local police and officials.

—

The Servants of the People Society

The Servants of the People Society of Lahore has just celebrated its 7th anniversary. Its report for the year 1927-28 shows that it has done good work for the people in various directions, social, political, economic and educational, in the Panjab, U. P., Orissa and Kathiawar. During the anniversary celebrations Pandit Madan Mohan Malaviya laid the foundation stone of the Hall which the Society requires in Lahore, naming it very appropriately after Lala Lajpat Rai, the founder and director of the Society. Lalaji announced the establishment of a trust of the initial value of Rs. 1,10,000 for erecting a consumptives' hospital for women. It is needless to praise him for his charities.

—

The Holkar-Miller Marriage

So much fuss has been made over the "conversion" of Miss Nancy Miller and her marriage with the legally and illegally polygamous Sir Tukoji Rao Holkar, because of the rank and wealth of the latter. For, bigamous and polygamous "marriages" of Indian Hindu princes and plebeians with women of European extraction have taken place before ; what are better and morally unobjectionable, *viz.*, monogamous marriages of Indian Hindus with women of European extraction, have also taken place ere this. Such women have also previously undergone *shuddhi* to contract monogamous marriage with Indian Hindus. There was, therefore, nothing new in the Holkar-Miller affair except the rank and wealth and unbridled animality of the man concerned. Hinduism allows the taking of a new wife during the life time of previous wives if

they have not borne a son. The Holkar cannot plead even this excuse.

His *Holiness* the Sankaracharya of Karavir *pith* has made a grandiloquent speech, in effect characterising the *shuddhi* of Miss Miller as a sort of epoch-making affair. Epoch-making it is in a sense of which neither His *Holiness* nor his Hindu supporters ought to be proud. It is not epoch-making in the matter of acceptance of Hinduism by non-Hindu European gentlemen and ladies. For such acceptance had already become a thing of past history before ever Sir Tukoji Rao saw Miss Miller. The acceptance of Hinduism by occidental ladies from entirely non-worldly motives is also well-known. Take the case of Sister Nivedita of hallowed memory. If the word epoch-making is to be used in connection with the acceptance of Hinduism by occidental ladies, it should be reserved for cases like hers.

We have all along been in favour of every religious community having and exercising the right to convert persons of a different faith by all legitimate means. But we are against glorifying "conversions" whose plain object is worldly; and when that objecct is polygamy, it deserves condemnation. It is true, Sir Takoji Rao is not the only polygamous prince. But a vicious practice cannot become a commendable virtue because of its commonness among princes, nor can it be commended because one offender is a man of rank and wealth and the other offender is a woman with a pale pink skin. The following Free Press message appears in *The Leader* :—

LONDON, *March* 19.

The news of Miss Miller's conversion has created a great sensation in England. Numerous letters reached the office of the *Indian*, inquiring whether such conversion could be made outside India and whether the Hindu Mission could find it possible to go to Europe for the purpose of accepting recruits to the Hindu faith.

One of the letters appeals to the new Maharani Sharmistha Bai Holkar to initiate a new movement to start a Hindu mission in Europe and America for spreading Hinduism.

There is nothing to show that British men and women have suddenly awakened to the high spiritual teachings of the *Upanishads*. There are hundreds of thousands of surplus unmarried women in England, many of whom would not dislike marrying Indian princes and other wealthy Indian men as a career. Should they choose such a career and the candidates be a little too many, Hindu girls in India, whose marriage is none too easy an affair, may find it a still more difficult thing! For they cannot flirt and woo, which Western women can.

A correspondent of *The Leader*, writing from Indore on the 19th March, says:

"His Highness is reported to have expressed his keen desire to devote his future life to the cause of educational and social uplift of the country."

May the God Kandarpa save India from such uplifters! Of course, Sir Tukoji Rao Holkar may not be the worst among his brethren. But neither is he among the best, or even among the merely passable ones.

An Associated Press message, dated Barwaha, March 19, states:—

Their Highnesses Maharaja Sir Tukoji Rao and Maharani Sharmishta Devi have been the recipients of numerous congratulatory messages from brother Princes, including the Maharaja of Kapurthala and friends from England, America and Paris. Several leaders of religious thought such as Mahamohopadhyayas from Calcutta, Benares and other centres of learning, have sent messages offering their benedictions to their Highnesses.

Probably these "brother Princes" sent congratulatory messages to the older Maharanis of Holkar also on their acquisition of a new co-wife. At least the " sister Princesses" must have done so. These congratulatory messages also deserve to be published. And the benedictions showered on the occasion on the older Maharanis by the "several leaders of religious thought" should be preserved in a museum and exhibited as proofs of their deep and high religiosity.

The whole thing is nauseating to a degree.

—

Colour Bar Act Applied to Natal

Bombay, March 23.

News has been received by the Imperial Indian Citizenship Association that the Colour Bar Act has been made applicable to Natal enabling the Government to declare what skilled occupations are to be reserved for white and coloured persons only, to the exclusion of the African natives and the Indian population. This, it is said, creates a very serious situation, since the bulk of the Indian population is confined to Natal and many of them being Colonial born Indians, are dependent on skilled and semi-skilled employment. The Natal Indian Congress has, therefore, entered its vigorous protest and it is believed they have also telegraphed to the Government of India.

This creates a very serious situation,

The Government of India should take prompt and vigorous action in the matter.

—

Firing at Railway Strikers at Bamungachi

We read the *Statesman* to discover why the Railway strikers were shot at at Bamungachi, killing some of them. We could not find out how and why the crowd which was peaceful throughout came to be considered a murderous mob requiring shooting when they wanted to cross the Bamungachi Bridge. We are not satisfied that the shooting was necessary and justified.

It is a well-known fact that shooting is resorted to more often and on less serious occasions than in England. Our lives are cheap here.

—

Paid Vice-Chancellor for Calcutta

The Bengal Legislative Council has done well to reject the demand for a salary for the Vice-Chancellor of the Calcutta University. None of our previous Vice-Chancellors, nor the present one ever asked to be paid for their labours. Had the salary been voted, it would have been used, though unjustly, to vilify Professor Jadunath Sarkar.

—

Simon Commission Committee for Bengal

The Bengal Government has used its discretion aright in not moving for the appointment of a Committee of the Bengal Council to co-operate in a subordinate capacity with the Simon Commission. It will, no doubt, go on manoeuvring to secure a majority in order to bring forward the motion at the proper time.

—

Egyptian Independence

In British dictionaries independence still continues to mean independence ;—there are no different grades or varieties of independence. But if British Imperialists succeed in having their own way, at no distant date British lexicographers would have to define the varieties of independence known as Egyptian, Iraqian, etc. But the Egyptians themselves want the thing called independence without any qualifying adjective. Their new Prime Minister, Nahas Pasha, wants to safeguard his country's rights in the Sudan. He will not agree to any condition conflicting with its complete independence. At the same time, like every other civilised independent country, Egypt, he says, is willing and ready to safeguard the interests of foreigners residing there.

—

Dominion Status and Independence

So far as the British Empire is concerned the line of demarcation between dominionhood and independence is bound to become gradually fainter and fainter. Canada has independently appointed some ambassadors abroad and concluded treaties also independently. Ireland has followed suit. The Irish Free State has got its treaty with Great Britain registered at the office of the League of Nations. Some of the Dominions have got their mandated territories. As a result of the last Imperial Conference it was understood that if Britain entered upon any war without the previous consent of any Dominion that Dominion had the right not to help the "mother" country but to remain neutral. In a recent pronouncement General Hertzog has made a declaration in favour of such a right. The exercise of such a right will make for peace to some extent. There is another right of independent states, namely, the right to declare war. No Dominion has yet claimed this right even in theory.

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Aligarh University Enquiry

The report of the Aligarh University Committee of Enquiry is said to have revealed a very sad picture of the affairs at that institution. It is said that in consequence Dr. Ziauddin Ahmed, its pro-vice-chancellor, has been asked to take leave preparatory to retirement. It is also said that the heads of all its departments are henceforth to be Europeans. That would mean that there were no cultured, able and honest Musalmans to be had even for the high salaries to be paid to the Europeans. Such Europeanization would be a sad and damaging commentary on the claim of the Muslim community to share all powers and privileges with the

Hindus. For, in none of the other officially recognised universities, where the talent of all Indian communities has scope, has there been any debacle like that at Aligarh.

We dare not, of course, seriously suggest that if Muslim talent, ability and integrity be not available, Indian non-Muslim talent may be given a chance. For most Indian Muslims there are only two alternatives—Muslim management or European management. The tacit admission of European superiority would be bearable ; but the implied admission of non-Muslim Indian superiority must be unthinkable.

Long ago, as an example of Aligarh methods, we stated, without any subsequent contradiction on anybody's part, that though at a certain examination all the candidates had failed in mathematics, when the results were published they were all found to have passed in mathematics as well as in other subjects ! One can befool the public for a time, but one cannot befool Nemesis for all time.

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India's Payment for the British Army

A Reuter's telegram, dated March 27, states that India's capitation payment for "Home" effective service is £1,400,000 and contribution for non-effective services £1,110,000—total £2,510,000.

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Co-education in Bengal Schools

A correspondent of the *Amrita Bazar Patrika* draws attention to the fact that in his presidential address delivered at the conference of college teachers recently held at Barisal Principal G. C. Bose spoke of co-education in the following terms :—

"I know there is a good deal of prejudice against co-education in the country, but I am confident with the growth of modern ideas all such prejudice will be overcome. There is no more healthy corrective against the 'sex-obsession' than intellectual comradeship and participation in the innocent delights of common pursuits and social pleasures and for this no other agency could be devised than co-education in higher stages."

The correspondent adds :—

In the last Howrah District Teachers' Conference also a resolution was moved by Babu Mohit Kumar Banerjee, Head Master, Bally Banga Sishu Vidyalaya, recommending that 'co-education be introduced in M. E. and H. E. Schools where local conditions will permit," and it was passed by an overwhelming majority. This if given effect to by the Education Deptt, will no doubt be an advance movement in the field of education. I know of two schools where co-education prevails satisfactorily and successfully too, but the Education Deptt. (I mean the Inspectors of Schools) have been constantly discrediting them and bitterly opposing the system. When the countrymen want such a thing, will the Director of Public Instruction, Bengal, issue a circular so that co-education may be permitted to be introduced in schools or colleges that demand it ?

Co-education should certainly be permitted where the people want it, if for no other reason than this, that the number of girls' schools—particularly high schools—is very small in Bengal, and the Bengal Government has been so ruthlessly and deliberately robbed of its resources by the wicked Meston Award that there is no likelihood of the Bengal Education Department opening of aiding girls' schools in sufficient numbers in the immediate future.

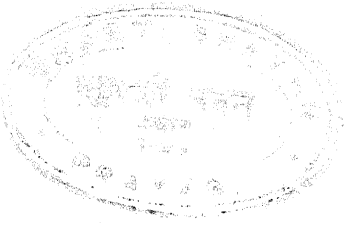
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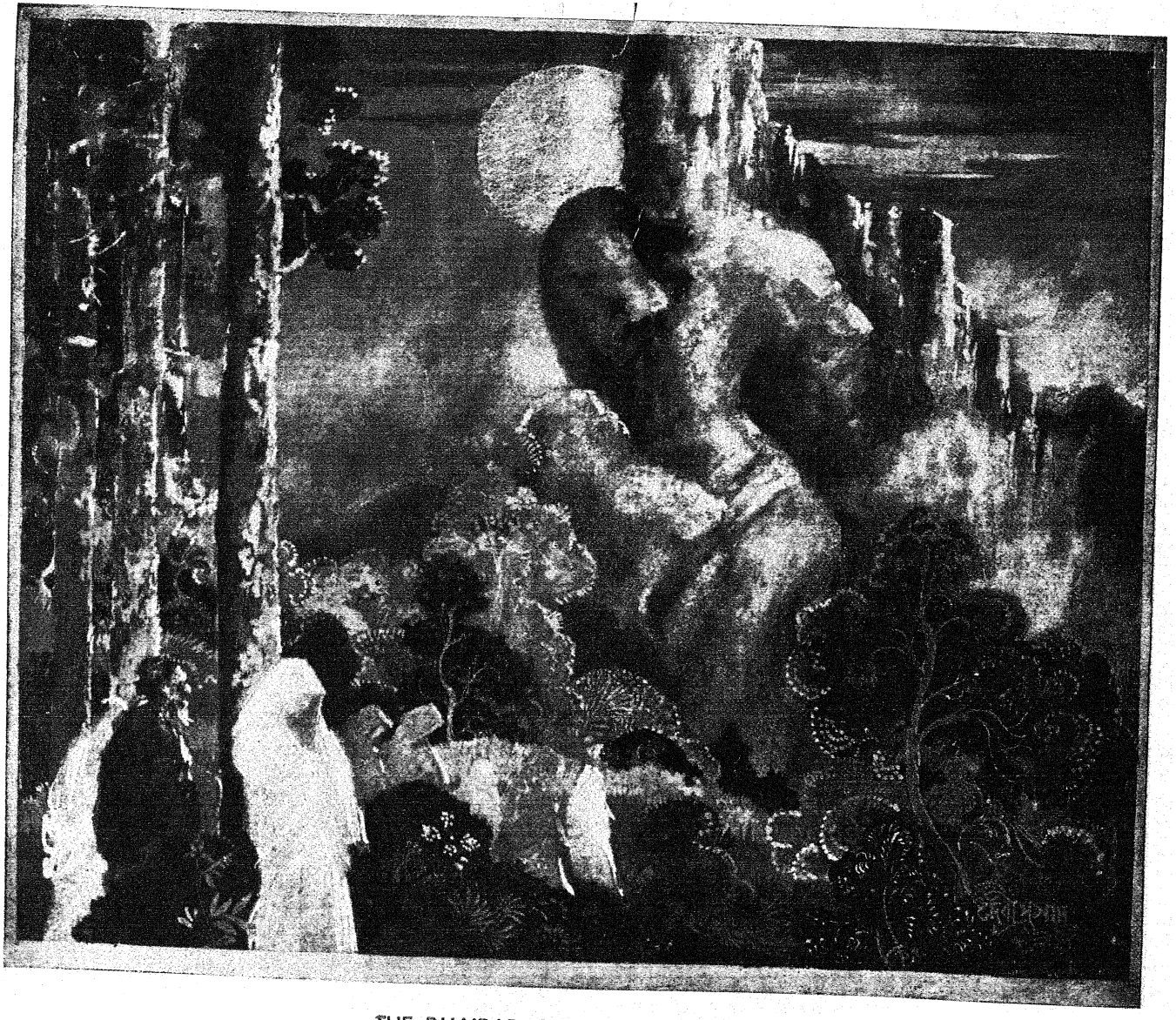
The Boycott of British Cloth

British and other foreign cloth should certainly be boycotted. But the boycott can be effective, only if the manufacturers and suppliers of khaddar and Indian mill yarns and cloth will increase their out-turn, be honest, and restrain their desire for gain within due limits.

During the anti-Partition agitation in Bengal, some Bombay mill-owners not only charged unconscionable prices for their goods but passed off Japanese cloth as made in India.

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THE BHAIRAB OF THE FOREST
By Devinrasad Roy Choudhury

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HOW RULING INDIA INJURES ENGLAND

By DR. J. T. SUNDERLAND

PART FIRST

IT is believed by the present writer that England, in robbing India of her freedom and forcing upon her a foreign rule, not only inflicts upon her the greatest injury any nation can suffer, but also that, in thus wronging India, she seriously injures herself, and in many ways. It is the object of this article to point out some of the ways in which England is hurt by forcing a foreign rule upon the Indian people.

The injury which England receives from her domination of India is of two kinds, namely, *moral* (*moral* and *social*), or that which comes to *individuals*, and *political*, or that which comes to the *nation*. Let us look first at the moral (and social) harm—the dulling of the finer sentiments, manners and ideals of life, and lowering of the moral character, which comes—not to all persons who return from service in India, but to very large numbers, it is believed to a large majority.

In the very nature of things, any man who wrongs another man, or any nation that wrongs another nation, suffers, must suffer, a lowering of its or his moral standards, a greater or less degree of moral degradation. This is a law of the moral universe which can no more be escaped than can the law of gravitation.

The moral hardening, the moral degeneration, which Englishmen suffer from the despotic rule which they practise in India, of course, manifests itself first in India itself. But it does not stop there. These Englishmen return home to England as soon as their terms of Indian service expire, and of necessity bring with them the lowered moral standards and the autocratic, imperialistic spirit which have been bred in them.

This is a moral poison of a very serious nature, which is being introduced constantly into England with the return both of the civil service men and of the military service men. And there is no possibility of England getting rid of it so long as she holds India in forced subjection.

Many Englishmen themselves recognize and deplore this moral injury which their country not only suffers now, but has suffered ever since its domination of India began.

Macaulay, in his Essay on Lord Clive, gives us a graphic picture which makes clear the early part of the story. He tells us that the life lived by Englishmen in India and the enormous wealth which they acquired there, mainly by extortion and robbery, filled England with hundreds of "nabobs," men who returned from a few years in India, rich and proud, to strut,

and parade their ill-gotten riches, to exhibit toward their fellows the same domineering spirit which they had shown to their subjects and virtual slaves in the East, and to corrupt and deprave the English society in which they moved. "Many of them," says Macaulay, "had sprung from obscurity; they had acquired great wealth in India, and returning home they exhibited it insolently and spent it extravagantly; they had crowds of menials, gold and silver plate, Dresden china, venison and Burgundy wine; but they were still low men."

The "nabobs" who come back from India now (if we may still call them by that significant name) are of a somewhat different kind. They are not generally so rich; some of them are not of so humble origin, though not a few are of an origin quite as humble. But no one who is acquainted with the social England of to-day can deny that many, even if not all, bring back from their years of "looking down" on everybody possessed of a "dark skin." and of "domineering" over the "natives," essentially the same autocratic, undemocratic, sometimes brutal and always dangerous spirit which characterized the earlier nabobs, although it is generally shown in less obtrusive and vulgar ways now than in the earlier days.

Let me cite some testimonies from Englishmen themselves regarding this matter.

Dr. V. H. Rutherford, M. P. after a tour of investigation in India in 1926, embodied the results of his observations and experiences in a book in which he says:

"Our forefathers took India for the purpose of exploiting its resources, and we hold it to-day for the same immoral purpose. Our Indian Empire has poisoned us with the virus of Imperialism, has lowered our standard of moral values at home and abroad, and fostered in us the spirit of arrogance, intolerance, greed and dishonesty, degrading our national life."*

Another testimony. In his book, "Gordon at Khartoum," Mr. Wilfred Scawen Blunt says:

"It is impossible to exercise tyrannical authority abroad and retain a proper regard for liberty at home."

In another connection he adds:

"The two things are not compatible. My reading of history has taught and practical experience has confirmed to me, the fact that the task undertaken by a nation of ruling other nations against their will, is the most certain step upon the road to national ruin. The virus of autocratic rule in foreign lands infects the body politic at home by a gradual process of contempt for human brotherhood and equal rights, which are the basis of all just law and the only guarantee of freedom in free nations."

Still another testimony from an eminent Englishman. Mr. J. B. Hobson writes:

"Our despotically ruled dependencies have ever served to damage the character of our English people by feeding the habits of snobbish subservience, the admiration of wealth and rank, the corrupt survivals of the inequalities of feudalism...Cobden, writing in 1860 of our Indian Empire, put this pithy question: 'Is it not just possible that we may become corrupted at home by the reaction of arbitrary political maxims in the East upon our domestic politics just as Greece and Rome were demoralized by their contact with Asia?' Not merely is the reaction possible, it is inevitable. As the despotic portion of our Empire has grown in area, a larger number, trained in the temper and methods of autocracy as soldiers and civil officials in our Crown Colonies, Protectorates and Indian Empire, reinforced by numbers of merchants, planters, engineers and overseers, whose lives have been those of a superior caste living an artificial life removed from all the healthy restraints of ordinary European society, have returned to this country, bringing back the characters, sentiments and ideas imposed by this foreign environment."*

Nor are the evil social effects of the aristocratic and irresponsible domination of India by Great Britain confined to English *men*. The poison extends also to English *women*, and often in a magnified form. This fact should not be overlooked. Indeed, the change for the worse which I myself have seen in English women in India—a change which I knew had taken place as the result of their life there—is one of the things which first opened my eyes to the necessarily coarsening effect of British rule upon British themselves. English writers have often called attention to the same.

*"Modern India: Its Problems and Their Solution." Introduction, p. x. London. British Labor Publishing Co.

* If any one would understand fully how imperialism, not only that of Britain in India, but the domination of one people by another everywhere, in all lands and in the very nature of things, injures and degrades both rulers and ruled, and the rulers quite as much as the ruled, let him read M. Gaston Boissier's two books, "The Opposition Under the Caesars" and "Cicero and His Friends," and there see how Rome's rule of her Provinces (comparatively enlightened as that rule was) gradually destroyed the higher and finer nature of the Roman people themselves, undermined their moral character and brutalized them, while at the same time it operated everywhere to destroy the self-respect, the manliness, the power of initiative, the intellectual and moral worth of the various peoples held in subjection.

Among others, Miss Margaret Noble (Sister Nivedita), an eminent English woman who lived many years in India and wrote some of the best books on Indian life that we possess, frequently mentioned and deplored this deterioration of English women as the result of the dominance of their race over a subject people. She pointed out that however kind, courteous and lady-like they are when they leave England, and however, perfectly they manifest these high characteristics to their European associates in India, with far too few exceptions they soon come to treat their servants, and indeed all Indians, with a disdain, harshness and often real cruelty that would have shocked them if they had seen anything of the kind in England. Living more secluded lives than their husbands and coming less in contact in large ways with the Indian people, their prejudices against them are often even stronger than those of their husbands, and their treatment of them more unreasonable and heartless. *

Has Great Britain reason to be proud of a system of foreign rule the influence of which is thus to harden so many of its women? And when these English women in India at the end of their "banishment" return to live once more in England, they bring with them of necessity the virus that has gotten into their blood. They can never again be quite what they were before. They are always thereafter more domineering in their nature, less kindly, less sympathetic with any class except the aristocracy, less interested in the welfare of the people, than they would have been if they had not for years breathed the poison air of autocratic and irresponsible rule in India.

So much for the *moral* and *social* injuries which ruling India against her will brings to the English people as *individuals*. Let us now consider the *political* injuries which come to the British *nation*, and see whether these are any less serious.

The recruitment in England of large numbers of men for civil and military service in India, with the high salaries and large pensions connected with the same, results in filling England with thousands of men who after the short period of twenty-four years in India return "home" to spend the last half of their lives in comfort and ease, often in wealth and luxury, supported by the poverty-stricken Indian people. What do these men, thus living in England upon the money which they have saved from their high salaries in India,—and upon their fat pensions paid by India, what do these men do during these years of freedom and leisure at home, practically one-third or one-half of their lives? Do they devote their time, strength and money to advancing the interests of the Indian people from whom they are getting their living, and to whom they owe so much? That is, are they giving their influence in every way possible to create a public sentiment in England in favour of reforms in India, in favour of giving to India more and better education, better sanitation, better medical service, lighter taxes, more freedom, such treatment as will advance her toward the place she ought to occupy among the great nations of the world?

A few of them are; a few come home from India to spend their years as real friends of the Indian people and to do for them all they can. But the number of such is sadly small. The very large majority, poisoned and morally hardened by the imperialistic spirit, the autocratic and domineering spirit, the race and class pride and arrogance which ruling a people without their consent inevitably breeds, settle down

* This coarsening influence of British rule applies not only to English women, but to others—to all indeed who arrogate to themselves the "superiority" of being "white." A striking illustration which comes to my mind is that of an *American* woman, the wife of an English banker in one of the large Indian cities, in whose elegant home I was a guest for some days. We had been acquainted in America, and I had held her in the highest esteem as one of the most cultured and refined ladies within my acquaintance. Her husband was the son of an English clergyman and was generally looked upon as a gentleman of the finest type. But as I witnessed the treatment extended by both of them to their servants of whom they had some fifteen or twenty, I was amazed; it was quite as unsympathetic, harsh and abusive as was ever seen among the Georgia and Louisiana planters in the old days of American slavery. And some of these servants were persons of intelligence and real refinement. I could hardly believe it possible that the woman whom I found treating her Indian servants in such a manner (and her treatment of other Indians, not her servants, was not much different) was the same lady who was entertaining me with such courtesy and whose life in America had always been marked by such refinement and such kindness to everybody.

There is something of this race prejudice and consequent unjust treatment of the Indian people seen among the missionaries; but not much. I noticed it clearly in only a few cases.

in England to manifest essentially the same spirit still, and therefore to be political enemies of India, and at the same time (what is very serious for England) to be political opponents of progress and reforms in England.†

Historians of the period of Clive and Warren Hastings and the generation immediately following, tell us that when the British conquerors, rulers and adventurers of that time returned from India with their enormous wealth, obtained by every kind of oppression and injustice, one of their favorite ways of spending their ill-gotten riches was that of buying up "rotten boroughs," and thus securing seats in Parliament. This was a stream of poison which began pouring itself into the legislation of England; for it was very soon discovered that these "nabobs," corrupted and morally hardened by their years of tyranny and extortion in India, could be counted on almost to a man to exert their influence in Parliament on the side of extreme conservatism and reaction, and against all measures looking toward enlightenment, reform and progress.

During the last more than one hundred years, practically every reform and every progressive political, industrial or educational measure introduced into Parliament has had to calculate on the almost solid opposition of the men returned from service in India. No matter how broad-minded, liberal, progressive or freedom-loving they were when they went out, they came back, with very few exceptions, conservative, backward-looking, narrowed and hardened, imperialistic and militaristic in spirit, in sympathy with the privileged classes, in sympathy with conquest abroad and autocracy at home, giving their influence for an ever bigger army and navy, and, throughout their lives, active opponents not only of all legislation favorable to the progress and freedom of India, but equally opponents of all movements to advance the interests, whether political, social, educational or industrial, of the people of England. *

To be specific. The various immensely important legislative movements which have arisen in England, particularly since the early thirties of last century,—to extend the franchise, first to men and later to women; to do away with political corruption, in many long-existing forms; to reform the barbarous criminal laws; to create juster taxation; to improve agriculture; to protect women and children in factories and elsewhere; to protect minors; to advance popular education; to create better conditions for labor, and so on,—these progressive movements, as has been said, have had to face the pretty nearly solid opposition of the India pensioners—the men who in India became autocrats; and who came home bringing with them of course, their autocratic ideas, impulses and habits. This poisoning influence of India on British legislation has continued right on down to the present time. Thus to-day, the Liberal party in England, and the Labor party, and every party, under whatever name, that aims to promote progress and improve the condition of the masses of the people as distinguished from the privileged classes, has to fight the poison influence of India.

And what else can any reasonable man expect? "Can the leopard change his

† The baneful influence which British rule in India exerts upon the political life of England is clearly recognized and often commented upon in India. Says *The Mahratta*, of Poona (January 16. 1910): "The autocratic and irresponsible system of British rule is not only largely responsible for the backward condition and the discontent here (in India), but it also makes its evil effects felt seriously in the home life and politics of England. The high officials who reign as veritable autocrats in India, seek to perpetuate their despotism also in England. The evil effects of this have often attracted the attention of British statesmen, who have more than once declared that the English Constitution is constantly threatened by these 'proconsuls' trained in the school of alien despotism. It was the nabobs, the men who had made money in India by means chiefly foul, who returned to England, bought up pocket boroughs, and were the ready tools of George III in his campaign against representative government in the American Colonies. The prancing pro-consuls' returning from their autocratic rule in India to-day are the twentieth century representatives of the eighteenth century nabobs. They are more respectable, but they are all the more insidious. They have inoculated the whole British Tory party with their principles. Indeed these pro-consuls from India are the leaders of a plutocratic oligarchy in England."

* England's experience with India is simply one more demonstration in the world's long history of the truth of Lincoln's declaration: "This is a world of compensations; and he who would be no slave must have no slave. Those who deny freedom to others deserve it not themselves, and under a just God cannot long retain it."

Said the great Frenchman, Lamennais, in his work, "Le Livre de Peuple": "A people allowing itself to oppress another, digs the grave in which shall be buried its own liberty."

spots, or the Ethiopian his skin?" If a man with a slave-driver psychology comes from India to England, does the change of place change his psychology? Men whose business in India has been oppression, why should they favor liberty in England? Men who have opposed giving education to the people of India, why should they not oppose giving any more than the very minimum of education to English "common people?" Men who, with all power in their hands, have done practically nothing to elevate labor in India, why should they be expected to be interested in movements to elevate labor in England? Men who have spent all their years in India trampling on the rights of the people there, why should they be expected to care much for the rights of the people at home?

It was the autocratic and imperialistic Englishmen who were living in England on fat pensions paid by the poverty-stricken people of India, who were largely the leaders in keeping Ireland so long in bondage.

What was it that overthrew the Ramsay MacDonald Labor Party in England in 1924, and at the same time struck such a blow to the Liberal Party? Primarily it was India. All the erstwhile Indian officials living as nabobs in England, all the militarists and imperialists whose main reason for existence was to hold on to India, and all India bondholders, Lancashire cotton-manufacturers and men who had financial interests in India, all these were afraid that the Labor Party, or even the Liberal Party, might give the Indian people too much freedom, and thus hurt some British pocket-books. So they turned MacDonald and his following out, gave the Liberal Party a stinging blow, and set up an ultra conservative Bourbon Government which would be sure to keep a firm grip on India (together with Egypt, Mesopotamia, and the rest of the dependencies and mandates), and which at the same time would hold down at home all the too liberty-loving men and women, whether in the Labor Party or elsewhere.

It is noticeable that in the long struggle of the women of England to obtain the franchise, three of the men most prominent in opposing the movement, were Curzon, Cromer and Milner; all of them were schooled in the ruling of foreign peoples without their consent. As a matter of course men accustomed to tyrannizing over the people of India and Egypt would not be likely to see any good reason why English women should not always continue to be tyrannized over by British law and custom.

As is well-known, India is the greatest of all the bulwarks of the British House of Lords. Except for India that anachronism, that survival from an undemocratic and tyrannical past, that expensive remnant of Feudalism, that perpetual foe to British freedom and progress, would long ago have been swept away. But so long as Great Britain holds India, the House of Lords will remain, and remain essentially unaltered. The reasons are two. First, because it is a tradition which seemingly cannot be broken, that all men who win distinction in India must be raised to the peerage (if they do not already possess that distinction); and second, because the inevitable effect of ruling a people without their consent is to create an aristocratic, imperialistic spirit, the necessary result of which is a ruling body based not upon the choice of the people, but upon privilege, upon birth, upon wealth, upon considerations wholly autocratic and feudal.

But not only is India a chief bulwark of the House of Lords, it is also the strongest bulwark of British aristocracy, of the whole semi-feudalistic system which divides the nation into two classes—one, the people, unprivileged, who pay their own way in the world, living by their own exertions, often unemployed, and too many of them in poverty; and the other, an aristocracy, privileged, living in luxury, and often in idleness, possessing titles which they did not earn, and many of them holding as their private preserves large and valuable areas of land inherited from feudal or semi-feudal times, which of right belong to the nation, and which ought in some way or other to be in the possession of the people, to give them employment and better home, and to help feed the nation.

The framers of the Constitution of the United States expressly decreed that this country shall never have a hereditary and privileged aristocracy. No provision of that Constitution has more thoroughly proved its wisdom.

No other country is burdened with so extensive and expensive an aristocratic class, privileged class, or "caste," largely hereditary, made up of "sirs" ("knights"), "barons," "earls," "marquises," "lords," "dukes," "princes" and the rest, as is England. Will she ever get rid of it? Never, until she

ceases sending thousands and thousands of her sons to India, to spend half their lives as an aristocratic, privileged, all-powerful foreign caste, to domineer over a fifth of the human race, and thus fill their whole nature with the very worst spirit of privilege, of aristocracy, of autocracy, of caste, and of course to bring back the same to England when they return.

Lloyd George, in an address delivered at Shrewsbury on January 30, 1926, pointed out the terrible evils which England has long been suffering, from the fact that the land of the country is so largely in the possession of the aristocracy who use it primarily for selfish ends,—for private parks, hunting preserves and the like, and only in a very limited extent to produce food for the nation or in any way to benefit the people. He declared that this condition of things is actually growing worse ; that there are fewer owners of land and more tenant farmers now than there were half a century ago ; that there is no hope for real prosperity in England until a very much larger proportion of the soil is owned by the agricultural laborers and is used to produce food for the people. He asserted that with a proper distribution and employment of the land, the home production of food in Great Britain might easily be increased to the enormous extent and value of £250,000,000 ($750,000,000) each year.

Of course, British rule in India is not wholly to blame for this situation. But it is a prime factor in creating it because as already said, it is the most powerful single, bulwark of the whole British aristocratic system, a system which in its very nature keeps the land so largely in the hands of the few, and therefore cripples agriculture, drives to the cities millions of men who ought to be tilling the soil, and forces on the nation the expense and peril of bringing the larger part of its food from over-seas ; when the nation might and should produce at home each year this seven hundred fifty million dollars worth, and thus add an important sum to the public revenue, save the cost of the navy required to guard the food that comes from abroad, give prosperity to British agriculture, and, what is sorely needed, furnish permanent employment to several millions of the British people.

Another way in which India has been bitterly injuring Great Britain for more than a century and a half is by robbing her of so many of her young men, who were sorely needed at home. No other so great and irreparable loss ever comes to any country as that of its manhood, especially its young manhood. This is why war is so terrible, to victors as well as to vanquished.

From the first, Britain has sent to India a never-ceasing stream of her sons, of two classes, one, as soldiers, to conquer the land and forcibly hold it in subjection, the other, as civilians, to administer its government. Let us first consider the *soldiers*.

For nearly all of Britain's first hundred years in India there were, wars, wars, wars, of conquest, most of them bloody, some of them very bloody. Then came the sanguinary "Sepoy War," or "Mutiny," which India likes best to call "The War for Indian Independence." After that there were no more wars in India, but many on her borders, generally to extend her area, and many in distant countries, of Asia, Africa and even Europe, fought against nations that were supposed to covet India, or to keep Britain's passage clear and safe to India, or on account of international complications growing out of Britain's possession of India. Englishmen to-day little realize how numerous and serious these wars have been, and therefore, what a vast amount of blood was shed and what an enormous number of British young lives were sacrificed.

Mr. James Macdonal, editor of the Toronto *Globe*, in an address in Carnegie Hall, New York, April 21, 1912, drew the following picture :

"Every part of the United Kingdom tells the same story, From every parish the cohoicest sons, generation after generation, went out to wars (a large proportion of them fought in India or on account of India). Sons of the palace and sons of the manse, sons of the castle and sons of the cottage ; out they went, the best the nation bred, and only the shattered remnants came back. Every village has its monument. In every great cathedral and in every parish church you may read in marble and brass the tell-tale lists of officers and men. Worse it was than the Egyptian sacrifice of the first-born, for war is no respecter of persons. What wonder that Britain's city slums are filled with human dregs, and that throughout her villages disease brought from the barracks and camp life of India leaves behind it the white-faced, the hopeless. the unfit.

The toll taken from Ireland, Wales, and Scotland has not been less wasting than from England. Every valley, every moor, every hamlet, every mountain glen they all have sent their best, and their best have never come back...The tragedy of the Celts is in the sentence : 'Forever they went out to battle, and forever they fell.' The Grants stained the marble palaces of India vermillion

with their blood ; few of their clan are left in 'their ain dear glen.'

The cost (of our Indian Empire) has been not alone the death of so many brave men who fell. but that those heroes in their youth and prime have *left no breed behind.* The heroic sires died with heroic sons unbred in their lives. It is the countless heroes that *ought* to *have been*, but are *not*,—that never-ending phantom host who had no chance at life,—had they taken the places left empty by the fall of their sires, the loss had not been so fearful, so far beyond repair."

Such is a part, only a part, of the terrible price Britain has paid, and is paying still with no surcease,—for what ? For her crime (yes, *crime*) of conquering a great civilized people that had done her no wrong, robbing them of their freedom and nationhood and ruling and exploiting them. Think of it ! Actually hundreds of thousands of lives of British young men lost ! Actually hundreds of thousands of graves over every one of which the line of Gray's "Elegy" might well have been placed :

"Some mute inglorious Milton here may lie."

Yes, or some mute inglorious Watt, or Stephenson, or Harvey, or Lister, or Ruskin, or Arnold, or Joshua Reynolds, or Wesley, or Wilberforce, or Robert Burns, or Newton or Darwin, or even Shakespeare ! who knows !

Has Britain received from her "slave India" any adequate return for the loss of all these young lives ?*

But we have not done yet with the young men whom she sends to India as soldiers. There is more to be said. A part of the heavy price which England pays for her Indian Empire,—a part which the world knows little or nothing about, and which England herself only very imperfectly understands (else a shock of surprise and horror would run through the land, and millions of English men and especially women would cry out as they have never done against the whole evil India business), is the introduction into England and the wide dissemination among the people, of venereal diseases, caused by the return from India of infected British soldiers.

The fact that India is a subject country held by the power of the sword, makes it necessary to keep a large army there. The young men composing that army, living an unnatural life, in a foreign land, far removed from the moral restraints of home, are subject to severe temptations to which it is easy to yield, with the result that large numbers become seriously infected with sexual diseases, which, of course, they bring back with them when they return home to England, and there spread them abroad. As already said, only a very few Englishmen understand how serious this condition of things is ; and, of those who do, fewer still have the courage to let it be known, and to protest against a foreign policy of the government which requires such a sacrifice of the country's young men and of the nation's health.

Mr. John M. Robertson is one who knows and dares to tell the facts. He writes :

"India as we govern it, is not only poisoning the higher Englishman, and through him poisoning England, but it is also poisoning the lower Englishman, 'Tommy,' the soldier, and through poisoning England no less. The British soldiers who serve in India are recruited from our best English yeomanry. But no Englishman can contemplate the life which large numbers of them live in India, without being deeply pained. Naturally they are good, jolly fellows who if they had remained at home as husbands and parents would have been able to retain the fine qualities which heaven had bestowed upon them. But in India they are confined in barracks like so many bulldogs, and fed and nourished upon meat and rum which brutalizes all their higher sentiments. Ponder for a moment the depraved condition of those wretched men. Not a few of them would brutally murder innocent Indians, were they to fail to supply them with wine and women. Many of them, on returning home, are poisoning the lower classes in England by the loathsome diseases which they have contracted, diseases whereby not only do they ruin themselves physically and morally, but also their own innocent countrymen and country women at home. Englishmen in England, as a rule, know nothing of the way in which tens of thousands of their fellow-countrymen,—fine specimens of humanity,—are enlisted as soldiers, deported to India, converted into something like brutes,—later to return to England

* Eminent writers have shown that it was Britain's possession of India that really sowed the seed of the Great War of 1914-18. That is to say, it was Britain's Indian Empire that aroused Germany's jealousy and inflamed her with an ambition to obtain for herself an equal "place in the sun." Out of this grew her determination to build her Berlin to Bagdad railway, her creation of a great navy and great army, and finally, as an inevitable result—the collision, the great conflict. Thus to the price which Britain has really paid for her possession of India must be added the 807,451 men of the British Empire killed in the Great War, the 64,907 missing and never found, the 2,059,134 wounded ; besides all the war widows and orphans, and the enormous national debt and crushing taxation from which she cannot recover in a generation, if ever.

to bring and spread their brutalism and their diseases here."*

How grave a matter this poisoning of England by these diseased soldiers is, may be seen from a few figures. The Report of the Medical Department of the British Army for 1896 (Parliamentary Blue Book) states that of the admissions to hospitals in India, in 1895, 444 out of every 1,000 were for venereal diseases; and, in 1896, 522 out of every 1,000 were for venereal diseases; From two Parliamentary Reports—"East India (Contagious Diseases)" No. 1 and No. 3, 1897,† we learn that

"Of 70,642 British soldiers serving in India on the 15th of July, 1894, 19,892 or 28 per cent. had been admitted to hospital for syphilis since arrival in India.....*About 13,000 soldiers return to England from India every year, and of these, over 60 per cent. had suffered from some form of venereal disease.*"

Such was the shocking situation in 1894, 1895 and 1896: and so far as can be learned there has been no essential change since. Thus we see that the army which Great Britain finds it necessary to maintain in India to hold the country in subjection is one of the greatest of perils to the people of England. In the language of one of the Parliamentary Reports, that army "with its enormous prevalence of venereal disease, yearly sending home thousands of men infected, is a great and growing danger to the whole home population."

No Englishman or Englishwoman should for a moment forget that this too is a part of the terrible price which Britain pays for India; a part of the deep and irreparable injury—injury of many kinds and in many forms—which comes to her as the inevitable result of her crime of robbing a great nation of its freedom and holding in forced subjection.

Part Second

Let us turn now from soldiers to civilians. The men whom Britain sends to India to carry on the civil government there, of course, are generally educated, and for the most part of a higher class than the soldiers who are sent to hold the country in subjection. As has been said, these civilians are expected to remain there twenty-four years, minus four years allowed for furloughs. Thus they spend away from home, in a foreign land where they should not be, the best half, and generally a little more than half, of their adult lives. This means that Britain herself (Britain at home, the real Britain), is robbed of their lives and their service to that extent. This privation; this loss; this injury, which she suffers, is very serious; the British nation has no more pressing need than to get its eyes open to a realization of how very serious it is. It has meant in the past, and it means to-day, nothing less than the drawing away of a steady stream of the nation's intellect, intelligence, energy, efficiency, spiritual life-blood, during all these years, and with no adequate return.

Notice how England has suffered educationally, by the draining away to India of the men needed at home to build up her schools primary, secondary, and high, her colleges and universities, her scientific and technical institutions, her schools to teach every kind of practical knowledge necessary

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* It must not be understood that venereal diseases are more prevalent among the Indian people themselves than among the people of other lands. As a fact, syphilis the worst of these diseases, does not seem to be really Indian at all, but foreign, brought into the land by foreigners. Says Frederick Tice, M. D., in his "Practice of Medicine," (Vol. III, p. 442): "The researches of Okemura and Sesuki for Japan and China and Jolly and others for India, showed that syphilis did not exist in any of these countries until it was introduced from Europe." Indeed, in the Indian system of medicine this disease is called *Pheranga Roga*, Feringhee disease, which means European disease.

Soldiers are in danger of contracting venereal diseases in all lands. This is one of the evils universally connected with armies and wars. If the evil is particularly grave in connection with the British army in India, it is not at all because Indian women are of lower character than other women! It is because the British army there is large, it stays a long time, and, the fact that the country is not free, but is a subject land, causes the British soldiers to look down on the Indian people and take liberties with their women which they would not do with the women of a free nation.

That British soldiers in India contract venereal diseases is not primarily the fault of India, but of the soldiers themselves (or of the British government that sends them there) is shown by the fact that the Indian people deplore the presence of these soldiers among them. In my own travels in India I found that all communities in or near which soldiers were stationed, particularly foreign (British) soldiers, regarded their presence as a danger to their women, and always felt greatly relieved when the soldiers were ordered away.

† No. 1. Report of Departmental Committee, presented to Parliament. No. 3. Report of Committee of the Royal College of Physicians.

to keep her abreast of the scientific and industrial progress of the age. For thirty or forty years it has been recognized by intelligent foreigners, and known and deplored by all enlightened Englishmen, that as compared with some of her neighbour nations on the Continent, and also as compared with the United States, England has been backward in nearly every kind of education. These other nations mentioned did not throw away their men of education and brains, but kept them at home doing constructive and vital work for the advancement of their people. Therefore, these nations forged ahead.

In the *New York Times* of June 16, 1915, Mr. H. G. Wells said:

"We in Great Britain are intensely jealous of Germany, because in the last hundred years while we have fed on vanities the Germans have had the energy to develop a splendid system of national education, to toil at science and art and literature, to develop social organization, to master and better our British methods of business and industry, and to clamber above us in the scale of civilization. Unfortunately, this has humiliated and irritated rather than chastened us."

In the same issue of *The Times*, Mr. Arnold Bennett confirmed the testimony of Mr. Wells, saying:

"There can be no doubt that Germany has surpassed us in education, the organization of knowledge, social organization and at least two arts. There can be no doubt that she has been more industrious and more serious than we."

It is easy to see how and why the sending away of so many of England's young men to India, as soldiers, to be killed or physically wrecked, and, in addition to this, the even more disastrous banishing of so many of her educated men and so much of her brain power, have necessarily resulted not only in impending her educational progress, but also in causing a decline of her industrial efficiency as compared with several other nations, in a general lowering of the English physique, and in a wide-spread impoverishment of the masses of the English people.

In a lecture delivered by Dean Inge before the British Science Guild, London, November 21, 1927, that eminent churchman is reported as declaring that "with the exception of the upper class Englishman who is a fine animal, the whole British nation is physically inferior to the French and the Germans, and the miserable physique of England's town population is without parallel in Europe."

The scientific investigators of the physique of the British people during the war of 1914-1918 were appalled by what they discovered. Men undersized, their muscles undeveloped and flabby, their hearts weak, their lungs showing signs of tuberculosis, with "rotton flesh and bones of chalk" is the phrase of one investigator. In Manchester of eleven hundred young men examined for the army, nearly nine hundred were found unfit; and it must not be forgotten that these unfit men were the ones who were left behind to become the fathers of the next generation, while the best, who were too precious to be lost, were sent away to the battlefields to be killed.

Said a bishop of the Church of England in a recent public address in London:

"The inequality in the distribution of wealth in England is shocking, and it grows worse. Poverty, want, destitution abound, and increase. Four-fifths of the soil is in the hands of the favored class. At one end of London wealth literally festers: and the other end ill-clad, hopeless women work fifteen hours a day to keep soul and body together. And for the worker there is always fear of unemployment, which when it comes means suffering and often actual starvation, and for children conditions too terrible for description."

Mr. G. K. Chesterton has written a poem entitled "The Lords of England," which contains the following terrible lines:

"Lo! My Lords, we gave you England—and
you gave us back a waste,
Hamlets breaking, homesteads drifting,
peasants tramping, towns erased;
Yea, a desert labeled England, where you
know (and well you know)
That the village Hampden's wither and the
village idiots grow."

Turn to British agriculture. We have already quoted from Llyod George, showing its deplorable condition, largely because so much of the soil of Britain is in the hands of the aristocracy, and is used by them for their own selfish pleasure instead of being employed to feed the nation. But more should be said on this subject.

Says a writer in the *New York Times* of August 8, 1926:

"England, naturally a rich agricultural country, is cursed by the herding of people in the industrial centres. In the space of thirty years (from 1891 to 1921) the number of souls in Britain (England, Scotland and Wales) rose from 33,000,000 to 42,750,000, an increase of 9,750,000 inhabitants. While this enormous increase in the number of human beings to be fed was going on (can it be believed?), the number of persons engaged in agriculture actually and seriously declined.

There was a time when native-grown grain fed 24,000,000 of the population; now it provides for less than 8,000,000. Britain's food import bill has

risen about $50,000,000 in the last two years, with an annual outlay of something like $600,000,000. It is one of the ironies of the situation that in a country of fertile soil and plentiful labor, where grain-growing was once the premier industry, to-day people are the most vulnerable to starvation of any considerable people in the world."

Turn to British manufactures. Says a writer in the *New York Times* of August 8, 1926 :

"Men now living can easily remember when Great Baitain was the premier steel-producing country in the world. Now America, France and Germany are well on the lead, with the output in the United States five or six times that of Britain.

When it comes to competition, the British are falling farther and farther behind America in applying to manufacturing the principles of scientific mass production. The British have been slow to adopt labor-saving appliances in the mining of coal and in the weaving of cloth. Not less than two-thirds of American looms are automatic, as compared with 10 per cent. in the British Isles."

What does all this mean ? Why is it that in so many ways Great Britain has thus fallen behind other nations, when she ought to be at the front ?

Her soil is rich ; her climate is good ; she has abundance of coal and iron, which are the most important natural elements in modern industry ; her situation is one of the best in the world for commerce and trade ; her people are descendants of a hardy ancestry, and ought to-day to possess vigor and energy second to none.

One other element of distinct advantage should be noticed. For two centuries after the Reformation, the population of England as a whole was recruited and greatly invigorated by the immigration of Protestant refugees from Continental European countries where religious persecution had made life unbearable. Large numbers of French Huguenots, Germans and others, generation after generation, found refuge in England, and brought with them an enormous accession of intelligence, economic power and industrial efficiency. Among these independent thinkers were the most skilled artizans of the Continent, who introduced into England trades and arts previously unknown there. It may even be said that they laid the foundation of the country's at least temporary industrial greatness. For a considerable time she was distinctly the industrial leader of Europe. Why her decline ? Why is she not leading Europe to-day, not only in industries but in education, in science, in freedom, in every kind of progress ?

Doubtless the explanation is not simple. There are more elements than one entering into it.

But can any intelligent and unprejudiced Englishman doubt, and especially can any intelligent student of the situation looking on from the outside doubt for a moment, that it is essentially and centrally what has been intimated and urged above ? It is Britain's *wars and conquests ;* it is her *aristocracy* : above all, it is *India.*

It is widely believed by Englishmen that the possession of India has greatly increased England's wealth. Even if this were true, would it compensate for the moral loss which England has suffered in so many ways from that possession ?

But has it increased her wealth ? And if so, has it to anything like the extent supposed ? And has such wealth as has come into the hands of a few, reached the real people of England ? Has it been a benefit to anybody in England, except the very small minority the money-lords who have used it to increase their own riches and power ; the great manufacturers, who have used it to build great factories, in so many of which men, women and children have toiled cruelly long hours on cruelly low wages ; the aristocratic class who have employed it to enlarge their parks and hunting preserves, to build fine mansions and to increase their personal luxury ; the militarists and imperialists who have used it in propaganda to get larger armies and especially bigger and ever bigger navies, which the people have had to pay for, and which have led the country into ever more and more wars ? How much of it has gone for education or for anything calculated to lift up or in any way benefit the masses of the English people ?

Said Richard Cobden in the House of Commons :

"I do not think, for the interest of the English people, any more than for the interest of the Indian people, that we should continue to govern India...I see no benefit which can arise to the mass of the people of England from connection with India, except that which may arise from honest trade."

This statement of Cobden's is as true now as when it was uttered, seventy years ago ; and British rule in India is maintained now, as it was then, not because it profits the English people as a whole, but because it profits those British classes and interest which ever seek to dominate and use the English people.

It is the unqualified verdict of history that the vast treasures which Spain obtained from her conquest and plunder of Mexico and Peru, brought no permanent benefit either to the Spanish people, or to the nation as a nation. On the contrary, it corrupted her whole national life and hastened her decay. Moreover, the wealth itself was soon gone because it had not been used for the enlightenment, elevation and betterment of the people.

The iniquitous slave trade which was carried on so long under the British flag, did not benefit the British people, but only certain British ship-owners and capitalists. Slavery, which so long disgraced the Southern States of the American Union, did not benefit the people as a whole, or those States as states. It enriched only a small class. The country and the people generally were injured. The Northern States, where there was no slavery, far surpassed the South in education and in everything pertaining to the general welfare, and it is only of late years, since the curse of slavery has been removed, that the Southern States are beginning really to prosper.

During the fifty years preceding the Great War, Germany without any India and without colonies worth mentioning, increased in trade, commerce, and wealth much more than did Great Britain. The same was true of several of the smaller nations of Europe that had no colonies and no India. These facts show that colonies and dependencies are not necessary in order to secure trade—trade of the most profitable kinds, trade to the fullest degree.

One reason why the industrial prosperity of a nation does not require the owning of colonies and dependencies, is the fact that the armies and navies and police and vast imperialist machinery which such ownership involves, more than consume the profits. It has been proved a hundred times over that the motto, "Trade follows the flag" is not necessarily true at all. What trade follows is friendship, intelligence, enterprise, absolutely honest and fair dealing. A large part of the best trade of every nation is with peoples not under its flag. This is true of America. It is true of every nation of Continental Europe, it is true of Great Britain herself. The United States did not require to "possess" the Philippines in order to reap most profit from their trade. Since she conquered them they have been an actual expense to her. What she needed, to promote her trade, was the friendship of the Filipino people. Great Britain covets the rich trade of China. What she must have in order to secure it is the friendship and thorough confidence of the Chinese people,—these, and not British gun-boats on their rivers, British battleships in their harbors, British police in their cities, tyrannical exterritoriality, unjust customs exactions, and concession obtained by force. Friendship, enterprise, absolutely fair and just dealing will bring to Britain and every other commercial nation far more and better trade with every part of the world than all their armies and navies can possibly extort.

This is the lesson that Great Britain needs to learn concerning China, and still more concerning India.

Many Englishmen claim that Britain by her possession of India has gained protection and safety, because she has been able to draw upon the Indian people for recruits for her armies.

Nothing could be farther from the truth than this claim. From the very first day of Britain's possession of India, India has been Britain's danger point, her weakness, her peril,—the part of her empire most liable to flame into revolution; the part most coveted by other nations and therefore which has had to be most constantly protected against other nations; the part of her empire to guard which she has had to maintain an army much larger and more expensive than otherwise she would have needed, and a navy several times as great and several times as costly as otherwise she would have required. This shows how very great a danger and how very great an expense the possession of India has been, and all the while is, to Great Britain.

Many Englishmen justify their domination of India on the ground that it gives their nation prestige. Yes! unquestionably it does, of the kind that comes from conquering nations and ruling them without their consent; prestige based upon brute military power—"Devil prestige"! Does Britain want such? If so, her religious teachers, if she has any who really believe in justice and moral law and God, may well sound in her ears the solemn lines of her Kipling:

"Far-called, our navies melt away;
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!"

And also the following lines, not less applicable to her case :

"The ruins of dynasties passed away
In eloquent silence lie ;
And the despot's fate is the same to-day
That it was in the days gone by.
Against all wrong and injustice done
A rigid account is set,
For the God who reigned in Babylon
Is the God who is reigning yet."

One further very important thought, in conclusion.

If Great Britain can spare her best young men from the great task of building up her important interests at home, and can afford to send them away to a foreign land, why does she send them to India, a full land, a crowded land, where they are not wanted, where they have no right to be, where their task is that of perpetuating human bondage ? Instead, why does she not send them to her own dominions, Canada, Australia, and the rest, where they have a right to be, where they are wanted,—her own splendid lands of vast, unpopulated spaces, rich in every kind of material wealth,—lands which have long been calling them, calling them, to come, and build up new homes, new communities, new cities, new states, new civilizations, for the enlargement of the bounds of human freedom, for the strengthening and glory of Britain, and for the benefit of the world ?

Canada and Australia are vast areas, almost continental in extent, possessing unlimited material resources, one containing only about nine millions of inhabitants and the other less than six millions, yet each capable of sustaining in comfort and prosperity a population of fifty, or seventy-five, or a hundred millions. Both countries have begged incessantly for population, and none would have been so welcome or so valuable as immigrants from the home land. Both have sorely needed capital, and have been full of opportunities for its investment where it would not only have brought ample returns but also would have served the immensely important purpose of developing free countries and building up strong nations.

Here, in creating in these lands great and rich civilizations—other and greater Englands—was a career for Great Britain worthy of her best sons, worthy of her most ardent and sustained energies and of her highest ambitions. Why has she turned aside from, neglected, rejected, such glorious and unprecedented opportunities to serve both herself and the world, and instead, has thrust herself, forced herself, into a land, fully populated, where her sons have had to spend their years in the un-British task of ruling men against their will and gaining wealth and power by injustice and tyranny ?

Looking at the matter from any side, considering the case on any ground even the lowest, has India been an advantage to Great Britain ? Has Britain been wise in pursuing her career of conquest, oppression, exploitation and robbery (in the later years legal robbery) in India, and at the same time neglecting her dominions, her free colonies ?

General Gordon, who had an intimate knowledge of both England and India, wrote in his Journal (1st Ed., p. 133):

"India to me is not an advantage. It accustoms our men to a style of life not fit for England. It deteriorates our women. If our energy expended there were expended elsewhere, it would *produce ten-fold.* India sways our policy not to our advantage but *to our detriment.*"

Many other British men express in private conversation, and not unfrequently make bold to say in print, the same word as that of General Gordon. In the *Glasgow Herald,* I find a letter written by a Glasgow gentleman, saying :

"Let us suppose, for the sake of argument, that British rule in India has proved to be a benefit to the Indian people—which to say the least is very questionable, does it follow that Britain should continue to rule India? Assuredly not, since there is strong reason to believe that the British talent, energy and capital which have been absorbed in that far away land where we can stay only by forcing ourselves upon an unwilling people, would have been very much more productive of solid benefit to ourselves and to the world if this talent, energy and capital had been used to develop the resources of the British Islands, and of those parts of the world where we are wanted, where we have a right to be, and where people of British birth and descent can settle as permanent colonists and build up great new British dominions."

The present writer has lived some years in different cities of Canada, and he knows how many Canadian people feel that the "mother country" has been anything but wise or just in devoting so much of her thought, attention and capital, and sending out so many of her best men, to India, to the neglect of her own important dominions—Canada, Australia, and the rest. Many Canadians believe that several millions of emigrants, intelligent, vigorous, enterprising people, who have come from the British Islands within

the last half or three-quarters of a century to the United States, and who are exactly the kind of men and women that the British dominions needed to develop their new civilization, would have come to these British lands instead of to the United States if the mother country had shown half the interest in helping and developing these lands that she has shown in ruling and exploiting a country that did not belong to her, and that brought her no strength and no real good.

To cite a sample Canadian utterance. In the London *Times* of Sunday, June 6, 1926, appears a quotation from a prominent Toronto editor, addressed to Great Britain, declaring that British neglect is being taken advantage of by the United States to draw Canada more and more under her influence. He says:

'We Canadians do not want to be tied up with these people south of us; but what are we to do? You British care nothing about Canada. Two per cent. of the capital invested in the Dominion is British; more than seventy per cent. is United States capital. Even when your big people—prominent authors and the like come across the water, they choose the States, and seldom come to the border even to shake hands. Who are we? God's lost sheep."

The people of Australia even more than the people of Canada feel the unwisdom and folly of Great Britain, and her injustice to her own children, in paying so little attention to them, and especially in devoting such an enormous amount of her capital and her man-power and brain-power to the altogether questionable enterprise of maintaining her "Indian Empire," when all this capital, man-power and brain-power are urgently needed in the great Australian Continent to develop there a rich and powerful daughter nation of infinitely more value to Britain than any slave empire held in allegiance by bayonets can ever be.

Says an American Quaker, who has lived both in Canada and in India:

"Why does not England send her sons to Canada, instead of to India? Under Canadian conditions the best that is in them would be brought out. Pioneer life, the conquest of natural forces, the building up of free institutions in a free land make manly, strong, honorable and noble men. But under such conditions as exist in India the worst that in men is developed. The domination of a subject people destroys manhood, and degrades the character of all who have part in it. In Canada I have always been proud of Britain. In India I have always been ashamed of her. Why does she not have the wisdom to give up her slave empire, washing the stain of it from her hands, and put all her energies into building up her splendid *Free Commonwealths, Canada, Australia and the others?*"

In the story of Jesus we read:

"And the devil taketh him unto an exceeding high mountain and showeth him all the kingdoms of the world and the glory of them; and he said unto him, All these will I give thee if thou will fall down and worship me. Then said Jesus unto him, Get thee hence, Satan."

When Great Britain was taken up into a high mountain and shown the kingdoms of the world and the glory of them; and when the devil said unto her, All these will I give you if you will fall down and worship me, what answer did she make? Was it that of Jesus? Or was it the opposite—Give me the kingdoms; above all, give me India; and I will fall down and worship thee?

As surely as day follows night, a future age, wiser than ours, will come, which will see and declare that Britain in conquering and maintaining her "Indian Empire," like Jacob of old *"sold her birthright"* (and a splendid brithright it was) *"for a mess of pottage"*—nay, for a *cup of poison for herself and for half the world.*

[This article, specially contributed to *The Modern Review*, will form a chapter of the author's forthcoming work, *"India's Case for Freedom."*]

RAMKRISHNA PARAMHANSA

By NAGENDRANATH GUPTA

I

OF men that are called great the greatest are the givers of radiance, the shedders of light, those who guide the groping hands and the hesitant and straying feet of men, who lift up the drooping hearts of men with strong words of faith. There is no accounting for them, there is no explanation of their gift beyond the bare statement that

it seems to be conferred by a higher Power which chooses them as instruments for the diffusion of light. This is the highest heroic element in man and forms his highest distinction. The highest gift vouchsafed unto man is the gift of faith, and the strength to inspire others with faith. The fabled messenger of the gods had wings on his heels, but the messengers that are seen on earth release winged words which fly on tireless pinions through the wide and endless expanses of Time. Men assign without hesitation the highest place to the teachers of humanity, the men who show the path that lead Godward. Among these is the assured place of Ramkrishna Paramhansa.

The great bulk of humanity is usually content with the ways of the world. The impermanence of all things mundane does not seriously disturb the thoughts of men. The bonds of the world paralyse their spirit, the wrappings of life form an impenetrable veil for their vision. In varying degree different peoples in different lands have hazy notions of a hereafter, of things beyond this life and beyond this earth, of a vitalising and energising Force behind manifest phenomena. Transcending these early thoughts comes the conception of a Creator and Sustainer to whom homage is due. At the most, this is a fleeting and passing thought, and does not materially influence the course of life. While all waking thoughts are given to the affairs of this life men, even when they are inclined to be religious, snatch only a few moments to think of their God, or the mystery of being. The world absorbs them as a piece of sponge absorbs water.

At times the dreary desolation of the Dead Sea of a stagnant humanity is quickened and galvanised into consciousness by the urgent voice of some great Teacher moved by compassion. He picks up the Dead Sea apple, the fruit of worldly life, beautiful and tempting to the eye, breaks it and shows the rottenness within. And his words, words of hope and good cheer, a call not merely to repentence but also to righteousness, a promise that man may come into his inheritance if he prove worthy. Such a Master may be born in a king's palace, or cradled in a stable manger; he may be born in a desert country or in a poor man's home. He is not a creature of circumstances, he is not affected by his surroundings. The signs that may distinguish him from other men come to be recognised either at birth or later on; the latent power in him may develop early or may mature at a later stage of life, but his message is always delivered and his part is always fulfilled before he lays down his life.

Born in a good but poor Brahmin family in a village in west Bengal, the boy Gadadhar, who was afterwards known as Ramkrishna Paramhansa, began by both justifying and upsetting Carlyle's theory that the greatest men were born before any books were written. This is true to the extent that some of the greatest and most ancient books were composed by word of mouth but were not reduced to writing till several centuries later. There were great men when no books had been written, but men may become great even now without the help of books. Ramkrishna took an early aversion to books and he did not acquire even the little learning that the village school could bestow. He barely learned to read his own language, but never acquired any other. If, however, he had a distaste for books he was avid about everything pertaining to religion, and eagerly read such Bengali books as the Ramayana and the Mahabharata, and anything else that came his way. But in all he read very little and could not be called an educated man. In conversation also he used the language of an ignorant villager, mixing up the respectful and the familiar forms of the pronoun 'you' in Bengali, and using swear-words freely. And yet in this crude form of speech he expressed thoughts which amazed and delighted his hearers, including several highly cultured persons in Bengal. Many of his sayings have become familiar as household words.

While yet a boy in his 'teens Ramkrishna came to Calcutta with his brother, much older than himself, and afterwards moved to the temple at Dakshineswar on the bank of the Ganges, a few miles to the north of Calcutta. This temple had just been built and endowed by Rani Rasmani, a devout and wealthy woman belonging to an humble caste. The chief idol in the temple was an image of the goddess Kali in stone, but there were several temples with other images in them. Ramkrishna's brother was installed as priest and after some time he asked the young lad to officiate in the daily worship. Ramkrishna was a good singer and he sang hymns and sacred songs with great feeling and emotion. His intense devotion, utter

simplicity and truthfulness soon attracted the attention of Rani Rasmani and her son-in-law, Mathuranath Biswas, and they treated him with the highest consideration as long as they lived. With the exception of a few occasional visits to his village home and a pilgrimage in the company of Mathuranath the whole life of Ramkrishna, until nearly the very end, was spent at Dakshineswar.

Here in this temple and in the grounds surrounding it, in the little wooded arbour known as *Panchavati* was begun and finished the spiritual evolution of Ramkrishna Paramhansa. This worshipper of idols, this young man who had deliberately turned his back upon instruction and the knowledge derived from books, was filled with an overpowering longing to visualise Kali the Mother, whose carven image stood in the temple. He wept and wailed and cried out, Mother! mother! mother! until the people around him thought he was bereft of his senses. And he never rested until his agonised calls, the yearning of his soul, were answered and the vision of God as Mother was granted to him.

So marked was Ramkrishna's dislike to all worldly affairs that his people were agreeably surprised when as a young man he agreed to marry a little girl several years his junior. It was not a marriage as the world understands the word, for there were no marital relations between them. During his protracted meditations and austere observances the sex instinct had been completely subdued by Ramkrishna. All women, even the fallen among them, were in his eyes manifestations of the divine Mother. When his wife grew up to be a young woman he worshipped her in due form, and subsequently explained to her that the Mother of the worlds was visible in her personality as well as in the image of the goddess in the temple. She was in fact his first disciple and was held in the greatest reverence by all the followers of Ramkrishna Paramhansa.

At the temple at Dakshineswar food cooked and uncooked, was freely supplied to Sadhus and Sannyasins who tarried there for a short space while on a pilgrimage to the various sacred places and shrines in India. Ramkrishna came in frequent contact with these people and learned from them many Hindi hymns and holy sayings. For a considerable time he was under the influence of a Bhairavi, a Bengali Brahmin woman, who initiated him into the forms of Tantric worship. Next he met Tota Puri, a stalwart Adwaitavadi from the Punjab, from whom he received *sannyasa*, and who probably conferred upon him the name of Ramkrishna. Tota Puri went about naked like the gymnosophists whom Alexander saw when he crossed the Indus and with whom he held converse. Ramkrishna used to speak of this man in later life as the Naked one. From another person he learned the doctrine of Vaishnavism. He displayed keen interest in the tenets of Islam and for some time called upon the name of Allah and would not enter the temple of Kali. The name and teachings of Jesus Christ attracted him and he went and stood at the entrance of a church in reverent spirit. He went to the Adi Brahmo Samaj on the Chitpore Road in Calcutta and was much impressed by the genuine and deep devotion of Devendranath Tagore and Keshub Chunder Sen. In fact, he practised with full faith and conviction every form of worship that came to his knowledge or of which he heard, and he accepted every religion as a path to salvation. While under the instruction of Tota Puri he entered into *Nirvikalpa Samadhi*, which is said to be the final stage of communion during which the soul is unified with the Absolute Godhead and all consciousness of the outer objective world is lost. From this time onward Ramkrishna used to pass frequently into a state of *samadhi* and while in this state he was unconscious of his surroundings, but his countenance was lit up with an ineffable rapture and beatitude. For some time these trances were attributed to physical or physiological causes, but this theory was abandoned when it was found that the inducement to *samadhi* was, in every instance, some intense religious thought or feeling.

The best description of the states of *samadhi* is to be found in the *Masnavi* of Jalaluddin Rumi :—

"Ecstasy and words beyond all ecstatic words ;—
Immersion in the glory of the Lord of glory!
Immersion wherefrom was no extrication—
As it were indentification with the very Ocean."

Upto this time Ramkrishna Paramhansa was mainly concerned with India of the past, the India of the ancient creeds and the ancient forms of worship, the worshippers of Siva and Vishnu, Kali and Krishna. He had also given thought to religions that had originated out of India. The intensity of his devotion and faith had brought on strange visional experiences. And now he came into

direct touch with India of the present, leavened by western education and western thought. He went himself to see Keshub Chunder Sen, the great, gifted and deeply devout leader of the Brahmo Samaj of India, and very soon there sprang up between these two kindred spirits a deep intimacy based upon their earnest religious feelings. Both were well-advanced in their convictions, both were full of real humility. When Ramkrishna once asked Keshub to deliver a speech the latter replied, "Am I to vend needless in a blacksmith's shop? I would rather listen to your words." I may recall another unreported instance of Keshub's humility. When father Luke Rivington, an eloquent priest of the Roman Catholic Church, delivered some addresses in Calcutta some people in Keshub's hearing remarked that Father Rivington could not be compared to Keshub as an orator. Keshub deprecated this remark and said Father Rivington was a big drum while he was like a child's toy-drum (ढाकेर काछे ढ्यामटेमि !) Ramkrishna Paramhansa invariably spoke of himself with the utmost humility. He used to say he was an atom of an atom, the servant of another man's servant. At Dakshineswar he usually avoided using the first person singular. He would say 'here' or 'of this place', meaning himself. When 'one came and said unto Jesus, Good Master, what good thing shall I do, that I may inherit eternal life? And he (Jesus) said unto him, Why callest thou me good? There is none good but one, that is, God.' * It has been a characteristic of great religious teachers, holy men and saints to avoid the egoism implied in the pronoun 'I.' The Buddha spoke of himself as the Tathagata, Jesus Christ called himself the Son of Man, Muhammed in the Koran uses either his name, or designates himself either the unlettered Prophet or simply the prophet. Chaitanya and the leading Vaishnavas called themselves servants of other men, the well-known Pavhari Baba of Ghazipur spoke of himself in the third person singular as the servant of the man he happened to be addressing. The Buddha said, "Such things as a *Me* and *Mine* are really and truly nowhere to be found." † In the case of such men

"Love (the love of God) took up the harp of
Life and smote on all the chords with might;
Smote the chord of Self, that, trembling, pass'd
in music out of sight." *

There has been some speculation and theorising about the influence exercised by Ramkrishna Paramhansa and Keshub Chunder Sen upon each other. The followers and admirers of both these Teachers have claimed the larger share of influence for their own Master. A speculation of this kind is neither profitable nor edifying. Both of these great men had remarkable personalities, both were mutually attracted towards each other, both had high respect for each other, both must have derived some advantage from their loving and intimate intercourse. The Buddha met Nigantha § Nathaputta (Nirgrantha Nathaputra), who was none other than Mahavira, the twenty-fourth and last Tirthankara of the Jains, and had discussions with him. Who shall say how far these two Teachers influenced each other? Is it for any one to speculate to what extent Jesus of Nazareth was influenced by John the Baptist, or the Buddhist peachers who carried the gospel of the Buddha to Asia Minor? Does any one believe that the Jew and the two Christians with whom the prophet Muhammed associated for some time inspired the Koran? Adwaita was older than Chaitanya and a very staunch Vaishnava. Does that justify the inference that the whirlwind of Chaitany's divine love was influenced by the older man? Guru Nanak associated with Hindu and Mussalman holy men. Is there any need for making up an account of his indebtedness to others?

Following the distinguished lead of Keshub Chunder Sen other men of note began visiting Ramkrishna Paramhansa. The papers controlled by Keshub published some of his sayings and drew attention to the saintliness of his character. Max Muller heard of him and wrote an account of him and quoted his sayings. Protap Chandra Mazumdar of the Brahmo Samaj, a man of high intellectual attainments, wrote several articles remarkable for their eloquence and expressive of warm admiration. Among other sentiments of praise he wrote:—"So long as he is spared to us, gladly shall we sit at his feet to learn from him the sublime precepts of purity, unworldliness, spirituality and inebriation in the love of God." Elsewhere he wrote:—"He has no other thought, no other occupation, no other relation, no other

* St. Matthew.
† The discourses of the Buddha. The Parable of the Snake.
§ Nirgrantha the unfettered.
* Tennyson

friend in his humble life than his God. That God is more than sufficient for him." The phrase 'humble life' is somewhat perplexing. Are not the lives of great religious teachers as a rule humble? It is only in the midst of humble surroundings that the knowledge of God can be acquired. The Buddha, the son of a king and heir to a kingdom, begged his daily bread from the humblest and lowest people as well as from others. Jesus Christ said, 'the son of Man hath not where to lay his head.' And yet the Buddha was happier than Sreniya Bimbisara, the king of Magadha, and Jesus Christ was equally happy, and on one occasion very precious ointment was poured upon his head as if he had been a king. And who was happier than Ramkrishna Paramhansa in his unbroken communion, full of rapture, with God? Humble as are the lives of such men they are fully conscious of their power. The Buddha said, 'Lo, the world is mine the world I cast away only to save.' * Sivanath Sastri and Bijoy Krishna Goswami, also of the Brahmo Samaj, were frequent visitors to the Paramhansa and the former has left his impressions in writing.

Any man attempting at that time to form an estimate of Ramkrishna would have been hopelessly bewildered. He was married but, in his eyes, his wife was the same as the goddess Kali, whom he worshipped as Mother. He was a Sanayasin, but he never put on the garb of one, because in his heart he was a greater *sanyasin* than any he had met. His aversion to woman and wealth was so great that the mere touch of gold or silver twisted and paralysed his fingers, and women were only permitted to bow down to him from a distance. Any reference to the affairs of this world filled him with loathing. He spoke only of the deity under various names and forms. In moods of exaltation he spoke to the Mother of the universe as if She were present before him. He relied upon Her as a little child relies upon its mother. In the temple there was no Delphic oracle concealed behind the image of the goddess and yet all his questions and doubts were answered by the divine voice within him. When he called a man a fool or by some other name it sounded like a caress. He radiated joy and happiness and bliss. He sang and danced to the glory of God, and he rose to the height of beatific ecstasy when he passed into *samadhi*. He loved men of all sects and creeds and refused to draw the line anywhere. In him were fulfilled the words of the Buddha:—

"Unsullied shall our minds remain, nor shall evil words escape our lips. Kind and compassionate ever, we will abide loving of heart, nor shall harbour secret hate. We will permeate ourselves with streams of loving thought unfailing, and forth from us proceeding, enfold and permeate the whole wide world with constant thoughts of loving kindness, ample, expanded, measureless, free from enmity and free from ill-will."*

It has been stated that Ramkrishna Paramhansha was an idolator and officiated for some time as a priest of the temple of the goddess Kali at Dakshuineswar. According to all accounts idolatry is a debased form of worship. Islam is known to be severely iconoclastic and violently opposed to the worship of idols, but in reality this revulsion of feeling is an inheritance from Judaism. In the Book of Deuteronomy it is expressly commanded that any man or woman who worships images or other gods, the sun, or moon, or any of the host of heaven, shall be stoned to death, and even a brother, son, daughter or wife who entices secretly to such worship must not be spared. And yet no theist or pantheist, Christian or Mussalman, who saw Ramkrishna, ever dreamed of despising his faith. The image of a god or goddess was to him only a symbol, just as he called his own body a sheath, a covering for the Reality in him. His speech, his life, his wrapt intentness dispelled the illusion that he was content with a crude and primitive form of belief. He owned nothing to books for he never read them. What he heard by word of mouth from various devotees, whose names are known only because he used to mention them, may account partly, but by no means wholly, for the extraordinary range of his wisdom and the inexhaustible store of his spiritual knowledge. The most intricate and complicated system of religion in the world is what is wrongly called Hinduism, which from the original Sanscrit word Indu (the moon), meant as a compliment to the country, has passed into Hindu, a Persian word expressive of merely the dark complexion of the people of this country, but every doctrine and every tenet of this ancient accumulation of Aryan wisdom and belief were as simple to him as the A B C of the

* Buddha and his Sayings. Shyama Shankar.

* The Discourses of the Buddha. The Parable of the Saw.

primer to an intelligent child. His preceptors, those that gave him oral instruction, were left behind. Even this immense treasure did not satisfy the craving of his spirit. Unlike a Hindu, who is usually satisfied with the religion of his fathers, he inquired about other religions and discovered the Truth in all. He was a living illustration of his own parable of the woodcutter who was advised to go forward and who discovered richer treasures the farther he went. Ramkrishna Paramhansa turned with disgust from worldly wealth, but he never tired of acquiring the wealth of the spirit-world and never rested till his treasure-house was full to overflowing.

The points of resemblance between the great Teachers of humanity fill the mind with wonder. The teaching in the Bhagavadgita, which has permeated the whole of India and has reached other parts of the world, was originally addressed by Sri Krishna to Arjuna alone. The first teacher who charged his disciples to carry his doctrine abroad and to offer it to all alike without distinction for acceptance was the Buddha. He had all the learning of his time but he used only the simple Pali idiom then understood by the common people and his discourses were addressed either to the monks or inquirers. He made use of parables and stories to expound his doctrines. The dignity, serenity and eloquence of his discourses are as elevating as they are impressive. Jesus Christ spoke in language of astonishing beauty and simplicity, making use of striking images and parables. But he also spoke to small audiences and not to large crowds. The Sermon on the Mount was delivered only to his disciples, for it is stated that seeing the multitudes and evidently to avoid them Jesus went up into a mountain and his disciples came unto him. Muhammed was unlettered and the Koran was uttered, Sura by Sura, in the hearing of the few faithful who were his early converts. The Koran sometimes shows the passion of the Hebrew prophets and again there are passages of great grandeur and sublimity. Ramkrishna Paramhansa, when not citing the scriptures about which he had heard, used the simplest similes and illustrations derived from the observation of the things and incidents of everyday life. There was a slight halt in his speech, but his words flowed on, unhasting and unresting, and the few people around him drank in the words with bated breath and undivided attention. The Teacher is different from the orator who addresses and sways multitudes. The words of the Teacher are charged with power and weighted with authority, and he drops them as pearls to be picked up and strung together by the privileged but few listeners. The Guru teaches, the Chela preaches, Jesus Christ put it exceedingly well to his disciples:—"What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.* Yea, upon the housetops and in the market-place, in the forum and across the seas let the preacher with a mandate carry the word of the Teachers and Lights of the world to freshen and sweeten the springs and waters of life.

The persuasiveness and power of the great Masters did not always move the hearts of all their hearers. Devadatta was a cousin of the Buddha and a member of the order of the monks following the master's teachings. He claimed to possess the power of iddhi (working miracles and mystery wonders) and insisted upon the importance of austerities and penances. He persistently endeavoured to undermine the influence and power of the Buddha, and on one occasion when there was a schism between the monks asked the Master to resign the leadership of the Order in his favour. In the Jataka tales it is related that Devadatta was invariably an opponent of the Buddha in previous births and even made an attempt on his life. After the death of the Buddha Subhadra, a monk who had joined the Order of the Bhikkhus in his old age, said they were well rid of the great Samana (the Buddha) because he used to annoy them by telling them what was becoming and what was unbecoming in their conduct. Judas Iscariot was one of the twelve apostles chosen by the Christ and beloved of him, and to whom he had promised, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." And Judas sold his Master for thirty pieces of silver and betrayed him not by open denunciation or public accusation, but by the treacherous kiss of seeming love. Abu Lahab, uncle of the Prophet Muhammed, rejected his nephew's claim to the prophetic office at the instigation of his wife, Umme Djemil, who is said to have strewn the path of Muhammad on one occa-

* St. Matthew

sion with thorns.' For this they have been cursed in the Koran: "Let the hands of Abu Lahab perish, and let himself perish! Burned shall he be at the fiery flame, and his wife laden with fire-wood on her neck a rope of palm fibre."†

Hriday Mukerji was a nephew of Ramkrishna Paramhansa and his constant companion. He tended his uncle in illness and served him in many ways, but he never realised the greatness of the Paramhansa. He scoffed at him and used to tell him to speak out all that he had to say, once for all, and not to harp on his ideas constantly. He became so rude and insolent that on one occasion the Paramhansa thought of drowning himself in the Ganges to escape the tyranny of Hriday. This man was at length expelled from the temple by the proprietors. A current of electricity, usually so powerful and irresistable, is baffled and set at naught by a non-conducting medium. Similarly, there are men to whom the words of the best teachers make no appeal.

Humble as was the life of Ramkrishna he never made any distinction between one man and another, between a wealthy and titled person and a poor and obscure individual. He designated every one, Raja or Maharaja, eminent writer or famous man, by name and was always outspoken in his expressions of opinion. Bankim Chandra Chatterji, the famous writer and composer of the *Bande Mataram* song, was reproved for his ill-timed and indecorous levity while conversing with Ramkrishna. So were Maharaja Jotindra Mohan Tagore and Kristo Das Pal for their assumption of superiority. Householders were always advised to devote some time to the contemplation of the deity. Of what use was all the learning in the world, Ramkrishna was in the habit of saying, if it afforded no glimpse of God? That was the touchstone on which the metal of every man's nature was tested. Dr. Mahendra Lal Sircar, a learned scientist and the leading homeopathic physician of Calcutta in his time, who made a fetish of scientific scepticism, was strongly attracted by Ramkrishna Paramhansa whom he treated in his last illness, and used to spend hours listening to the marvellous conversation of his patient. The rugged exterior of Dr. Sircar concealed a deep love for the truth and he was fascinated by the inexhaustible flow of the truth from the lips of Ramkrishna.

†The Koran. Sura CXI.

THE SECOND AFGHAN WAR

By MAJOR B. D. BASU, I. M. S. (*Retired*).

The Quest of The Scientific Frontier of India

In the political and military transactions which gained for England the so-called 'Scientific Frontier' of India, two men played very important parts. They were Major General (afterwards Lord) Roberts and Major (afterwards Sir Loius) Cavagnari. Before the war broke out they were not considered to be 'shining' lights in the service of the Government of India. But for the Afgan War, these two men would have, in all probability, died "unhonored, unwept and unsung". In his 'Forty-one Years in India' Lord Roberts has given an account of the war. It is not to be expected that he would give a correct description of all the circumstances and events which brought on war. He has suppressed as well as misrepresented facts. Lord Lytton was his patron and consequently he has extolled him to the skies. It is a great pity that his book, teeming with misrepresentations has found a large circulation amongst the people of England, who have formed erroneous judgment regarding the late Ameer Sher Ali and his doings, for Lord Roberts has painted Sher Ali in the blackest color possible. Lord Lytton would appear to be the greatest statesman whom England has yet produced if Roberts' account of him were to be trusted. This is not to be wondered at, for his career was made by the doings of the writer of pretty and sensuous verse. Referring to his meeting

with Lord Lytton on his arrival at Bombay Lord Roberts writes :—

"Little did I imagine when making Lord Lytton's acquaintance how much he would have to say to my future career."

Cavagnari was a native of Ireland, as was also Roberts. These two Irishmen were the confidential advisers of Lord Lytton. It was not to be expected that Irishmen in power would sympathize with the Afghans in their love of independence. The Irish people have been the bondsmen of England for several centuries. Therefore such of them as get into power do not hesitate to destroy the independence of others. From Colonel Hanna's book we learn that Roberts and Cavagnari were the chief conspirators for the destruction of Afghan independence on whom Lord Lytton leaned for support.

There were three columns formed for invasion of Afghanistan when the war was declared against Sher Ali. One column under Sir Samuel Browne marched from Peshwar and captured Jellalabad. The Candhahar column under Sir Donald Stewart marched from Quetta and captured Candhahar. The Kurram field force, destined for Kabul, was under Major General Roberts. But the force did not reach Kabul. Amir Sher Ali was not prepared for the fight. He was taken by surprise when the British let loose the horrors of war in his dominion. What with the grief consequent on the death of his favorite son and with the bullying of his British neighbours, his position was a very pitiable one. That spirit of self-reliance and fertility of resources for which Sher Ali was noted, did not desert him in this hour of trial and need. He saw his safety in flight since discretion is the better part of valor. So he left his capital. But before doing so he released his son Gakul Khan from prison (for this prince had been incarcerated for rebellion against his father), and placed him on the throne of Cabul. At the same time he wrote a letter to the officers of the British Government, which should be quoted in full because it is of great historical importance. He wrote :—

"Be it known to the officers of the British Government that this suppliant before God never supposed, nor wished, that the matters (in dispute) between you and myself should come to this issue (literally 'should come out from the curtain,') or that the veil of friendship and unity, which has for many years been upheld between two neighbours and adjoining states, should, without any cause, be thus drawn aside.

"And since you have begun the quarrel and hostilities, and have advanced on Afghan territory, this suppliant before God, with the unanimous consent and advice of all the nobles, grandees, and of the army in Afghanistan having abandoned his troops, his realm, and all the possessions of his crown, has departed with expedition, accompanied by a few attendants, to St. Petersburg, the capital of the Czar of Russia where, before a Congress the whole history of the transactions between myself and yourselves will be submitted to all the Powers (of Europe).

"If you have anything in dispute with me regarding state affairs in Afghanistan, you should institute and establish your case at St. Petersburg, and state and explain what you desire, so that the questions in dispute between us may be made known and clear to all the Powers. And surely the side of right will not be overlooked. If your intentions are otherwise, and you entertain hostile and vindictive feelings towards the people of Afghanistan, God alone is their protector and real Preserver. Upon the course of action here above stated this suppliant before God has resolved and decided."

Under the circumstances, we think, this was the best course for him to adopt. This was an act of a far-seeing statesman and, may be interpreted as one of a sincere patriots. It saved Afghanistan at least for sometime from the Britishers' fire and sword. Sher Ali also thought that by his procedure the British would be compelled to show their hands as regards the future of Afghanistan. In his proclamation before the commencement of war, Lord Lytton said that he had no quarrel with the people of Afghanistan; that he wished to respect their independence and that the object of the war was to punish Sher Ali. So if the man to be punished eluded their grasp and placed himself beyond their reach, would the Britishers, true to their word, leave the people of Afghanistan unmolested, and in the enjoyment of their ancient rights and privileges?

The placing of Yakoob Khan on the throne of Cabul was also meant by him to pacify the wrath of the Indian Government. Again and again, the Government of India had requested the Amir Sher Ali to set Yakoob Khan at liberty but their request was resented by Sher Ali. The Amir said that the British Government had no right to interfere in the administration of Cabul's 'home affairs." This often expressed request was considered by Sher Ali as one of his grievances against the British Government. So he thought Yakoob Khan was a *persona grata* with the rulers of India.

These considerations must have decided

him in the step he took in his flight from Cabul. As to his laying his grievances before the European Powers, that was only tall talk and meant as bluff. He knew perfectly well that the nations of Europe were all very selfish and would not raise their little finger in saving a non-Christian and Asiatic power. He had before his eyes the treatment meted out to Turkey. He saw how the European powers were harassing the defender of the Islamic Faith and leaving no stone unturned to make the life of the Sultan of Turkey a a burden to him. It is absurd therefore to think that Sher Ali could have ever seriously entertained the hope of any assistance at the hands of the European Powers. However, he might have thought that he would be able to give to the world a true account of the affairs of Afghanistan and thus succeed in enlisting the sympathy of all right thinking men on his side.

But he died a few days after leaving Cabul. It is suspected by many that he committed suicide. However, he was spared the humiliation which he would have otherwise been subjected to, had he stayed in Cabul.

The flight of Sher Ali and thus the success of the authors of the Aggressive Policy filled the heart of Lord Lytton with joy. He wrote to the Secretary of State for India:—

"Within two days after the declaration of hostilities, the affront received by Sir Neville Chamberlain's Mission at Ali Musjid was appropriately avenged on the post where it had been offered. Within two weeks after the same date, the passes of the Khyber and the Kurrum were completely in our hands and the Amir's troops swept clean beyond the range of our operations. Not long afterwards, Jellalabad and Candhahar were occupied without resistance; and before the end of January (that is to say, in less than three months from the commencement of the campaign) the greater part of Southern Afghanistan, from the Helmund to Khelati Ghilzai had passed into the possession of the British Government. The rapid success of our military operations completely confirmed the calculations on which they had been based. The Amir's standing army was defeated and dispersed beyond all possibility of recovery; yet his Sirdars had not risen to the rescue of his power. His towns opened their gates without remonstrance to our summons; their authorities readily responded to our requirements; and their inhabitants evinced no disposition to forfeit the pecuniary advantages they derived from the presence of our troops."

Major Cavagnari was the political officer with Sir Samuel Browne's force. On the 19th December 1878, he telegraphed to the Viceroy, announcing the flight of Ameer Sher Ali from Cabul. On the receipt of this intelligence, Lord Lytton instructed the Commander of the Khyber column, Sir Samuel Browne, to hold a Durbar at Jellalabad, with the object of explaining to the inhabitants of Afghanistan, the intentions of the British Government regarding the future of their country. The Durbar was held on the 1st. January 1879, and was attended by about 36 Chiefs of Afghan blood. As the political officer of the force, Major Cavagnari was allowed by Sir Samuel Browne to address the assembly. He commenced his address by vilifying and abusing the Ameer Sher Ali; then he bragged a good deal of the valor of the European officers and the men under their command. He said: —

"Regarding the collapse of the Amir's army at Ali Musjid and the Peiwar, you have heard full particulars, and have doubtless perceived that it is utterly hopeless for such troops to stand against the British forces; and by his flight from Cabul, the Amir has shown his recognition of this fact * * * * * you have heard the assurances of the Viceroy of India that the quarrel of the British Government is entirely with Sher Ali Khan and not with the people of Afghanistan. "It has been necessary in some few instances to inflict punishment upon evildoers but the Government is satisfied that the acts were committed by only a small portion of the tribes we have come into contact with, and were repudiated by the majority who desire to live in peace with the British Government.

"I further draw your attention to the concluding portion of the Viceroy's proclamation in which it stated that interference, by other Powers in the affairs of Afghanistan will not be tolerated by the British Government, and I have already informed most of you that the Russian Government has recently repeated its former assurances that it has no desire to interfere in Afghanistan nor will it assist the Amir either with troops or money during his hostility with the British Government.

"It has been my pleasing task to report to the Viceroy of India the hearty manner in which the leading Sirdars and Chiefs of this district came forward to tender services to the British Government, and it is hoped that others will speedily follow the good example you have set them."—

There was not a single word said regarding the future Government of Afghanistan. Hence from this address of Major Cavagnari many presumed that the Government of India meditated the annexation of Afghanistan. It is not improbable that the question of the annexation was at that time engaging the attention of the authorities in England as well as in India. Had it not been so, Lord Lytton would have certainly assured the Pathan Chiefs that the British Govern-

ment had no designs on their national independence.

Another curious feature was the announcement regarding Russia's intention towards Afghanistan. If Russia had no intention of interfering in Afghan affairs, why should Ameer Sher Ali be punished for receiving the Russian Mission. Amongst the European Christians, marriage is not performed in that haphazard manner as it is done amongst Orientals. A Christian European has to win the love of a girl, before he can aspire to be her husband. If it so happens that a girl is being paid attention to and wooed, by two men or lovers, the matter is often settled in some European countries by a duel between the two rivals. That lover must be a great coward indeed who, fearing the physical strength of his antagonist and thus avoiding a duel with him, puts an end to the life of the girl out of jealousy of his rival, feeling the only satisfaction that by such a dastardly deed, the girl whose love he could not win, would not become the wife of his rival.

The position of Afghanistan was that of a girl whose love two strong powers tried to win. It is not unnatural in Christian European countries that a girl having two or more suitors to her hand, flirts with, and tries to excite the jealousy of, each of her lovers, for, in this manner she often succeeds in getting better terms than she could have otherwise expected. The ruler of Afghanistan did nothing more than flirt with Russia and thus tried at the most to excite the jealousy of England. The fact should not be lost sight of that when Russia was alleged to have been suing for the hand of Afghanistan, England had altogether withdrawn from the scene. England, moreover, had the assurance of Russia, that that power would never dally with Afghanistan. If Russia was guilty of bad faith. England should have gone to war against Russia. Taking all these circumstances into consideration, it appears to us that the invasion of Afghanistan by England was utterly unjust.

On assuming the reins of Government, Yakub Khan made overtures for peace with the British Government. To the political officer, Major Cavagnari in the beginning of February 1879, he offered his good offices for adjusting the differences which had arisen between his father and the British Government. A few days later, Cavagnari received another letter from Yakub Khan in which he communicated the news of his father's death. Sher Ali had died in Afgan-Turkestan on the 21st February, 1879.

Lord Lytton was not as yet inclined for peace. But he had to yield to the pressure brought on him and his war party by the public opinion of the natives of England who were now against the continuance of the war. Accordingly this Viceroy wrote to Cavagnari to suggest to the new Amir Yakub Khan to invite him (Cavagnari) to Cabul for the opening of negotiations. The Viceroy wrote :—

"So many and such mischievous misrepresentations of our Afgan policy, more especially in reference to the territorial questions, had been propagated after the rupture of our relations with Sher Ali, that the Amir's reluctance to entertain any territorial basis of negotiations appeared to us very probably attributable to be exaggerated and erroneous apprehensions as to the real character of the arrangements we deemed essential to the future security of our Frontier. We felt, however, that their moderation must be admitted, if they were compared with the conditions of a similar character hitherto dictated, at the close of victorious wars by conquering to conquered Powers and he believed that if the object and scope of them were thoroughly understood by the Amir, the last obstacle would be removed from the conclusion of a mutually honorable and advantageous treaty of peace between His Highness and the British Government. For this it was necessary that there should be between us a frank interchange of views and wishes on the subject of our relative positions. Such interchange of views could not be satisfactorily carried on by formal correspondence, or without personal intercourse; but long and varied experience had convinced us that the policy of a European Government cannot be adequately interpreted, or represented by Asiatic Agents, however loyal and intelligent they may be.

* * Warned by this knowledge, we felt that to entrust the detailed explanation and discussion of our views to any Native agent, would insure misconception and resistance on the part of the Amir. On the other hand, we reposed complete confidence in the discretion and ability of Major Cavagnari; and for all these reasons, we were anxious to bring about if possible early and unreserved personal intercourse between him and the Amir of Cabul.

* * We, therefore, authorised Major Cavagnari to address to the Amir proposals for a personal conference at Cabul on the subject of our territorial conditions. These proposals having been accepted the Native bearer of them was instructed to arrange with Yakub Khan for the proper reception of Major Cavagnari at the Court of His Highness."

The Agent chosen for carrying the letter to the Amir was a Muhamadan gentleman by name Buktiar Khan. On his arrival at Cabul he saw those nobles who had lately returned from Turkestan after the death of Sher Ali.

These nobles were, it is alleged, against an alliance with the British. Buktiar Khan was alarmed at their hostile attitude. Accordingly he suggested to Yakub Khan to visit the British camp which had moved from Jellalabad to Gundamuk about 30 miles from Cabul. It is said that Sir Samuel Browne moved from Jellalabad "owing to the increased heat of the weather, and the defective sanitary conditions of Jellalabad." But it appears to us that the motive for the move was to threaten the Amir with a march on Cabul if he did not consent to the terms of the proposed Treaty.

Yakub Khan arrived at Gundamuk on the 8th May 1879. When the articles of the proposed Treaty were communicated to him he protested against the cession of the most important provinces of his kingdom to the British Government. But all his protests were of no avail. Rightly he pointed out that the origin of the quarrel with his father did not consist in any question regarding territorial concessions and that as his father was now dead the relations between the two Governments should rest on the same understanding as before the unhappy rupture with his father. But all his pleadings were in vain. The Jewish Prime-Minister tore Afghanistan not only of one pound of flesh, but of as much flesh as his knife allowed without becoming blunt. *Nolens volens* Yakub Khan was obliged to sign the Treaty. On the 26th may 1879, he signed away a large portion of his patrimony, as well as the independence of Afghanistan. This Treaty is known as the Gundamuk Treaty. Major Cavagnari signed it on behalf of the Government of India. A few months before the Treaty was signed, public were acquainted with the real object for which the war was forced on the Ameer. The Jewish Prime-Minister had thrown off the disguise. At the opening of Parliament on February 13, 1879, Lord Beaconsfield said :—

> Her Majesty's government have the satisfaction of feeling that the object of their interference in that country (Afghanistan) has been completely accomplished. We are now in possession of the three highways which connect Afghanistan with India, and I hope that this country will remain in possession of those three great highways. We have secured the object for which the expedition was undertaken. We have secured that frontier which will, I hope, render our Indian Empire invulnerable.

In all the diplomatic proceedings with the Ameer, in all the despatches either of the Secretary of State for India, or of the government of India, no hint was ever given as to the real motive for interference in the Afghan affairs. The cause of the war was assigned to the refusal of the Ameer to receive a British mission while the Russian Embassy was welcomed by him.*

The Jewish Prime-Minister frankly declared afterwards that it was undertaken with the object of securing the 'scientific frontier' of India.

What was this 'scientific frontier'? Lord Beaconsfield was good enough to define it at the banquet on the Lord Mayor's day of 1878. His Lordship said :—

> "My Lord Mayor—The attention of Viceroys and Governments in India and in England has for a long time been attracted to that question of the North-Western Frontier of our Indian Empire. So far as the invasion of India in, that quarter is concerned it is the opinion of Her Majesty's Government that it is hardly practicable. The base of operations of any possible foe is so remote, the communications are so difficult, the aspect of the country so forbidding, that we have long arrived at an opinion that an invasion of our Empire by passing the mountains which form our North-Western Frontier is one which we need not dread. But it is a fact that that frontier is a haphazard, and not a scientific frontier, and it is possible that it is in the power of any foe so to embarrass and disturb our dominion that we should, under the circumstances, be obliged to maintain a great military force in that quarter, and consequently entail upon this country and upon India a greatly increased expenditure. These are evils not to be despised and as I venture to observe, they have for some time, under various Viceroys and under different administrations occupied the attention of our statesmen. But my Lord Mayor, while our attention was naturally drawn also to the subject, some peculiar circumstances occured in that part of the world which rendered it absolutely necessary that we should give our immediate and earnest attention to the subject and see whether it was not possible to terminate that absolute inconvenience and possible injury which must or would accrue if the present state of affairs were not touched and considered by the Government of the Queen."

In the House of Lords, on the 10th December, 1878, Lord Beaconsfield further explained what he meant by the scientific frontier of India. He said:—

> "It has been said that on a recent occasion—not in this House—I stated that the object of the war with Afghanistan was a rectification of boundaries, and that we were to have a scientific instead of a haphazard frontier. I never said

* From the official records the objects of the war appear to have been, first obtaining an apology by the Ameer; secondly, an agreement by him to receive a permanent British Mission within his territories and, thirdly, some temporary arrangements respecting certain border tribes.

that that was the object of the war. I treated it as what might be a consequence of the war—a very different thing."

Then he said that—

"A scientific frontier" is a frontier which "can be defended by a garrision of 5,000 men, while a haphazard one will require for its defence an army of 10,000 men, and even then will not be safe against attack."

It was to attain this 'scientific frontier' that the British dictated by Disraeli committed those atrocities and barbarities in Afghanistan which the Afghans still remember.

"But what had the Ameer (Sher Ali) done, * that British armies should slaughter his subjects, burn his villages, capture his cities, and drive him from his capital? Lord Beaconsfield was profuse in assuring the Lords that Russia had done nothing amiss. Her conduct was 'perfectly allowable'. Her Majesty's Government made representation to the Court of St. Petersburg, and it was impossible that anything could be more frank and satisfactory than the manner in which they were met. Russia says: We have ordered our troops to retire beyond the Oxus; our Embassy is merely a temporary one, upon a Mission of Courtesy, and as soon as possible it will disappear.

But if the Russian Mission was so innocent why punish the Ameer with fire and sword for receiving it, especially when it was well known that he did all he could to stop it? Lord Beaconsfield praises the 'frankness' of Russia. Why not imitate it, and confess boldly that he is making war upon the Afghans because he wishes to turn, at their expense, 'a haphazard' into 'a Scientific frontier?'"*

This so-called scientific frontier was meant to provide against imaginary danger by taking an innocent neighbour's land and liberty and life and wasting the resources of the famine-stricken natives of India, for, at the time when money was being poured like water in 'slaugthering the Ameer's subjects,' the Indian subjects of the Queen who had then recently assumed the title of the Empress of India, were dying by millions, for want of food. Yet it was the famine-stricken and starving people of India who had to provide the sinews of War.

By the Gundamuk treaty a portion of Afghanistan was arrested from Yakub Khan.

"To which England had no more right than France has to Belgium or Prussia to Holland. It was an act of high handed aggression, aggravated by duplicity and a gross violation of the faith of treaties."†

The amputated portion of Afghanistan was designated by Lord Beaconsfield as forming the "scientific frontier" of India. Whether India has gained a scientific frontier by the addition of a portion of Afghanistan remains yet to be seen. But events have shown that this scientific frontier has involved her in ruinous expenses, and brought her to the brinks of bankruptcy and poverty. It has been obtained by deliberately violating the solemn proclamation of the Queen.

By the other articles of this Gundamuk Treaty, Yakoob Khan had to grant all those concessions the refusal of which cost his father his life. British officers were stationed in his dominion as Agents of the British Government.

The Gundamuk Treaty was the dropping of the curtain over the first Act of the Tragedy. But the drama was not yet played out to the end.

The two important articles of this treaty are the 4th and 9th. The former article runs as follows :—

"With a view to the maintenance of the direct and intimate relations now established between the British Government and His Highness the Amir of Afghanistan, and for the better protection of the frontiers of His Highness's dominions, it is agreed that a British representative shall reside at Cabul, with a suitable escort, in a place of residence appropriate to his rank and dignity. It is also agreed that the British Government shall have the right to depute British Agents with suitable escorts to the Afghan frontiers, whensoever this may be considered necessary by the British Government in the interests of both states on the occurrence of any important external fact. His Highness the Amir of Afghanistan may on his part, depute an Agent to reside at the Court of His Excellency the Viceroy and Governor-General of India, etc."

By the 9th article, the Amir's dominion was amputated of certain territories for the formation of the scientific frontier of India :—

"In consideration of the renewal of a friendly alliance between the two states, which has been attested and secured by the foregoing Articles, the British Government restores to His Highness the Amir of Afghanistan, and its dependencies, the towns of Candhahar and Jellalabad, with all the territory now in possession of the British armies, excepting the districts of Kurrum, Pishin, and Sibi. His Highness the Amir of Afghanistan and its dependencies, agrees on his part that the districts of Kurrum and Pishin and Sibi according to the limits defined in the schedule annexed, shall remain under the protection and administrative control of the British Government. * * *

The British Government will retain in its own hands the control of the Khyber and Miohni Passes, which lie between the Peshwar and Jellalabad districts, and of all relations with the independent tribes of the territory directly connected with these Passes."

* *The causes of the Second Afghan War.*
† *Causes of the Afghan War.*

VIDYASAGAR AND VERNACULAR EDUCATION

Based on unpublished State Records

By BRAJENDRANATH BANERJI

Dawn of Responsibility

THE Government of India of that time did not recognize it as its duty to impart education to the people it ruled, and only small sums were spent in encouraging the study of Sanskrit and Arabic. In March 1835, Lord William Bentinck published a minute holding that "the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all funds available for the purpose of education would be best employed on English education alone." Since this momentous decision education through the medium of English had been encouraged by Government. But Bentinck's measure marked too sudden a change of policy, and it provoked a general complaint that vernacular education was being entirely neglected. It should be clearly understood that the policy pursued by the Government only provided for the educational wants of the upper and middle classes of the community, and therefore, the claims of the masses now began to be loudly urged. But neither English, nor Sanskrit was the language by means of which the people at large could be educated; in fact, useful knowledge could be spread amongst them only through the medium of their own mother-tongue. To Sir Henry Hardinge belongs the credit of having made the first attempt in this direction, in October, 1844. In the face of great pecuniary difficulties, he set up 101 village schools in Bengal, Bihar and Orissa (at a monthly cost of Rs. 1865), for imparting elementary instruction in the vernacular.* "Vidyasagar was not wholly unconnected with them. He took great pains for their advancement. The charge of selection of teachers for these schools by examination, and their appointment was entrusted to Mr. Marshall (Secretary to the College of Fort William) and Vidyasagar."*

But the project did not meet with the desired measure of success, as the Government were not then in a position to supply the necessary books, teachers and supervisors; and, before four years had passed, the Board of Revenue—under whose control the schools had been placed—reported that "the fate of the vernacular schools was sealed, and success was hopeless." Since then little had been done by the Government towards mass education. It was left for the Governor of another Province to show that education for the masses was not a Utopian scheme.

Early in 1853 the report on the eminent success which had attended the system of vernacular education, established by Lieut. Governor Thomason in some selected districts of the North-Western Provinces, came into the hands of the Governor-General.† This led the Governor-General to impress on the Court of Directors how desirable it was to introduce the same system into the Provinces of Bengal and Bihar and, pending the orders of the Court, the Government of Bengal were requested to report their views on the subject at their earliest convenience.§ Upon this the Council of Education was directed to furnish a plan, based on Mr. Adam's reports on vernacular education and on the Thomasonian system, "best calculated to provide the most efficacious means of founding and maintaining a sound system of vernacular instruction."** On 9th September,

* For the history of education in India under the East India Company, see *Selections from Educational Records*, Part I (1781-1839) by H. Sharp, and Part II (1840-1859) by J. A. Richey, as well as the authorities cited therein.

* S. C. Mitra's *Isvar Chandra Vidyasagar*, p. 50.

† Minute by Lord Dalhousie, dated 25th October, 1853.

§ Letter from G. Plowden, Offg. Secy. to the Government of India to C. Beadon, Secretary to the Government of Bengal, dated 4th Nov., 1853.

** Letter from the Secy. to the Government of Bengal to the Secy. to the Council of Education, dated 19 Nov., 1853.

1854 the Council forwarded a batch of minutes on the subject.

Bengal was placed under a Lieutenant-Governor on 1st May, 1854 and the first incumbent was Fred. J. Halliday. Shortly before his appointment Halliday had, as a member of the Council of Education, stated his views on vernacular education in a minute (24 March, 1854). The Lieutenant-Governor after studying the proceedings submitted by the Council, came to the conclusion that the plan he had already proposed was the best for the purpose and so he now recommended it to the Governor-General for adoption.* The educational policy which appeared best to the Bengal Government is clearly set forth in the following extracts from his minute :—

2. In the province of Bengal we have a vast number of indigenous schools. I have carefully inquired about them from several well-informed persons, Native and European, and I am assured that these schools are universally in a very low and unsatisfactory condition, the office of school-master having, in almost all cases, devolved upon persons very unfit for the business.

3. Our object should be, if possible, and as far as possible, to improve these schools, and we cannot do better than follow the excellent example of the late Lieutenant-Governor of the North-Western Provinces, and establish a system of Model schools as an example to the indigenous schools, and a regular plan of visitation by which the indigenous school-masters may gradually be stimulated to improve up to the models set before them.....

5. I append a memorandum on the subject, drawn up by the energetic and able Principal of the Sanskrit College who, as is well-known, has long been zealous in the cause of vernacular education, and has done much to promote it, both by his improved system in the Sanskrit College and by elementary works which he has published for the use of schools.

6. I approve generally of the plan which is contained in the Principal's memorandum, and would wish to see it carried into effect.

7. According to this plan, the monthly expense of say 20 schools, distributed over four zilas, and allowing for rewards and a rather more liberal allowance to the Head Superintendent than the Principal has proposed for himself, would be about Rs. 21,000 per annum, or Rs. 5,250 for each zila. Mr. Thomason's first plan allowed Rs. 4,500 to each zila annually ; but in Mr. Thomason's plan a large extra expense was incurred for European superintendence, with which, in Bengal, I should for the present be willing to dispense. I am aware that Native superintendence is not often to be depended upon without European overlooking but Pandit Ishwarchandra Sharma is an uncommon man, who has shown great energy and zeal in this matter, and I should be well pleased to let him try an experiment, in the result of which he is greatly interested, and which I really think will succeed in his hands. My estimate accordingly provides for an allowance to him for this duty of Rs. 200 a month, including travelling charges. This, in addition to the Rs. 300 he draws as Principal, will be a fair remuneration. He has asked for none.

13. It is the opinion of the Principal of the Sanskrit College, and of others whom I have consulted on the subject, that although admission to the Government Model Vernacular Schools ought at first, and for some time, to be gratuitous, they are certain, at no distant time, to be self-supporting, as all the indigenous schools now are.

28. I have said nothing about Normal Schools for the education of school-masters. At present very good school-masters are being trained for us in the Sanskrit College, which is becoming, in the hands of the Principal, a sort of Normal School for Bengal." *

* Letter from the Under-Secy. to the Govt. of Bengal. to the Under-Secy. to the Govt. of India, Home Dept., dated 16 Nov., 1854.

Vidyasagar's Notes on Vernacular Education

From this it is quite clear that great credit was due to Vidyasagar whose able note on vernacular education formed the basis of Halliday's minute. This note is of great interest, as its provisions were mostly adopted in the subsequent development of primary education in Bengal. We therefore, give it in full :—

1. Vernacular Education on an extensive scale, and on an efficient footing, is highly desirable, for it is by this means alone that the condition of the mass of the people can be ameliorated.

2. Mere reading and writing, and a little of Arithmetic, should not comprise the whole of this Education ; Geography, History, Biography, Arithmetic, Geometry, Natural Philosophy, Moral Philosophy, Political Economy, and Physiology should be taught to render it complete.

3. The elementary works already published, and fit for adoption as class-books, are the following :—

1st. *Shishushikha*, in 5 parts. The first three parts teach Alphabet, Spelling, and Reading ; the fourth is a little treatise on the Rudiments of Knowledge; the fifth, a free translation of the Moral Class Book of "Chambers's Educational Course."

2nd. *Pashwabali*, or Natural History of Animals.

3rd. *History of Bengal*, free translation of Marshman's work.

4th. *Charupath*, or Lessons on useful and entertaining subjects.

5th. *Jibancharita*, a free translation of the Lives of Copernicus, Galileo, Newton, Sir William Herschel, Grotius, Linnoeus, Duval, Sir William

* For the full text of the minute, see *Selections from the Records of the Bengal Government*, No. XXII—Correspondence relating to Vernacular Education (Cal. 1855).

Jones, and Thomas Jenkins, in "Chambers's Exemplary Biography."

4. Treatises on Arithmetic, Geometry, Natural Philosophy are in the course of preparation. Treatises on Geography, Political Economy, and Physiology, and the Historical Works and a series of Biographies will have to be compiled. For the present, the Histories of India, Greece, Rome and England will suffice.

5. One Teacher for each school will not be sufficient. Two each at least will be required. Every school will very likely contain from three to five classes, which for one teacher to manage efficiently is impracticable.

6. The salary of Pundits should be at least Rupees 30, 25, 20 per month, qualification and other circumstances being taken into consideration. When all the books enumerated above shall be ready for adoption, every school should have a Head Pandit at Rupees 50 a month.

7. Arrangement should be made for the teachers receiving their salaries regularly every month, in their own Stations, without being required to quit their posts.

8. Four zilas for the present should be selected for operation, namely, Hughli, Nadia, Bardwan, and Midnapur. There should be 25 schools for the present, to be distributed as expediency suggests. These should be established in towns and Villages not in the vicinity of English colleges and schools. In the neighbourhood of English Colleges and schools, vernacular education is not properly appreciated.

9. The success of vernacular education greatly depends on an active and efficient supervision, as well as the amount of encouragement given to the successful pupils. With Natives in general, the acquisition of knowledge, for the sake of knowledge itself, has not as yet become a motive. It is therefore necessary, that Lord Hardinge's Resolution, which has so long been in abeyance, should be strictly enforced.

10. The following plan of superintendence appears to be much less expensive and far more efficient than any other could possibly be.

11. Two Native Superintendents, each on a salary of Rs. 150 a month, including their travelling charges, to be employed, one for Midnapur and Hughli, the other for Nadia and Bardwan. They are frequently to visit the schools, examine the classes, and rectify the mode of teaching.

12. The Principal of the Sanskrit College to be nominated, the Ex-officio Head Superintendent with no other additional allowance than his travelling charges, which at the most will not not exceed Rs. 300 per annum. He is to visit the schools once a year, and to report to the authorities, with whom will rest the management of Vernacular Schools.

13. The preparation and adoption of class-books, and the selection of teachers to be entrusted to the Head superintendent.

14. The Sanskrit College, besides being a seat of general education, to be also considered as the Normal School, for the training of vernacular teachers.

15. Thus the training of teachers, preparation and adoption of class-books, selection of teachers and general superintendence will be united in one office. This circumstance will remove many inconveniences.

16. An Assistant Head Superintendent to be appointed with Rs. 100 a month. His duty will be to assist the Principal of the Sanskrit College in training up the teachers and preparation of class-books, and to officiate for him while visiting the vernacular schools.

17. The Patshalas, or indigenous schools under Gurumohashoys, such as they are now, are very worthless institutions. Being in the hands of teachers, generally incompetent for the task they undertake, these schools require much improvement. It will be the duty of the Superintendents to inspect these schools and give the teachers as much instruction as they can as to the mode of teaching. It will also form part of the duty of the Superintendents to watch opportunities to introduce, as far as practicable, the class-books abovementioned. In fact, the Superintendents will take every care to make these schools, as far as possible, useful institutions.

18. Those schools founded by Natives, or Missionaries, which are in the hands of competent teachers, of course deserve attention and encouragement. The Superintendents will be required to visit such schools and to report on their respective claims to encouragement.

19. The Superintendents will also be required to consider it as part of their duty to persuade the inhabitants of towns and villages, within their respective beats, to establish schools upon the model of Government Schools.

The 7th February 1854.

Halliday rightly considered Vidyasagar to be an uncommon man, in no way inferior to a European; he had, therefore, suggested in his minute that the entire superintendence of the proposed experiment should be left with the Pandit. This view, however, was strongly opposed by the other members of the Council of Education as may be seen from the following passages of the minutes :—

Ramgopal Ghose :—"Although I have a very high opinion of the zeal and ability of the Principal of the Sanskrit College, I am scarcely prepared to place the control of vernacular education in his hands, so long as he has other responsible duties to attend to. Were he untrammelled with these, I might, perhaps, have acquiesced in the proposition of the Hon'ble Mr. Halliday, to allow him to try the experiment. But as he cannot be spared from the Sanskrit College, his visits to the vernacular schools must necessarily be rare, and he could but afford a small portion of his time and attention for this additional and onerous duty. We ought to secure the undivided energies of one man for so important a situation···Although I have with some hesitation, voted against the appointment of Pandit Ishwarchandra, as Superintendent of Vernacular Education, I think it still desirable that he should be, in some way or other, connected with this great movement. His advice in the selection of books and teachers, in the choice of sites, mode of teaching, and in other matters of detail, will be found exceedingly valuable. He has been preparing a number of Bengali books well adapted for introduction into the Government and indigenous schools. The re-modelled Sanskrit

College under him will provide the best class of vernacular teachers. For these reasons, and for the deep interest he takes in the subject, I should be glad to see him permanently connected with this great undertaking. I am not prepared exactly to say what form this connection should take: he would probably be best employed in superintending the preparation of books. Perhaps his services might also be available in the examination of teachers." (11 July 1854).

Sir J. W. Colvile:—"Upon the system of supervision proposed, more is to be said. A priory I should conceive that Pandit Ishwarchandra is more likely than any Civilian of whom I can think as likely to be employed in this way, to set the new system going, and to keep it going right. His knowledge of the language of his own countrymen, and of the feelings and habits of moral communities, must be far greater than that possessed by an European Officer. His acquirements both in the old learning of the country, and in modern and European learning, are considerable and it has been his special object to train up young men with some tincture of both kinds of learning with the view of furnishing vernacular teachers of a higher order...I think there is much force in the objection made to the partial severance of the Principal from the Sanskrit College. I agree fully, however, with Babu Ramgopal Ghose, in thinking that to the Pandit, Ishwarchandra, should be assigned a prominent part in determining the school-books to be read, and the course of instruction. And I am of opinion that for those duties he should be adequately remunerated." (20 August 1854).

Vidyasagar Selects Sites for Government Model Schools

From Halliday's esteem for Vidyasagar a friendly intimacy sprang up between the two and they frequently met together to discuss matters. Immediately after his appointment as Lieut. Governor of Bengal, Halliday took in hand the selection of suitable sites for the proposed Model Vernacular schools, and he charged Vidyasagar with this important work. In the following letter, dated 3rd July 1854, the Pandit reported the result of his tour :—

"Agreeably to the instructions of the Hon'ble the Lt. Governor of Bengal verbally communicated to me by his Honour, I visited, from the 21st of May to 11th June last, several places in the District of Hughli for the purpose of selecting suitable villages and towns for establishing the contemplated vernacular schools, and beg leave to request the favour of your submitting to His Honour the following report.

2. On the 21st May last I visited Shiakhala, 21 miles distant from Calcutta and situated on the Salkia Road. This place is the abode of about a thousand families and has in its close vicinity several villages. When the object of my visiting the place was known, the principal inhabitants of this place, as well as of the surrounding villages, assembled and waited upon me to express their eager desire to have a Government Vernacular School at Shiakhala. I asked them if they were prepared, in case Government established a vernacular school there, to give over to Government a piece of land suitable for erecting a school house upon it, and erect a school-house at a cost of about Rs. 300. Several Brahmans showed me their Lakhiraj lands and told me that any of these lands and as much as may be required for the purpose they will most willingly make over to Government. But as they are generally poor, their circumstances would not enable them to erect a school-house at a cost of Rs. 300 which is, in fact an enormous amount to them. From all that I observed, I have not the least doubt that vernacular education would be highly appreciated at Shiakhala and the villages around.

3. On the day following I visited Radhanagar and Krishnagar, villages about 40 miles west of Calcutta. These two villages, in close contact of each other, contain about a thousand families and are surrounded by many villages. From conversation with several principal inhabitants it appeared to me to be very clear that vernacular education will be highly appreciated here. A piece of land suitable for erecting a school-house the inhabitants are ready to make over to Government. But as they are generally poor, they are unable to erect a suitable school-house at their own expenses.

4. On the 24th May last Khirpai, a town containing above three thousand families and about 60 miles west of Calcutta, was visited by me The principal inhabitants, with whom I conversed on the subject of the contemplated vernacular schools, appeared to me to be very eager to have one in their town. Khirpai, I am of opinion, fully deserves to be the seat of a new vernacular school. If a school be established here, the inhabitants are willing to make over a piece of land to Government for erecting the school-house, but being generally poor they are unable to meet the expenses of raising a suitable school-house.

5. Next I intended to visit Chandrakona, a very populous town and already the seat of a Government Vernacular school and 8 miles distant from Khirpai. But I was informed that the school was at the time closed for a month or so, the teachers being absent on leave. Instead of visiting the place I made enquiries regarding the state of the school etc. and the following information I picked up from creditable quarters.

Chandrakona is in the Zemindari of Babu Jaikishan Mukherji who is generally said to be the founder of the school and the Seminary is known as Jaikishan's School. The school contains no more than 50 pupils. The teacher Babu Lakhan Pal is an ex-student of the Barasat Government School, and is but an imperfect Bengali scholar. Of 50 pupils 35 regularly read English and nominally a little of Bengali. These pupils pay to the master fees varying from four to eight annas. They attend the school only for the purpose of reading English. The remaining 15 only may be properly said to be the pupils of this vernacular school. They pay the usual fee of one anna as fixed by Government.

The inhabitants of this town care very little for educating their children.

Of the 35 pupils that resort to this school many come from distant villages.

6. From these facts Chandrakona does not appear to me at all to be fit for establishing an experimental vernacular school,

7. On the 27th May last Sripur and Kamarpukur were visited. These two villages and two or three villages in close contact with them, contain about two thousand families. The distance of Sripur from Calcutta is about 60 miles and it is situated on the Salkia Road, west of Jahanabad about 8 miles. Sripur and Kamarpukur are in the Zamindari of Babu Dharmadas Laha who is also an inhabitant of Kamarpukur. I paid a visit to Babu Dharmadas and conversed with him on the subject of my visit. Babu Dharmadas and the principal inhabitants of the place who were present there expressed their great eagerness to have a Government Vernacular School. Babu Dharmadas is prepared to erect a suitable school house at his own expense and make it over to Government, if a vernacular school be established at Sripur or Kamarpukur. He also showed me two of his Kachari houses any one of which he is willing to make over, if that will serve the purposes of the school. He appeared to me to have taken great interest on the subject of my visit. Sripur appears to be a very fit place for an experimental vernacular school.

8. Next I visited Ramjibanpur on the 30th May last. This town contains about two thousand families and is south of Sripur about 6 miles and north of Khirpai about the same distance. This is a fit place for having a Government vernacular school. But if Khirpai and Sripur be selected for the purpose of establishing schools the establishment of a vernacular school here might be withheld, being too near those two places.

9 On the 4th June last, I visited Mayapur about 40 miles from Calcutta on the Salkia Road. Like Chandrakona this place is in the Zamindari of Babu Jaikishan Mukherji and has a Government Vernacular School which is after his name called Jaikishan's School, he being supposed to be the founder of the institution. Though Mayapur and its contiguous villages are very populous, fifty-three names only are in the register of the school. Of these 20 only were present when I visited the school. The pupils read English and Bengali but like Chandrakona, here they do not pay separate fees for reading English. They pay each the usual fee of one anna a month. From what I observed a vernacular school would not be prosperous here. I asked the pupils how would they like if the study of English were discontinued in the school and the vernacular portion of the study be better regulated. They said in that case their parents would not send them to the school. In fact Mayapur does not appear to me to be at all fit for an experimental school.

10. On the 5th June last I visited Malaypur, 4 miles north of Mayapur. Malaypur and Keshabpur are in close contact of each other and contain above twelve hundred families. All classes of people here appeared to me to be very eager to have a Government Vernacular school. It was a very interesting scene when I visited this place. It appears to me to be highly desirable to establish a vernacular school here.

11. Last of all on the 10th and 11th of June last, I visited Pantihal, a place about 16 miles west of Howrah. Pantihal and several villages in close contact with it contain about three thousand families. The principal inhabitants, with whom I conversed on the subject of vernacular school, expressed their eager desire to have one at Pantihal. They are prepared to erect a school-house and make it over to Government with the piece of land on which it would be erected. Pantihal fully deserves to have a vernacular school established there.

12. The vacation of the Sanskrit College drawing to a close I was obliged to return to Calcutta and could not inspect any more places in the Hughli district, nor could I go through my tour through Bardwan, Nadia, and 24 Parganas. In the Hughli district Guptipara, Somra and Balagar about 16 miles north of Hughli require to be visited and from the information I have picked up concerning these places, it is desirable that a vernacular school be established in any one of these three villages. In Boinchi, about 24 miles west of Hughli on the Great Trunk Road there already exists a Government Vernacular school which, I am told, is in a tolerably flourishing condition. Boinchi is a very populous village, A new vernacular school might, therefore, be established there in place of the old.

13 I have enquired about fit places for establishing vernacular schools in the districts of Nadia, Bardwan, and 24 Parganas. In Nadia and Bardwan fit places may be selected from among the following villages :—

In Nadia:—Kanchrapara, Sutargachi, Gobardanga Chawgharia, Santipur, Billagram, Metili, Debagram, Miherpur, Maheshpur.

In Bardwan:—Kalna, Satgachi, Purvasthali, Amajpur, Jowgong and Kulinganj, Kuchut, Khanda-ghose, Indesh, Sadipur, Khanda, Bonepash. Sonamukhi, Cutwa, Dewanganj.

14. In 24 Parganas there are only two places where vernacular education will be properly appreciated, Majilpur and Puro. Majilpur, about 30 miles south of Calcutta, has already a Government vernacular school in a tolerably prosperous condition. Puro, about 24 miles east of Barasat, deserves to be the seat of a vernacular school.

15. In conclusion I beg leave to state that immediately after the order is passed for the establishment of schools, arrangements might be made in those places that I have visited for opening the schools without waiting for the erection of the school-houses which will at least require two or three months to be completed."

(To be concluded)



HEIGHT AND WEIGHT OF BENGALI SCHOOL CHILDREN

By DR. NAVAJIVAN BANERJI

Introduction

IT is for more than five years that I have been trying to find out the standard weight of children and adults in relation to their age and height. I find that no worker has yet attempted this in our country and our knowledge with regard to it is very meagre and crude. Whenever we are in need of finding out the standard weight of men and women in wasting diseases we have to make proportionate reductions from European standards. These reductions are arbitrarily fixed by the physician in question to meet his needs.

The present paper deals with standard weights for Bengal, with average weights for different institutions. My subjects are mainly drawn from the upper and lower middle clasess. Within the scope of my observation aristocratic people and the proletariate are fewer than people of the lower middle classes. The children, boys and girls, are mainly drawn from schools where no distinction of class has been made. In finding out the *standard* I have selected the healthiest subjects as regards their heights and weights in proportion to their age. I have taken the average arithmetical mean. No attempt has been made to take the difference of mean for the following reasons: There is an indication among the girls in understating their age, with the exception of the few; and among the guardians of understating the age of their boys. I, therefore, mention the defects which my standard is bound to contain and over which I had absolutely no control. I hope, when a systematic examination would be taken up by a large number of workers and on a much larger scale, a more perfect standard would be placed before the public.

My observations along this line have stimulated me to work up a definite scheme for the physical development of our school children at present. While formulating this scheme I have taken into consideration the fact that we are in an adverse economic condition, a condition as serious as that which prevailed during the time of the world war in European countries. It may be that the moneyed men are not conscious of it I appeal to our upper middle classes and the rich to economise as much as possible and to spend the money thus saved in improving the health factor of our race. It is possible to make our children bonny boys and girls and infuse into them the power of initiative if we work up the scheme and help its fruition by all the resources at our command.

Standard Weight & Height of Boys

Age	Height in inches	Weight in pounds
1	31'5	18
2	32'52	31'2
3	35	32'65
4	37	37'51
5	40	38'4
6	42'5	43'155
7	46'75	48'43
8	49	53'92
9	50	58'3
10	52	65 05
11	53'6	69 25
12	55'25	73'97
13	57'5	799
14	59'50	89'09
15	63 3	99'44
16	64'25	114'25
17	66'75	126'74
18	67	132
19	67'25	133'9
20	67'5	137 35
21	67'5	139'2
22	67'5	141'15
23	67'5	141'6
24	67'75	142'09
26	67'75	143
27	67'75	145
28 to 29	do	147
30 to 40	67 9	160

AVERAGE WEIGHT OF BOYS IN KESHUB ACADEMY

Age	Average weight lbs.	Average height ft.	in.
8	48·3	4	1·6
9	47·5	4	2·3
10	54·7	4	4·5
11	60	4	5·9
12	64·7	4	8·3
13	68·7	4	9·7
14	80·4	5	0·7
15	91·1	5	4
16	96·8	5	4·8
17	113	5	9·5
18	114	5	7·8

STANDARD WEIGHT OF GIRLS IN BENGAL

Age	Height in inches	Weight in lbs.
1	27·5	17·64
2	31	24·745
3	34·5	31
4	36	35·28
5	38·5	38
6	42	40·9
7	45	47·6
8	47	51·5
9	49	54·1
10	51·75	61·56
11	53	66·64
12	55·5	74·97
13	57·75	85·26
14	59·75	94·815
15	61	104·125
16	61·125	110·4
17	61·5	110·69
18	61·75	117
19	62	120
20	62·25	120·25
21	62·325	120
22	62·425	120·125
23	62·125	121
24	62·1	120
25	62	119·5
26	61·5	116
27 to 32 and upwards	59·5	117

AVERAGE WEIGHT OF GIRLS IN BRAHMO GIRLS' SCHOOL

Age	Height in inches	Weight in lbs.
3	35	29
4	—	—
5	38	31
6	42	47·5
7	45·3	48·06
8	47·3	48·3
9	49·5	51·4
10	52	61·1
11	54·83	68·59
12	56·92	77·49
13	58·9125	83·3
14	57·5	82·47
15	60·3	92·3
16	59·6	91·7
17	60·2	94·04
18	58·75	85

Our observations show that the average heights of both boys and girls are very near standard European heights but the graph shows a big fall in weight, markedly more noticeable in boys than girls. It is more marked in the adolescent period than in earlier years. The average weight of girls up to the 11th year shows that they are very near standard European weights. This, I think, is due to the fact that girls who come to school belong to better strata of society as compared with boys of the same age. Beyond the age of 12 years there is a very rapid fall in the weight of the girls. This is probably in part due to the defect in education and routine of work of the girls at this age. The physiological changes brought about in the body at this age should be seriously taken into consideration in judging the effect of work, routine and food on the physico-psychical state of the developing girls.

SCHEME FOR CENTRAL BOARD OF HEALTH FOR SCHOOLS IN BENGAL.*

The Board consists of official and non-official members.

1st stage—1st year.

All schools coming under the scheme should buy a weighing machine and send a quarterly report of age, weight and height of the boys and girls of the schools to the Central Board. The Health report should contain also number of absentees with the cause of absence. Every school should keep a chart of weight and height. It shall also inform the board as to how many boys

* A similar scheme was communicated to the Director of Public Instruction and to the Director of Public Health, Bengal early in September 1927.

and girls take tiffin in the school. The cases of all under-weights should be communicated to their respective guardians by the head-master or head-mistress as indicating the failing health of their children. A method should be devised for the supply of tiffin to all the girls and boys, so that those who cannot afford to pay for it may not feel any loss of self-respect. The tiffin should contain all the ingredients recommended by the board.

2nd stage—2nd year.

The school committee shall arrange to get the services of a medical officer who will examine thoroughly all boys and girls who get themselves admitted into the school or leave the school. He shall also undertake one annual health examination. External examiners may be appointed if possible. The guardians should be requested to be present when the examination is conducted. The routine method should be adopted of sending a copy of the report of such an examination to the guardians in question and another copy should be sent to the central board of health.

3rd stage—3rd year.

Each school should form a local board of health consisting of the head-master or head-mistress, the physical instructor or drill teacher and two assistant teachers, two guardians with the medical officer as the president of the board. The teaching of personal and social hygiene should be undertaken by the medical officer in question. An honorarium of Rs. 300 to 400 per annum may be fixed for him at present. He will devote at least 2 hours every day to 3 classes. He should especially teach matriculation hygiene. All the members of this board, in rotation, should help the doctor during the time of examination and should take up the after-care of the student patients in question. The members should attend to the needs of the children who require medical help and treatment. And if the guardians fail to supply treatment to the children, the members should help them to get the treatment from the local hospital until they are cured. Voluntary services of eye, ear and dental surgeons should be arranged for those who cannot afford to pay in Calcutta.

4th stage—i.e., in the fourth year.

If by this time sufficient health consciousness has been aroused, combined local boards with hospital for the treatment of school boys and girls may be attempted. It will consist of one medical officer and 3 members for each school, two teachers and one guardian. The seniormost medical officer will be superintendent and other medical officers will act as officers of the hospital. A fee of Rs. 3 may be charged from each student seeking treatment for each new admission for the maintenance of the hospital. A public fund may also be started for its help. Special departments for eye, ear, nose, throat, etc., may be started.

Points to be settled.

(1) Memorandum of the Board.
(2) Rules of the Board—(Articles of Association).
(3) Membership
(4) Finance
  (a) Government grant.
  (b) Subscriptions and donations.
(5) Relationship of the Central Board with the local associations.

The Central Board of Health should arrange for efficient inspection preferably by the members of the board, failing that, by engaging medical inspectors.

Details of Working

1st year :—	
One weighing machine.	Rs. 35 As.
One tape.	4
One eye testing chart	8
Porterage etc.	9 4
Total	Rs. 45-0

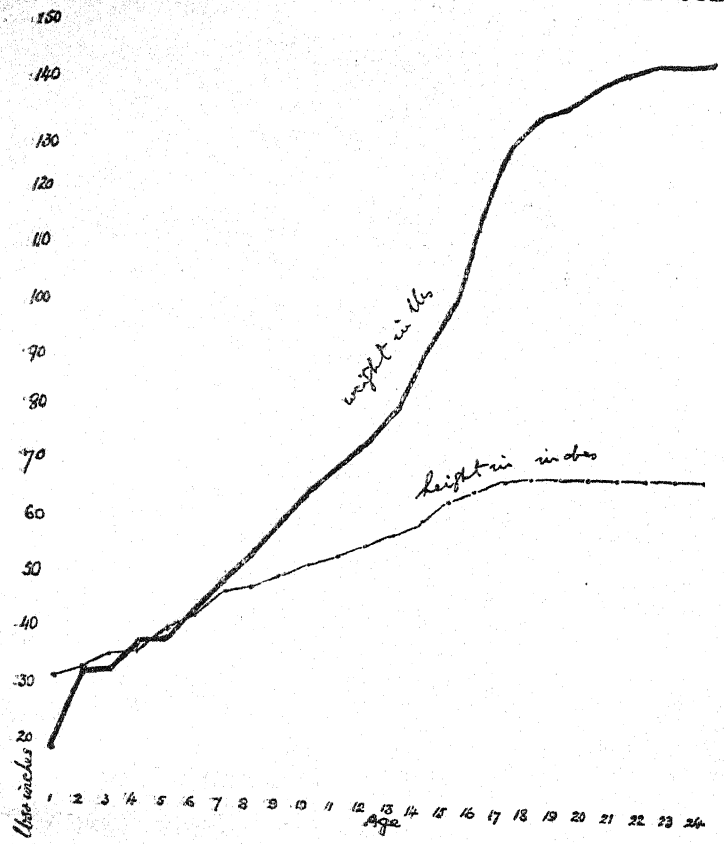
To be met from games fund.

Quarterly health reports to be sent to the Central Board of Health.

Details of working :—

2nd year :—

One medical man should be taken into the managing committee, who will examine all new admissions and transfers. All transfers should accompany a health certificate. All schools which have hostels attached to them will utilise the services of the hostel doctor in conducting the health examination. He may be taken in the managing committee. The annual health examination shall be conducted by the external doctors just to keep a check on the usual examination. If the



Standard height and weight of boys

hostel doctor refuses to do this additional work, some other medical man of the town may be appointed in his place.

3rd year :—

Hygiene should be taught in the school as an important subject and the medical officer should take it up on an additional pay of Rs. 25 a month. This amount may be met from the money now spent in hygiene work, or, if it is not possible, by raising a fee of two annas per head, or by obtaining an additional government grant of Rs. 25. Cases requiring medical treatment should be followed up by the physical instructor or committee members and headmaster.

4th Year :—

If sufficient public opinion be created by this line of work, special hospitals may be started for school children.

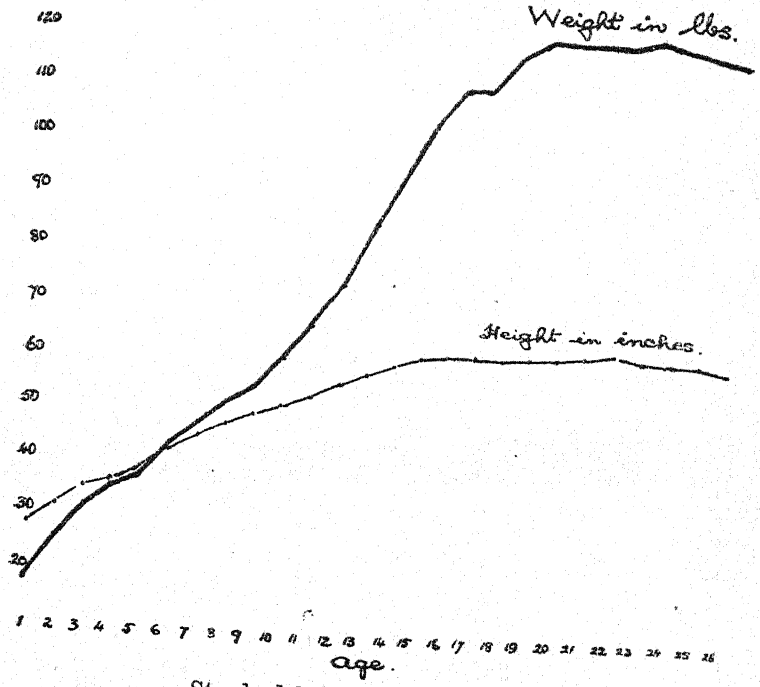
At present only Zila and Aided and a few selected private schools must be taken in hand.

Financial aspect of the Scheme

For Central Office in Calcutta.

	Rs.
Rent at Rs. 100 per month ;	1,200
Clerk (steno-typist) at Rs. 75 ;	900
Literate *durwan* at Rs. 25 ;	300
Paper, Printing and postage	700
Contingent	500
	3,600
Touring expenses for organising and inspecting	5,600
Total	8,000

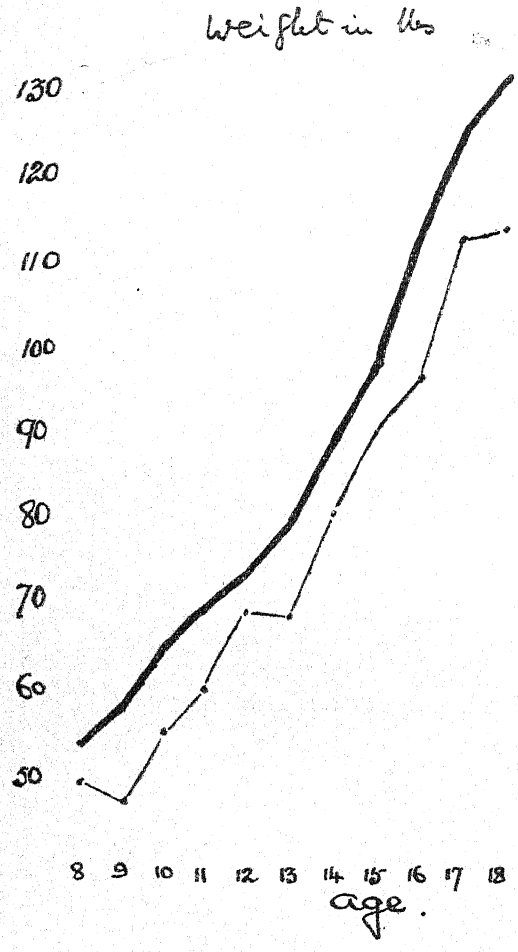
Of this sum it is expected to raise by public subscriptions and donations in the 1st year 1200, 2nd year 2400, 3rd year 4000.



Standard height and weight of girls

Compulsory Tiffin

For about 3 months we have been trying our best to see how tiffin can be made compulsory in each and every school. In one of the schools (Keshab Academy) in Calcutta we have asked each and every individual



Standard weight (upper line), and average weight of boys of the Keshab Academy (lower line).

student to bring tiffin from home, but in vain. We have appointed vendors for supplying tiffin to the students and have found 10 per cent. of the students would take tiffin. Believing that it is the economic condition which is interfering with any scheme which is being put forward for the health of the school children we started preparing *chapati* and *dal* in the school premises by one of the *durwans* and supplying them to children on a minimum of one pice for one good sized *chapati* and two tablespoonfuls of *boot dal*. The students at once responded by voluntarily taking tiffin in very larger numbers. Taking of tiffin has been made compulsory in the above school from February, 1928. A special apparatus has been devised to keep the tiffin in a uninfected condition.

Scheme of Medical Examination of School Children

I *To be filled in by class teachers* :—

(a) Questionnaire : whether a boy has suffered from—

(1) Measles, Whooping cough, Diphtheria, Dysentery, Malaria, Small Pox, Rheumatic Fever.
(2) Any eye complaint.
(3) Otorrhoea
(4) Rhinitis.
(b) Examinations.
(1) Vision normal or not—by eye chart.
(2) Colour vision.
(3) Squint.
(4) Hearing normal or not.
(5) Speech normal or not.
(6) Mental activity.
(7) Any deformity,
(8) Height.
(9) Weight.
(10) Chest measurement, inspiration and expiration.

II. *To be filled in by the school medical officer* :

(a) 1. Mouth.
2. Adenoids.
3. Teeth.

(b) In children, 10 p. c. above standard weight, standard weight and 5 p. c. below standard weight.

Direct your examination from the report of the school teachers.

Heart to be examined if the children had measles, diphtheria and dysentery or rheumatic fever.

Lungs to be examined if the children had measles or whooping cough or if the chest expansion is less than 1 inch.

(ii) In children 10 p. c. below standard weight.

Lungs—
Heart—

Organs of metabolism.

(iii) In children 15 p. c. to 20 p. c. below standard weight. Examination of each and every organ with a special stress on lungs and all glandular systems.

Urine examination—

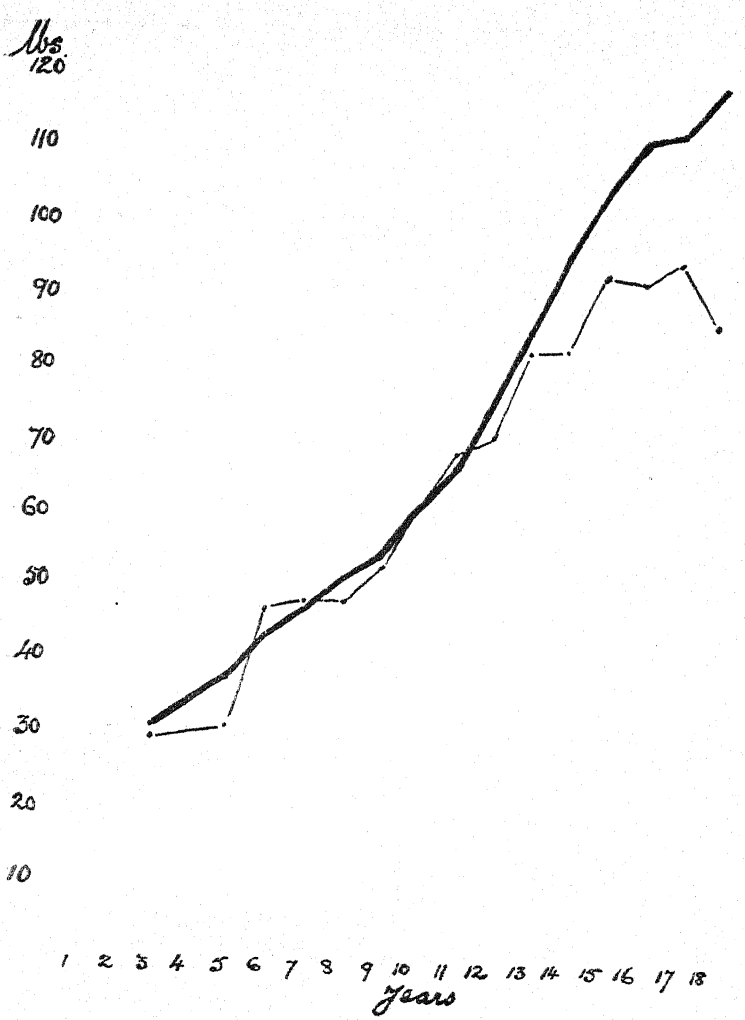
Organs of metabolism with special reference to diet.

Quality, vitamins, fat, carbohydrates and proteins, etc. and

Quantity by weight.

Rest or over work.

Medical officer is requested to find out any possible cause of underweight or bad physical development and regulate students' routine of work and diet, etc. accordingly.

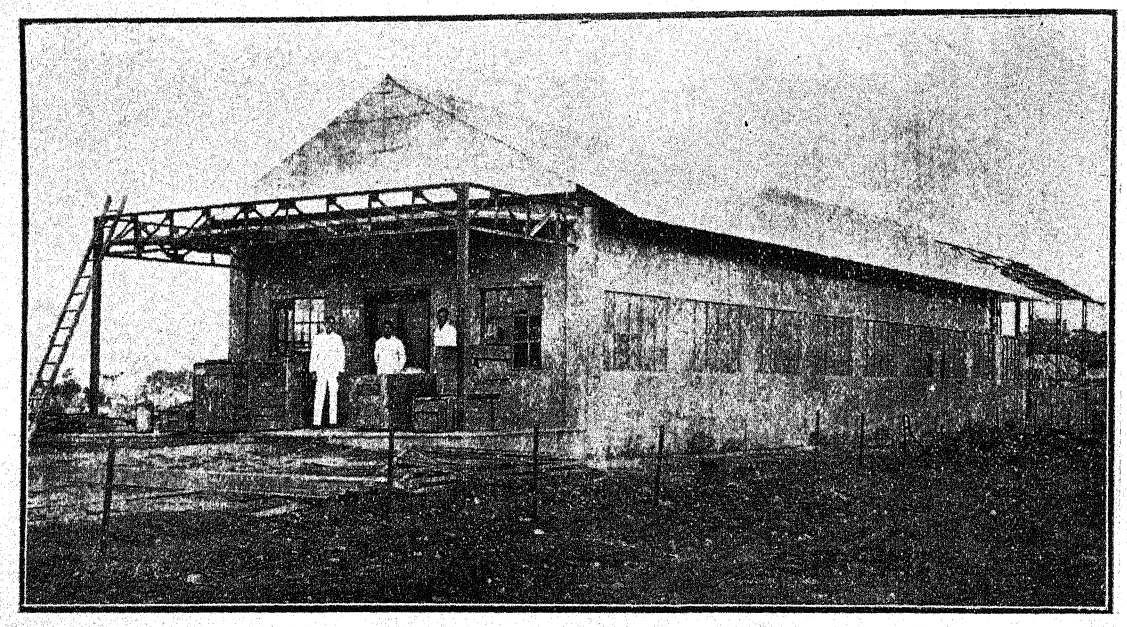


Standard weight (bolder line), and average weight of girls of Brahmo Girls School (thinner line).

THE HOUSE OF LABORERS Ltd., COMILLA

Before attempting any description of the House of Laborers in my own words I make no apology for quoting in extenso from an address which was presented by the staff and members of the institution to Srijut Ramananda Chatterjee at the time of his visit to the works. It brings out in a few well-chosen words the ideas and ideals of the House of Laborers in an admirable manner. The address reads:

"The House of Laborers (not an incorporate body at that time) began its career in a small and wretched-looking hut in an obscure corner of the town of Comilla on the 2nd of February, 1922. The initial capital was Rs. 210. But there was a greater asset—the human asset. Here was a band of young-men willing to work and willing to suffer—ready to struggle against odds which appeared to be overwhelming. We took our first leap



The Directors of the House of Laborers Ltd., in front of the Administration Building.

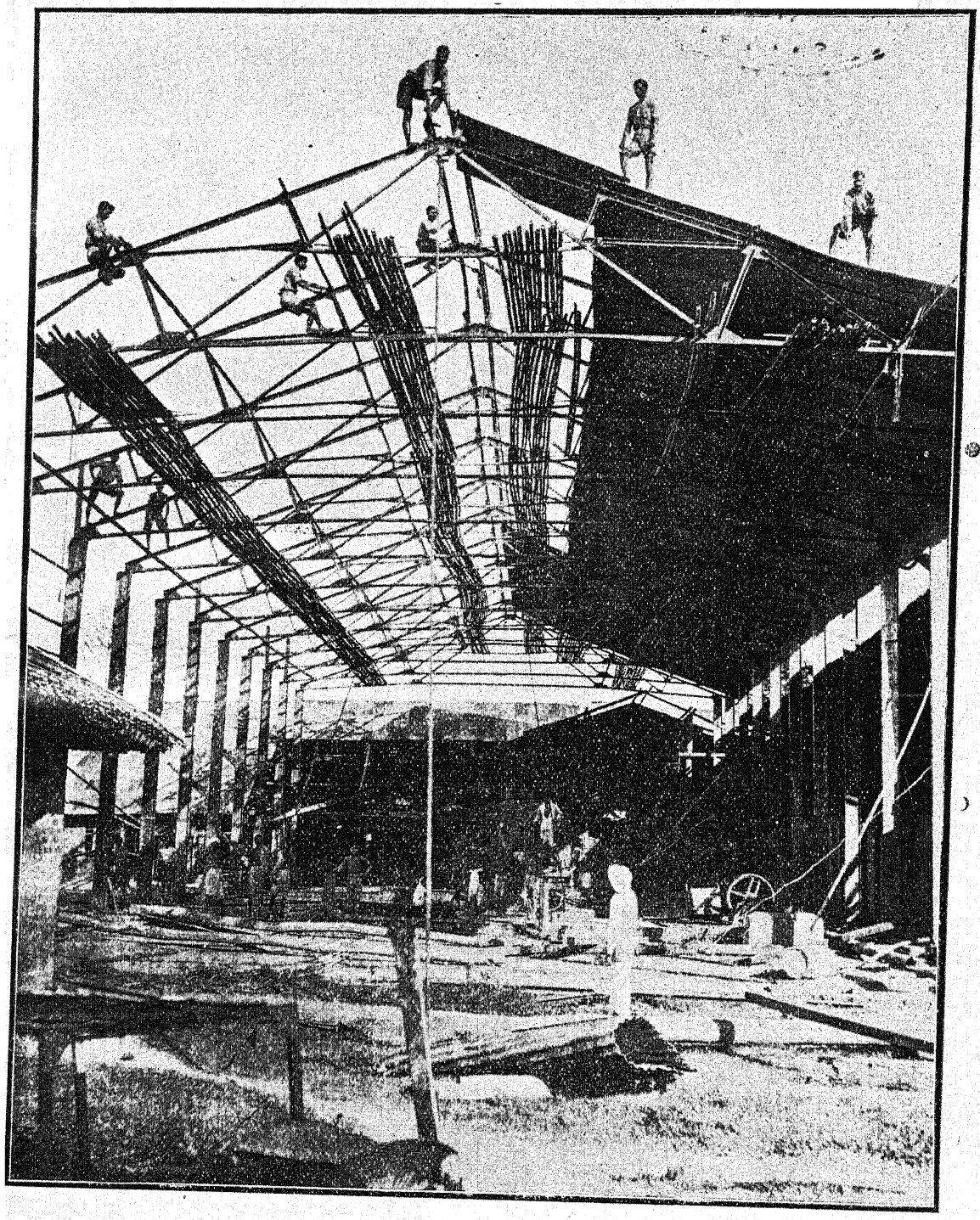
absolutely in the dark. We did not know what exactly we were going to do, but we knew this that we were out for something productive. We knew we must be of some service to the community—service through business—for this must be the fundamental motive of all true business. We failed and faltered. We lost in money but did not lose heart. Many a dark and stormy day we had to pass through till at last we came face to face with light. Work is dynamic. It is self-propelling. It finds its own course.

"Coming to the present position, our audited Balance Sheet for the year 1927 shows a gross turnover of Rs 1,03,000. The nett profit is about Rs. 11,000., the whole of which amount has been transfered to the Reserve Fund. We never divide our profits, but re-invest them in the business itself. Our assets on the 31st of December, 1927, were valued at about Rs. 97,000, against which we had a Bank Liability of Rs. 49,000. The average number of workers is about 75, all of whom have been trained at our own works. The band includes university graduates in science, holding the degree of M. Sc. or B.Sc. The value of orders now on hand amounts to about three lacs of rupees.

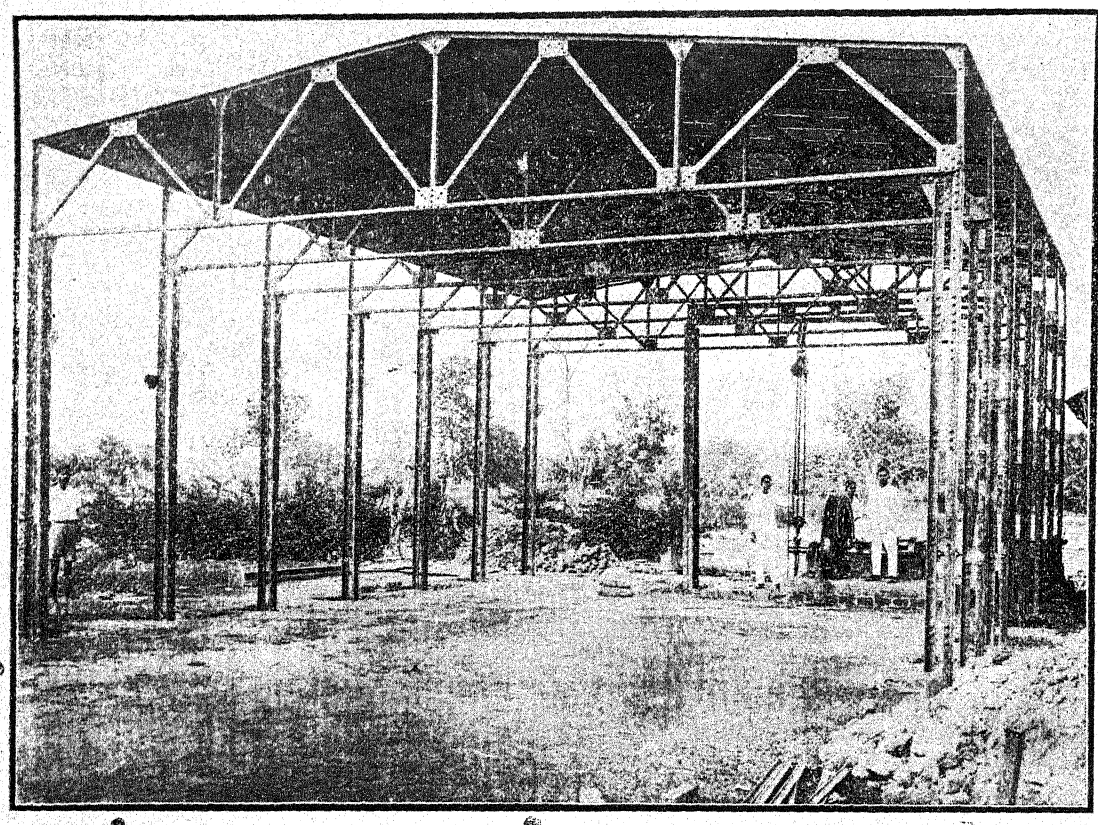
"We have but one Ideal—the ideal of service. We have but one gospel—the gospel of work. Work and yet more work is our slogan. Money follows as a necessity. It is no use repeating the outworn shibboleth that a Hindu despises the world of matter and must be despised and exploited by others, for all time. We must bring ourselves abreast of the other nations of the world if we want to live. We must lead the vanguard of progress in every department of life. We must develop our land. We must drive poverty and squalor out of our shores. We must sink all petty squabbles regarding caste and creed. The world is wide enough for all of us if only we knew how to be mutually helpful. In God's ample granary there is food enough for everybody if only we knew how to get it. All work is honourable, if conceived in a spirit of service.

"We have as yet achieved but little. Very much more remains ahead. But what little we have done fortifies us in the hope that we have not been pursuing a chimera—that our ideas can be translated into work. We know we have many shortcomings to overcome. But in spite of this we have already been favoured beyond measure by our friends and sympathisers. It is through their help and co-operation that this institution has been made possible. It is our constant endeavour to be worthy of the confidence that is being reposed in us."

The above gives a brief but bold outline



A 150′×100′ two-storeyed Tea House in course of Erection by House of Laborers at Vernerpur Tea Estate, Cachar



The Directors of the House of Laborers Ltd., inspecting the 50 K. V. A. Power Plant

of the activities of the House of Laborers, Ltd. I am giving such other particulars as are not contained in the above statement. It is hoped that in these days of chronic unemployment amongst the middle class youths of Bengal the story of the House of Laborers will be of some interest to the reading public. Amidst the prevailing gloom of depression and failure, it is like a small but luminous speck to cheer and hearten the lonely toiler in the field of the industrial regeneration of the country. The House of Laborers has undoubtedly its tale of early rebuffs and failures to tell. But in the end it has come out with flying colours.

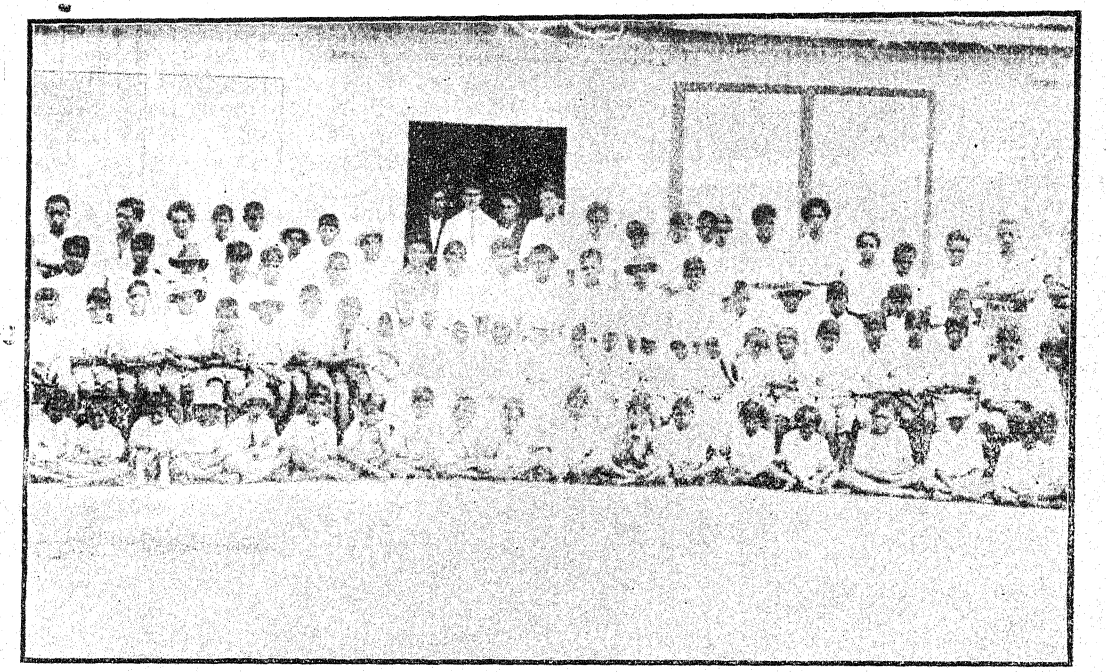
Want of capital is sometimes trotted out by do-nothing people as an excuse for failure in business. But this is not true. The history of the HOUSE OF LABORERS gives the lie direct to this statement. It is the argument of the weak and the vanquished. Human energy is the real capital. Where there is a strong enough will there is always a way. Here in the HOUSE OF LABORERS we see an organisation which has been built up practically without capital.

It was in the momentous days of the Non-co-operation Movement that the House of Laborers had its inception. The original founders of the House of Laborers were a band of youngmen—some of them political ex-detenus, some of them non-co-operators, but all fired with the same burning desire to do some productive work for the country—of giving some good service, while making an honest living for themselves. The starting capital, as has been said, was only Rs. 210 eked out by petty contributions from friends. With this capital the young men fitted out a small workshop in a small hut in the town of Comilla. The situation was discouraging on all sides. The organisers had no training either in business or the technique of Engineering. They had hardly any capital. They had no precise ideas. Wise men predicted a sure and dismal failure. Even their friends could not muster enough courage to believe that an Engineering busi-

ness of this nature was possible in a place like Comilla. But many seeming impossibilities can be rendered possible if there is strength of faith and steadfastness of purpose. It is faith more than anything else that has made such a thing as the House of Laborers possible.

Step by step the workshop grew. After about a year financial help came from unexpected quarters. Babu Mahesh Chandra Bhattacharji, the well-known merchant prince of Comilla, proffered his help. He had all along been watching and taking a kindly interest in the work of these young men. repaid the whole of the loan of Babu Mahesh Chandra Bhattacharji. They have also paid, of their free accord, interest for the period that they used this money, although this was not demanded.

There is one other incident in the early history of the House of Laborers which deserves mention. Mr. A. T. Weston, then Officiating Director of Industries, Bengal, paid a visit to the workshop just a few months after its inception. It was at that time absolutely negligible. There was nothing that could interest a person of Mr. Weston's standing, who was accustomed to lead very



The workers of the House of Laborers Ltd., (Sj. Ramananda Chatterjee in the centre, second row)

He was convinced of the honesty of their purpose. Then out of his abundant munificence he gave them a loan of about Rs. 22000, without document, without security, without interest, on mere good faith, with this understanding that this money was to be returned whenever the conditions of the business permitted. Such things are not common in these days, and Babu Mahesh Chandra Bhattacharji has placed the House of Laborers under a deep and permanent debt of gratitude by this act of generosity. The House of Laborers, however, has proved fully worthy of the trust. They have now much more gigantic organisation. But he understood and appreciated the spirit behind the youngmen. He shook their oil-begrimed hands with a genial smile. He gave them words of hope and encouragement when it was darkness on all sides. Mr. Weston has been one of their best friends ever since and has consistently helped them by information and advice. Mr. Westson visited the workshop last time only a few weeks ago, when the following significant words, among others, passed between him and the Secretary of the House of Laborers.

"Are you all still together—the original

founders of the institution?" enquired Mr. Weston.

"Yes, Sir, we are all together."

"And you have had no trouble amongst yourselves?"

"None of it. We have always so much work to do that there is very little time to be lost in quarrels."

"That's news to me," added Mr. Weston. "Half a dozen educated young men working together for six years is a new thing in this country."

However sad a commentary on the business habits of Bengal the above may be, it is perhaps nevertheless true in many cases.

The present lines of business of the House of Laborers are, Steel Structural work, mainly for Tea Gardens, manufacture of Tea garden implements such as Pruning Knives, and repair and erection of Prime Movers and Tea Machinery of every description. They have done work for such well-known Tea Companies in the Surma Vally Districts as the Cachar Native Joint Stock Coy. Ltd., Bharat Samiti Ltd., The All-India Tea and Trading Co. Ltd. etc. They are also working in the gardens of such European firms as Messrs. Jardine Skinner & Co., Messrs. Begg Dunlop & Co., Messrs. Duncan Brothers, etc. They own a well-equipped workshop near the Ry. Station, Comilla. A new 50 K. V. A. Power Plant driven by a 72 B. H. P. Polar Diesel Engine is in course of erection. Their present assets, including Buildings and Machinery, are worth well over a lac of rupees. Their business in the year 1928 is expected to come up to about five lacs of rupees.

The House of Laborers certainly makes profit. But that profit is not large. Last year it came to about 10 p. c. of the gross revenue. This is because their rates are cut extremely low for the benefit of the customers. Low profits and large turnover is their ideal of business. Because the true justification of a business lies in its being able to give better and cheaper service. By an article of Association of the Coy., (it is now incorporated as a private limited Coy.) the profits are not divisible amongst the shareholders. All the profits go back to the business itself.

About a dozen apprentices are being trained up at these works every year. The House of Laborers does not train workers for others but for its own organisation only. In about three months the young apprentice is able to earn his living. His progress thereafter depends entirely upon the merit of his work. No difference is made in the class of work. All work is equally good. Every member of this organisation must be prepared to do anything that he is called upon to do. In fact, these *Bhadralok* youths are successfully doing such diverse works as digging of earth, laying of bricks, making a concrete block or erection and roofing of a Steel Building. There was an impression abroad that the *Bhadralok* is not well-adapted for manual work. This has been thoroughly disproved by the House Of Laborers. They have proved that, given the necessary training and opportunity, the *Bhadralok* youngman is quite as good as any ordinary artisan—or ten times better on account of his superior intelligence. The prevailing notion on this side has changed already, as is evidenced by the large number of applications for admission that the House of Laborers is receiving.

At Comilla the House Of Laborers is an institution worth seeing. Amongst its honoured visitors it counts such personalities as Mahatma Gandhi, Rabindra Nath Tagore, Dr. P. C. Ray, Swami Abhedananda, Mrs. Sarojini Naidu, Ramananda Chatterjee etc.

X

THE EMANCIPATION OF CHILDREN

By Prof. HARI CHARAN MUKHERJI

IT is the fashion to talk of the emancipation of women and the need of helping them to attain it in every possible way. But we never talk of the emancipation of children from the bondage to routine and convention, to foolish laws and regulations, to unhappiness and misery. Their dependence upon us was more complete than that of women. But happily a complete change has come or is coming in our relations

with them. It is nothing short of a revolution but it has not been attended with any trouble or any break with the past. It has been coming on slowly for a long time and it will take a longer time still for its consummation. They had not to agitate or appeal to our chivalrous motives as in the case of women. This change has been initiated by man's innate sense of justice and his kind solicitude for the welfare of children. As the result of this they have come into their own and have entered upon an extended sphere of activities and a nobler and happier life than was possible before. The future citizens of the world will be nobler and better men and women than their present-day prototypes. It is true that this blessed time has not come yet but we are trying our best to hasten its arrival when the children will be entirely free and happy without any reservation whatsoever.

When we look at the modern boy or girl and consider his or her mode of life the truth of the foregoing remark becomes evident. Instead of becoming degenerate they are becoming more virile and active and are living more fully than before. Their lives are no longer hedged in with a thousand and one restrictions as to what to do and what not to do. The era of grand-motherly legislation for boys and girls is gone for ever. Every opportunity is given them to develop their latent qualities. No attempt is made to reduce them to the same unvaried monotonous type. We now realise that all men and women, boys and girls do not possess the same aptitude and cannot be expected to develop the same qualities. It is a pity that this important truth was not discovered earlier in which case much needless suffering and despair and disappointment would have been saved.

We need only look around us at nature to realise that diversity and not dull uniformity is her rule. One boy is born with a natural aptitude for mathematics, another with a love of literature. To require the former to take an intelligent interest in literature will be as foolish as to compell the latter to develop a love for mathematics. Incalculable is the loss that we have suffered in times past from our foolish obstinacy not to allow the young people to follow their own bent of mind. It seems to be nothing short of a wonder that inspite of these rusty rules so many of us developed their original bent and conferred great blessings on mankind. This only proves the fact that natural tendency is stronger than artificial rules and can break through all restraints imposed on them. But this is true only of a few in whom the natural inclination is very strong and who possess the courage to revolt against conventions. But we shudder to think of the huge waste that we have suffered on account of this dogged persistence on our part viz., to subject all boys and girls to the same grinding process. We shudder to think of the unhealthy conditions physical as well as moral, under which they lived. The picture of the school-room, cold and dreary and the irascible school-master with his rod naturally rises before our mind. There was no freedom of thought or action. Personal initiative was unkown. Woe to the boy who out of a roving nature or excess of animal spirits ventured to play truant or had the hardihood to laugh behind the back of the teacher at all his queer ways. But all this has fortunately changed or his changing slowly but surely. "Spare the rod and spoil the child" is now a discredited maxim. The boy or girl is no longer confined for long hours in an unhealthy room and amidst uncongenial surroundings. Now classes are held in commodious, well-lighted and ventilated rooms where the child's health is not at all likely to suffer. He or she is always encouraged by the teacher to pass as much time as possible in the open air and amidst beautiful natural surroundings. Every attempt is made to make them take an interest in flowers and trees and creepers. There is nothing like this out-door life to instil health into us and compose our agitated minds and overstrung nerves which is the bane of modern civilisation.

Secondly, the girl or the boy is no longer subjected to any unnecessary hardship. The mode of teaching has changed. Text-books are being written in improved style so as to reduce to a minimum the strain on the child. Even attempts are being made to make the process of learning interesting and enjoyable. The study of grammar is now not so much emphasised. It was the fashion in times past to defend the dry method of getting by heart the rules of grammar for the sake of mental discipline that it imposed upon us. But we have now discovered how this advantage can be derived without the attendant trouble. A boy who has got a natural aptitude for observation of nature will acquire greater mental

discipline by steadily applying himself to this very process which will appear the most congenial to him than by counting over the rules of declension and inflection. Every boy or girl ought to be allowed to follow his or her own bent and develop along that line. The field of choice is vast from which it is not at all difficult to pick out a few subjects which one should like to study.

So much as regards school life. The out of-school hours are spent even more happily. One is no longer expected to pass his or her time in poring over dry text-books. Every encouragement is given to take an intelligent interest in the outside world and nature. Sufficient opportunities are given to pick up one's health and regain the lost tone. Holiday parties are got up and excursions are arranged to health resorts and places of historical or antiquarian interest or great scenic beauty. This has come to be looked upon as a part of education. Amidst these beautiful surroundings one can really live a joyous life. No longer tied to the dull routine of humdrum existence every one can enjoy to the full his or her particular hobby and develop at the same time self-help and the spirit of helpfulness. Life in the camp is one long holiday. The boys rise at dawn fresh and gay pass the whole day in play or communion with nature and lie down at night tired but cheerful, sometimes under the star-lit sky and fall asleep talking of the various experiences of the day. Can life be more enjoyable than this? The happy, free, unconventional camp-life is symbolical of the new existence which has now been opened up to our boys and girls.

The moral development of boys and girls too is receiving more and more attention at our hands but in a novel way altogether. We are no longer satisfied with placing before them dry moral precepts and examples for their imitation and edification but we require them to translate them into action in their own lives. We require them to be not merly spectators but actors. They are given every scope to develop manliness and feminine qualities respectively and to become better citizens and better mothers, sisters and wives. Obedience to parents, teachers and superiors, loyalty to chiefs, consideration for the susceptibilities and comforts of others, brotherly and sisterly love eagerness to serve and self-help are inculcated in them in a practical way. The Boy Scouts, the Girl Guides and the Camp-Fire Girls' Movements are some of the beneficent forces working in this direction. There is nothing so essential to rouse the dormant qualities in boys and girls than voluntary work and service. It is to be hoped that these movements will take firmer roots in our country and spread far and wide.

That our conscience has been thoroughly roused to the injustice that has been done to them and that we are determined to right it is also evident from the separate children's hospitals or children's wards in hospitals for adult population and reformatories and penitentiaries which are coming into existence. We realise that they require delicate and sympathetic handling whether as patients or juvenile offenders and under no circumstances should be lumped together with ordinary hospital and jail population. In the children's hospitals and wards every attempt is made to make the atmosphere of the place congenial to the child. There are toys and other play-things and affectionate matrons are placed in charge of these departments. In the jails it has been found by experience that juvenile offenders are converted into hardened criminals by being herded together. The Borstal system has been invented to wean away the young men by slow degree from their vicious lives and to make them worthy citizens by removing from their minds all taint of evil. The laws by which they are judged and the judges who administer them are not the same as in the case of grown-up offenders. Ladies are very often appointed to act as judges as more conversant with the child psychology and likely to take a more lenient view than blundering unsympathetic men. How we wish that this system were given a more extended trial in our own country.

But no amount of solicitude on our part and liberty enjoyed by children will be of any effect unless they are healthy and free from diseases. Infant mortality particularly in our country is appallingly high and a large percentage of those who survive drag on a miserable, joyless existence throughout their lives. Many are permanently incapacitated and cannot earn an independent living. Much of this misery and unhappiness and suffering is due to our own ignorance of the laws of health and hygiene and our propensity for the enjoyment of carnal pleasures. To counteract these evils, to shield the child yet unborn from these harmful consequences and to rescue the suffering maternity hospitals

and children's clinics have been established at various centres where free advice is given, diseases are treated and the poor babies are supplied with pure milk and fresh linen. Afterwards, when they grow up and admitted to schools we do not cease to take care of them. Primary education is often free and compulsory. Some up-to-date schools go farther and supply the scholars with tiffin. In the big libraries of the west there is very often a section for children supplied with such books, periodicals etc., as will be after the child's heart. Story-telling too has been reduced to an art to catch his attention and the most up-to-date method of broadcasting is being impressed for the purpose. The same affectionate solicitude for their welfare is noticeable in all departments of life.

But what a pity it is that these ideas are spreading very slowly in our country and that our proverbial poverty is standing in the way of their translation into action. Free and compulsory primary education has not yet been introduced in our country except in a few selected areas as a tentative measure. So is the case with the establishment of the child-welfare centres and health clinics. Camping out in the case of our boys and girls is a dream of the future. Children's hospitals are almost unknown. The Borstal system for juvenile offenders has not yet been given a trial But surely, though slowly, these ideas are. filterting in our midst and will produce the inevitable result. Even in this changeless East we note with pleasure how higher education for girls has come to stay and has rescued them from their agelong bondage to marriage and childbearing. It has opened up before them a new prospect and has brought the message of joy. The Boy Scout Movement too is advancing with rapid strides. But we shall not be able to approach within a measurable distance of our goal untill all our boys and girls will be completely emancipated and we shall be able to place within the reach of everyone the amplest scope for development unhampered either by poverty, diseases, lack of opportunities or our antiquated ideas.

THE AMIR ABROAD

(Adapted from the French of Dr. Tenebre

by Dr. M. Ahmed, M.A., LL.M., Ph.D., Bar-at-law)

HIS Majesty Amir Amanulla Khan, the king of Afghanistan left his capital Kabul at the beginning of December last to undertake a long tour over the world. He passed through India and visited Egypt and at the present moment he is in England. In a few days he will be the guest of Poland before visiting Russia and other great capitals of Europe. It is stated that he will include Persia and Turkey in his extensive tour. This tour is an event of considerable importance in oriental history. In India the Amir won golden opinions from the Hindus and aroused extraordinary enthusiasm among the Mohamadans. In Egypt the Afghan sovereign received an enthusiastic welcome. The twelve days that he passed in the valley of the Nile from the 26th December to the 5th of January, 1928, furnished the occasion for unprecedented manifestations of sympathy. It was indeed the first occasion on which Egypt feted a really independent Mohamadan monarch. King Fuad of Egypt received his guest with truly oriental splendour, in a palace specially prepared for him, at Ghizeh. While doing so, King Fuad doubtless remembered his recent pleasent trip to Europe and he must have felt an intimate community of sentiments and ideas between himself and Amanulla Khan. In Italy the King of Afghanistan received the most delicate attention as the part of the royal family and S. Mussolini. This was the Amir's first contact with a great European nation. Italy received him with its magnificent vestages of ancient traditions and the equipment of a country in the full swing of a renaissance. But surely it is France which the Amir was most anxious to visit. For French is the only western language, which he understands perfectly and which he speaks sufficiently to make himself understood. Even in Italy apart from the speeches that he has delivered in Persian—the official language of Afghanistan—it was in French that he conversed with his interviewers. The French culture has profoundly affected him. While he has summoned to his kingdom the engineers and technicians from almost all European countries—Germans, Russians and Poles, the French have always taken the lion's share. It was a Frenchman the architect, A. Godard from

whom he accepted the plans of his grand new capital, Dar-ul-Aman that will shortly supplant Kabul. To a correspondent of the Daily Mail who interviewed him at Rome the Amir stated: "I have come to Europe for two reasons—to take back to my country, the best things that I discover in European civilization and to show to Europe that Afghanistan has her place on the map of the world." The Amir had already remarked during his journey through India, "I have so far tried to raise my country to the level of the western civilization according to what I have hitherto learnt through books. The time has now come for me to complete my studies by personal observation and experience." These are the words of a great king conscious of his duties and of the gigantic task that he has undertaken. The history of Afghanistan has been a lively one during the ninteenth century.



M. Zya Humayun, Private Secretary. H. M. the Amir. Mahmud Tarzi Foreign Minister and father-in-law of the Amir

Two stubborn wars, the first from 1831 to 1834 and the second in 1878-1879 had imposed British protectorate on Afghanistan. On the 20th February, 1919, Amir Habibullah who had all along been faithful to England was assassinated. His third son Amanullah Khan who was then only 27 years of age did not hesitate to proclaim the independence of his country in opposition to his two elder brothers who shrank from such an audacious step. On his assumption of the title of King of Afghanistan, a short but bloody war ensued. It ended on the 30th August, 1919, when England renounced her title to hold Afghanistan in tutelage. The Anglo-Afghan treaty of 1921 followed, which definitely re-established peace between the two countries.

Assured of his future, reconciled with his brothers who are now his best co-adjutors as the Amir has now set himself a task as important as that of Mustafa Kamal Pasha in Turkey or of King Riza Khan Pahlavi in Persia, with this difference that Afghanistan has been far behind either Turkey or Persia. Every thing had to be created there. Within a few years a kingdom belonging as it were, to the middle ages has been transformed into a modern state. It has been furnished with a proper army, with roads and schools and within the last year it has adopted the metric system. If it still has no railways, it has a Motor Car Service, which is replacing more and more the ancient bullock carts, as well as the transport elephants. Like Mustafa Kamal Pasha, the Amir had to break down the resistance of the religious fanatics. This has caused revolts, but they have been put down with rigour, which though cruel was undoubtedly necessary in the interest of public peace and progress.

It would surprise no one to learn that the Amir is a great worker: At 7-30 every morning he is ready for a walk or a ride on horse-back lasting an hour. He is one of the best riders in his country. Thereafter, he applies himself to his work. He is both King and Minister, and as such he carries two votes in the Council of Ministers, But he leaves a good deal of initiative to his co-adjutors accepting their advice when his own view does not command a majority. It is true that in Afghanistan where the parliamentary system of Government does not exist it is the King who nominates his seven ministers. These are ministers of war, of foreign affairs, of the interior, of Finance, of Justice (which portfolio is held by his second elder brother Agatulla Khan) and of public instruction and commerce, with an under-secretariat for hygiene, occupied at present by another and a junior brother. Every day of the week is set apart for one minister, who arrives at the palace exactly at nine o'clock with all the files relating to subjects which he has been studying the past week. The minister comunicates the contents of each file together with his recommendations and the result of his cogitations to the Amir, who wants to acquaint himself with the minutest details of internal administration. The Amir does not leave his office desk sometimes till night fall, until all questions have been disposed of. He does not leave his work before that, under any circumstances, so much so that if necessary he calls for light refreshments which are served while he is dealing with current affairs. But generally these interviews with his ministers terminate at 5 p. m. The Amir then goes out for a promenade with the queen in his motor car, This is an innovation which scandalises the old fashioned mohamadans) according to whom women should remain concealed behind the four walls of the zenana. Without going as far as Mustafa Kamal Pasa, the Amir has done his best for the emancipation of the Afghan woman, He is personally monogamous and if he has not imposed upon his people a practice which is not prohibited in the Quran, he never fails to inculcate among his

subjects in the course of his discourses in the mosque every Friday, the importance of having only a single wife.

His queen Surayya who is as young as she is beautiful renders him valuable assistance in his royal duties. Nobly descended she has passed the whole of her infancy and adolescence in Syria, where she has been highly educated. She was compelled to pass her girlhood in Syria on account of the revolutions that have been a marked feature of the recent history of Afghanistan. She is the daughter of His Excellency Mahamud Tarzi, the permanent minister of foreign affairs in Afghanistan who was the Afghan ambassador in Paris from 1921 to 1924. For reasons of health Mahamud Tarzi has not returned to Afghanistan for some years past. Recently he has been sojourning in Switzerland, whence he came the other day to Cairo to receive the Amir there, and to accompany him throughout his European tour.

The queen Surayya is invariably dressed in the European fashion which her example has tended to introduce in other families of Afghan nobility. When she appears in public, she wears only a veil instead of the Mohamadan Burka. She is specially interested in female education and manages along with her mother. the girls' school at Kabul which now has about 800 pupils on its rolls. This institution has met with a lot of opposition among the old fashioned Afghans and in order to maintain it the Amir has been often obliged to have recourse to exemplary firmness. The Amir devotes his leisure to (1) private study and (2) sports. His Private Secretary and interpreter M. Zya Humayun is a distinguished Persian gentleman who was educated in Paris at the Ecole-des Beaux-arts and rendered most important services in connecton with French propaganda during the great war. He is entrusted with the duty of keeping the Amir *au-courant* of all intellectual scientific movements in the Western World. He has also taught French to the Amir who is a regular reader of the French Pictorial Weekly l'Illustration. The Amir either reads it in original or has its articles translated for him every week, because he says he finds in it the most complete image of life and progress in the world. The Amir's patronage has contributed to its circulation in his Kingdom so that the Illustration is the only European Journal in the world which counts no less than 237 subscribers in Afghanistan.

The Amir devotes the rest of his leisure hours to sports. He goes out for duck shooting in autumn and winter in the immediate vicinity of Kabul, and for buck-shooting 3 or 4 times during the year in the high mountains. He is an excellent tennis player. Another favourite pastime of his is billiards in which he is an expert.

During the winter the Amir resides at Kabul and spends short holidays at Jalalabad. In summer his court is removed to a distance of some 30 miles from Kabul at Paghman which was formerly a small village obscurely situated in a valley surrounded by mountains. The Amir, who was born there, has converted it into a magnificent station and a model city. He has built there hospitals, cinemas, restaurants, a theatre, a sanatorium and a hotel provided with all the comforts of international palaces. He has also had the little valley replanted with trees. So that Paghman will soon become a well wooded and most modern country-place. The Amir has come to Europe with a sufficiently large suite. He is accompanied by his queen, his sister and one of his sisters-in-law together with 15 other persons exclusive of servants. He has chosen this retinue not haphazardly but according to their personal competence to assist him during his journey. Among them are his father-in-law Mahamud Tarzi, Fieldmartial Mahammad Nadir-Khan who was formerly Minister for war and recently ambassador at Paris (from 1925 to 1926). The assistant minister for foreign affairs Ghulam Sadiq, the younger brother of the present Afghan minister at Paris Ghulam Nabi Khan, and the Court minister Mahammad Yaqub Khan a young afghan of unusual intelligence and courtsey.



Her Majesty the Queen of Afghanistan

In Paris on the 24 January 1928. the Amir was received on his arrival at the Bois-de-Boulogne railway station by M. Daumergue the President of the French Republic, M. Doumer, president of the Senate and M. Bouisson, the president of the French Chamber of Deputies. The Royal guests were accommodated in the Palais-d'Orsay where they remained as the official guests of France for three days and where they had the rare honour of sleeping in the bed once occupied by Napoleon

the great. The queen's Boudoir there contained some furniture used by the great queen Marie Antoinette.

On the 27th January 1928 the royal guests vacated this official residence at the Quai d'-Orsay and removed to hotel Crillon which became their private residence for the rest of their sojourn at Paris.

From here the king went about incognito, visiting the famous sights and other numerous places of interest in Paris. The Amir expressed himself delighted with them. He is a monarch with a modern outlook and his avowed object is to bring Afghanistan in a line with European civilization. Before leaving his country in December last, he had never known what a railway journey was, for there are still no railways in Afghanistan. One can easily imagine what an eye-opener, this extended tour in Europe must have been to such a King, and have this long-looked-for first contact with the great European nations must have provided a long and continuous course of instruction for him. He received the welcome of the citizens of Paris at the hotel-de-Ville and was entertained at a gala dinner at the Palais-d' Elysee.

He then visited the tomb of the unknown soldier where M. Painleve—the war minister explained to him the high symbolism of the flame which burns perpetually under the Arc-de-Triomphe. The royal guests also visited Versailles where they were received by another minister M. Herriot who conducted them through the magnificent picture-galleries and gardens, not omitting Frianon. What historic souvenirs and grand images of the past, as well as the present,must have passed before their astonished eyes.

Two great paintings in the Versailles gallery are said to have particularly attracted the Amir's attention. They represent—(1) Napoleon distributing the eagles to his regiments and (2) the French Generals. The Amir also stayed long looking at the table, at which the famous treaty of Versailles was signed after the great war. He then visited the hotel-des-Invalides where the sight of Napoleon's tomb seemed to impress him profoundly. He also inspected the Pantheon and the Musee du Louvre. The same evening he received the President and other notabilities of the French republic at the Afghan Legation in Paris. The Amir and his queen also went to Vances to see the lycee Mechelet where their eldest son prince Hidayat Ullah Khan was first admitted in France. He is now studying at another school. A younger brother of the Amir and one of his brothers-in-law are also study ing at the special military school at Saint-Eyr.

The Amir renewed at Paris his acqaintance with some of the Frenchmen whom he had already known and held in high esteem viz. M. Alfred Foucher, formerly chief of the French Archaeological Mission which conducted highly interesting excavations in Afghanistan, M. Hockin, superintendent of the Guimet Museum and a member of the above mission, and Dr. Tenchre principal of the French College at Kabul and of the urgent proposals which engaged the Amir's attention at Paris was the installation of wireless telegraphy that will connect Kabul with the rest of the world. The French firm of Kasmir has already secured the order for its erection, and one of the French engineers M. Baulveret, an old pupil of the Polytechnique has been lent by the French Government to reorganize in Afghanistan the department of Posts, Telegraphs and Telephones. The prolonged sojourn of the Amir in France constitutes the best augury for the future relations, economic and intellectual, between Rome and Afghanistan, a new country with a great future which was until only a few years ago completely closed to Europeans.

From France the Amir and his suite crossed over in the beginning of March 1928 to England, where they were warmly received by the Prince of Wales at Dover and by their Majesties. The King Emperor and Queen Empress, accompanied by the whole of the cabinet, at the Victoria Railway Station in London. The reception was as grand as that accorded to the President of the French republic a year ago. They remained their majesties personal guests at the Buckingham Palace for the first 3 days where they were accommodated in the finest guest suite of rooms and the most luxurious case was taken to make them feel at home, even to the extent of providing special kitchens for preparing the Afghan national food. After 3 days they removed to their special apartments at Claridge's hotel where they stayed for nearly a month and inspected everything worth seeing in the British metropolis which has made England the premier and most powerful country in the world. The Amir flew over London and sailed in a submarine, whence while submerged under the sea, he wirelessed an affectionate message to his queen, Surayya Shah Khanam, in London. He was invited to Oxford where while conferring upon him the degree of D. C. L. the Vice-Chancellor welcomed him and his queen as a second sun and moon, came from the east to illumine their distant kingdom in the west.

The Amir now purposes to visit Poland and Russia and thereafter Persia and Turkey before concluding his memorable tour. It remains to be seen how many things will excite the curiosity and enlist the interest of this enlightened sovereign anxious to extend his knowledge and experience and to utilize both for the benefit and improvement of his distant Oriental Kingdom.

THE TERMAGANT

By SITA DEVI

HIRENDRA was on the look-out for a house. During the preceding summer vacation, he had left Rangoon, with his family, intending to return alone after the expiry of the vacation. But his wife Prova changed her opinion suddenly and instead of remaining in Calcutta, returned with her husband. They had given up the flat, which they rented before and had to put up at a friend's while they looked about for suitable lodgings.

Prova was very uncomfortable in her present lodgings and their child too was probably not liking it overmuch. She howled day and night and made her parents' lives unbearable. So we might be sure that Hirendra did not set about his job, in a half-hearted way.

The whole of the afternoon, he spent going up and down the stairs of all the vacant flats of the town. In the evening he returned and called Prova. "Look here," he said as his wife made her appearance, "I have found out a flat. It is in—th St. But I doubt whether you will like it." I could not find any other as good."

"Oh, I will like it surely," Prova said with enthusiasm "anything with four walls and a roof will do for me now"

"Don't be too sure of that," her husband said "your enthusiasm always runs away with you, but I am sorry to say that it does not last long enough. Please consider it quietly for a moment, before you jump at it. Otherwise you would want to give it up after two days. My college will open next week, and I don't think, I will be able to run about in search of rooms then."

"What's wrong with the flat?" Prova asked, now a bit subdued.

"Nothing much," Hirendra said "in fact, it is rather good, considering the low rent. The two rooms are fairly large, airy and well-lighted. The flat is new and so it is not a refuge for all the mice and cockroaches in creation. But the neighbours are not good. There are Mohammadans and Madrasis behind and on the side, there is a native Sahib. These are the most objectionable. The flat, we are thinking of taking, was formally rented by a Bengalee gentleman. They pestered him so much, that he left. So consider well, before you accept."

Prova was taken aback a little. "Is the Sahib a heavy drinker?" She asked.

"It is not a Sahib, properly speaking." Hirendra said with a laugh "and not a drunkard at all."

"Then what is it?" Prova asked in surprise.

"It's a black Mem-Sahib," Hirendra said "she is a perfect terror. No one dares to stand up before her in open fight."

"Oh, a woman?" said Prova, apparently relieved "you fear a woman so much? Engage the flat at once, I will be all right there. If I find that I am no match for her in fighting, I will make friends with her."

"That's all right then," said her husband with a laugh, "It is because of this wisdom, that you are the real rulers of mankind, though you are called dependents. Very well, pack up your things, while I go and engage the flat."

Next morning they left for their new home. "Thank God, I am out of that hole," said Prova, as soon as she got into the carriage.

"Don't be in a hurry to thank anyone, before you have had some experience of your new home." Said her husband.

Prova had no opportunity of taking stock of her neighbours, the first day. Her luggage and furniture piled up mountain high engaged all her attention. It was no easy job, arranging all these and at the end of the day she felt too exhausted to do anything but sleep.

Next morning she got up very late. It might have been later, but for some shouting, which woke her up rudely. It was a feminine voice, but very deep and coarse. "It's my money, not yours," screamed the possesor of the voice. "How dare you?"

Then there was the noise of breaking china.

Prova got out of her bed hurriedly. Her window was open and so was the window of the

adjoining flat, but a dirty screen gave her neighbours some privacy. It could be clearly understood that a fight was raging within. Prova shut her own window with some unnecessary violence.

This woke up Hirendra too. "Why in such haste ?" he asked "is it raining ?"

"No, but there's thunder" his wife said.

Hirendra was in no hurry to get up. "What a shame," he muttered as he turned round to finish his interrupted sleep "to wake one up so early."

"Early indeed !" his wife said, "it is considerably past eight," with this she hurried out to make the tea and serve out the stores to the cook.

This cook had been with her for a long time and he did not need much directing so after finishing her tea and setting out the stores, Prova came out in the small balcony in front and looked about her.

In front of the house, on the other side of the road was a girl's school. It had a big compound, partially surrounded by trees, which screened it from the sight of the passers-by. But Prova could see it fairly well. The classes had not yet begun and very few girls were present. These were probably boarders and were swinging and riding on sea-saws. The ground floor of their flat was rented by a Mahomedan shop-keeper, he was sitting in front on a stool dressed in a high cap and a striped *loongi*.

On the right hand side, there was a Madrasi family and on the floor above a Mem-Sahib. A crowd of dark children were playing about on the next balcony. The English woman of the second floor, came out and casting a look at her new neighbour went again.

Prova had been busy inspecting her neighbours, but she did not know, that she herself was undergoing a closer inspection from some one. Turning round accidentally she came face to face with a lady, who stood on the balcony of the adjoining flat, with her arms akimbo, scrutinising Prova from head to foot. She would be about forty years of age, and was dressed as a Mem-Sahib. Her complexion was very dark, and her features failed to indicate to what race she belonged. That she had some Mongolian blood in her, was apparent. Her eyes were small and very bright. She was a huge mass of a woman and her temper was written plainly on her face. Prova understood at once that this was her famous neighbour. A younger girl was peeping at Prova, from behind her, she appeared to be her sister. As soon as they saw that Prova had noticed them, they sailed inside their room majestically.

Prova too went in and found that Hirendra had got up and was about to take his tea. "Whom have you been ogling so long ?" he asked, as his wife came in.

"The person whose fame reached us even before we came here." Prova said.

"How is she ?" her husband asked "can one fall in love with her, at first sight."

"I could not." Prova said "you might try your luck."

But Hirendra did not seem over-enthusiastic. He finished his tea ; and went out for a stroll.

Prova got the breakfast for her daughter and then went in to superintend the affairs of the kitchen. There was a verandah, behind the kitchen and a small winding staircase leading up to it, from the backyard. Prova came out on the verandah, and found to her satisfaction that the house was fortunate enough not to possess the famous back lane of Rangoon. She was extremely disgusted with this thing, when she first set foot here. It is usual, in Rangoon, to have a narrow lane, between two rows of houses. And from all the flats of all the houses, on both sides, refuse and filth of every description are showered down on it. A sweeper employed by the municipality cleans it once early in the morning, but within five minutes it becomes covered again with kitchen refuse, dust, rotten vegetable, and eggs, scraps of paper and other kinds of filth. The ground floors of the houses are generally occupied by the Burmese, who do not believe in climbing stairs. They have very little disgust for these obnoxious lanes, being accustomed to them from childhood. Indeed, Prova was surprised to see many Burmese women, cooking on stoves, which they placed almost in the lane, That a shower of refuse, might add to their list of foods any moment, did not seem to disturb them a bit.

So she was glad to see that there was no back-lane here. There was a yard behind, on which a large number of clothes of every pattern and colour were hung out to dry in the sun. Prova guessed, there must be a laundry closeby. On the opposite side of the lane, there were a number of wooden houses. In these the servants and durwans

of the landlord lived, and there were also some poor tenants. Prova's arrival was evidently no secret. She found women and children staring at her from every door and window of the building in front.

Suddenly her attention was distracted by a shrill scream. Simultaneously with that a small and very dark girl was flung into the yard. She kicked and cried so lustily that no-body could have doubted her intense perturbation of spirit.

All of a sudden the black Mem-Sahib made her appearance, in the adjoining verandah, "Shut up, you dirty native brat," she cried, "you are howling all day long."



All of a Sudden the black Mem-Sahib made her appearance in the Varandah

Her voice shut the girl up very effectively. A woman, most probably her mother, darted out, and dragged the girl in. The Mem-Sahib cast a look at Prova, then went inside. The Mem-Sahib's fame was well-earned, thought Prova, with a smile.

She saw or heard no more of her famous neighbour that day. The Mem-Sahib locked up her rooms and went out. She must have returned very late, for Prova did not hear her come back.

The next day too, passed off, amidst perfect calm. But towards evening things began to look lively again. Hearing loud voices, Prova ran to her window and peeped from behind her curtain. A furious fight was raging inside the Mem-Sahib's bed-room. The lady was holding a young Sahib by his necktie and slapping him hard with the other hand. The man muttered something and struggled frantically to be free. He too was hitting her once or twice, but she took not the slightest notice of that and went on with her work grimly. The young girl whom Prova had seen the day before, stood silent by the widdow of the other room.



The Lady was holding a young Sahib by his necktie

Prova, being a Bengali girl, was unaccustomed to such sights. In her world, if there was to be any beating, the man administered it, and the woman suffered. She felt pity for

the poor Sahib and closing the window, went away to the kitchen.

The small Madrasi child, who had created such an uproar the other day, was sitting on the verandah of the kitchen. She appeared quite at her ease, as if the verandah belonged to her small self. She was dressed out elaborately. Her hair was drawn away tightly from her forehead and hung in a pig-tail down her back. A huge bow of scarlet ribbon was fastened to it, with a safety pin. She had eardrops of gold, set with red stones, black glass bangles round her wrists and silver anklets. She wore a frock of purple poplin, which reached down to her ankles. She had shoes on too and looked very important and self-satisfied.

Prova could hardly restrain a smile, at the sight she presented. But the girl was quite at ease and asked her whether she wanted to buy eggs.

"Have you got any for sale?" Prova asked.

"Yes, my mother has got lots of them," she replied. "Every morning she takes one and my father takes one and they give me half an egg. But my uncles are not given any."

Before Prova could reply, the girl's mother made her appearance. She was good-looking on the whole. She had an orange-coloured saree on, with broad red borders. There were two rows of ear-rings on her ears and two ornaments on her nose too. She pulled up the girl with a jerk, saying, "This girl is very naughty, madam. She will come and talk with everyone she sees. She fears no one."

"But she seems to fear that Mem-Sahib all right." Prova said.

"Oh that one?" Said the Madrasi woman, "she is no woman, madam, she is the very devil. She beats even men."

The woman talked on. Prova learned from her, that the young Sahib was the Mem-Sahib's husband. He lived on his wife and so had to accept her slaps and boxes as part of the day's business. The young girl was the Mem-Sahib's sister. She too, did not escape her sister's loving hand. No servants would enter that house for fear of life, so they had to do all the housework. The Mem-sahib was a good dress maker and earned a lot of money. She alone provided for the family. Her husband took life easy. His wife's temper alone, spoiled the unruffled calm of his existence. He had tried once or twice to assert his masculine superiority, but had given it up very soon as a bad job.

This happened to be one of the Mem-Sahib's bad days. At night too, her shouts and screams troubled Prova's sleep. The Mem-Sahib was on the first floor, while immediately above her, on the second floor, lived a Gujrati family, who had many children. These happened to be playing a little boisterously. Suddenly a scream was heard. It was the Mem-Sahib "Damned swine!" she cried "I cannot sleep at all. What the devil are you doing up there?" Her window was thrown open violently and a stream of filthy abuse poured forth in English and broken Hindi.

"What kind of a man is that Gujrati fellow?" said Prova. "Cannot he break her teeth for her? How could they tolerate such abuse? Even my blood is boiling though I am a Bengali woman, the meekest creature in creation. Don't you feel angry too?"

"Not at all", said her husband. "It is none of my concern. If they can take it all lying down, I don't see, why I should get angry for them. I wonder why this beauty of a Mem-Sahib calls them Madrasis. Probably she thinks, all Indians belong to that province."

"She seems to look down on us, natives, very much," said Prova, "though she herself is darker than a negro. But what kind of a woman is she, I wonder. The noise of children playing never ought to upset any woman. The night of my daughter's weekly performance is drawing near. The Mem-Sahib's ire is going to descend on me, I suppose."

"Well, you will have to look out for yourself," her husband said. "I gave you fair notice, so you cannot blame me".

"Oh I am not afraid," said Prova. "Do you think I am totally helpless? I shall ask my Ayah to stay with me, that night. She can beat the Mem-Sahib even in wealth of bad language."

"All right,' said Hirendra with a laugh, "it will be a contest worth seeing."

But fortunately Prova was spared the ordeal of a verbal warfare with the termagant. Her child shrieked long and loud, and after leading her parents a lively dance all night, fell asleep towards the small hours of the morning. But the Mem-Sahib slept on, apparently, through all these troubles and turmoil. Prova got up very late and remarked upon this strange abstinence of the lady.

"Perhaps she kept quiet, seeing that it was a small child." Hirendra said.

"Oh indeed!" said his wife, 'as if she cares twopence for children. Did not she abuse the Gujrati children that day?"

Suddenly a furious uproar in the street, broke through their conversation. They ran out on the balcony, to see what the matter was. The Mem-Sahib as usual!

Whatever might have been the case at night, her temper was none too sweet in the morning. She had just returned home, and standing on the balcony was giving the hackney coachman a very good bit of her mind. She had given him four annas, which he was refusing to accept with some heat. The Mem-Sahib was explaining that she could not give more to a 'coolie' carriage.

"Go away, man, go away", she cried, "how much do you want for that wretched 'coolie' gharry? Do you think it is a motor car?"

The irate coachman made a hideous grimace, "Oh, what a big Mem-Sahib", he shouted, "have you ever ridden in a motor car?"

The lady went in and came out again almost at once. The next moment an empty tin, which had contained condensed milk before, was flung with unerring aim on the shaven head of the coachman. The by-standers set up a shout. The hackney coachman saw that he had small chances of winning in the contest and drove off uttering words of filthy abuse. "I am going to the police station to report", he shouted. The crowd melted away slowly.

"She is getting insufferable," Prova said, "I wish, there were somebody valiant enough to give her a good thrashing I would reward him profusely. Because people are afraid, she is taking advantage of it. Today she hits a hackney-carriage man, next day she will hit a gentleman."

"See how chivalrous our sex is," her husband said. "A man won't hit back, even if you throw tins at him."

"I call it cowardice, not chivalry. She is not a woman, she is nothing but a female bear."

The Mem-Sahib's temper fluctuated remarkably, within a short time. Barely half an hour had passed when she was heard asking Prova's Ayah why the baby cried so much, during the night. Prova was surprised to find that she did possess something like a heart, after all. The Ayah came in and informed her that the Mem-Sahib next door, knew of a very good medicine for stomach ache. If baby cried again, she could fetch it from her.

So the days passed on. The lady next door, provided them with diversion off and on, so Prova did not feel too dull. She used to draw up a chair on the balcony and watch her neighbour's movements. The young Sahib had very little to do, so he too would come out on the balcony, quite often and watch his neighbours, specially the female portion of it. Prova had often to retire owing to his attention. But if the Mem-Sahib happened to be in, he would never venture out. There was a gramophone in their living room. He would put on some records of dance, music and exercise his legs a bit, to while away the tedious hours. He could easily have asked his wife to be his partner. But she did not evince any interest that way. She would sit with her sewing machine in the back room, working furiously and shouting imprecations at her husband, which made him forget his steps.

The Mem-Sahib's customers were various. Prova found them very interesting. Two stout ladies were often seen. They would take full ten minutes to climb up to the first floor. Then they would sit down and pant for five minutes, after that they would talk business. They would always order dresses of gaudy colours and very thin materials. The skirts would be too short and there would be nothing much, on top too. The Mem-Sahib would listen to them very politely. Probably they were her richest customers, so she wanted to be in their good graces. But sometimes, she would be seen to smile, after these ladies left.

The rains had set in, but the evening happened to be clear, fortunately. In order to make good use of it, Prova and Hirendra went out for a walk. Their child too had been taken out by the Ayah. The cook alone remained in the house.

After finishing their walk, the couple paid a visit to the cinema. So when they returned, it was close on nine o'clock. As their carriage approached near their flat, Hirendra cried out, "What a crowd! I wonder what the matter is."

"Oh dear," cried Prova in alarm, "I had left the child at home. I hope, nothing has happened to her."

"You needn't be alarmed," said her

husband. "A crowd here is no unusual thing, thanks to our good neighbour."

"But why don't I see the Ayah, leaning from the bolcony ?" said Prova. "She is not a person to remain indoor, if there's any thing doing in the streets"

As soon as the carriage stopped before their door, their fear vanished. The Mem-Sahib was indulging in a peculiar kind of war dance, in front of the shop, which was situated in the flat beneath Hirendra's. Abuses and vituperations, in all the languages she knew, poured forth in an unceasing stream from her lips. Her husband was standing at the foot of the staircase. Perhaps he was considering, whether to advance to the succour of his valiant wife or to beat a wise retreat. All the shopkeepers, coolies, cabbies and riskshawpullers had gathered around to witness the performance.

Prova and Hirendra got down in a hurry and ran upstairs. Then they came and stood on the balcony to enquire in the matter.

It appeared that a nephew of the Mem-Sahib visited her very frequently. He had bought four annas worth of soda water from the shop below and had not paid for it. When the man asked for his money, the youngster had referred him to his aunt. The man had next approached the Mem-Sahib, who told him plainly that since she had not taken his wares, she saw no necessity of paying for them. The poor man was at his wit's end. He did not know what to do, which made him quite furious.

Today the Mem-Sahib was going out with a huge trunk, most probably to buy materials, for the dresses, she had got orders for. The fool of a shop-keeper fell into a panic at once. The Mem-Sahib was escaping, he thought and he would see nothing more of his four annas. When fools are in panic, they would go further than the most valiant. So up he jumped and shouted, "Hey coachman, stop. Mem-Sahib, pay me first, then you may go."

The fat was in the fire, with a vengeance. The Mem-Sahib discarded all ideas about shopping, for that day, she had the trunk brought down from the roof of the carriage and got down herself. The shop-keeper retreated within his stronghold, from whence he tried in vain to defend himself. Prova and Hirendra had appeared when the curtain was about to descend, on this tragicomedy.

"You son of a coolie" the Mem-Sahib was shouting, "did I take your filthy soda water? Come out, I will beat you with my slipper. I would have gone in if it had been a good house, but I cannot go inside a coolie's room."

"The nephew says, the aunt will pay and the aunt says the nephew will," said the shop-keeper. "I should like to see the brother-in-law, who will sell anything to you again."

This must have hurt the Sahib's self-respect. "See here" he shouted, "don't utter that word again."

The shop-keeper did not agree to this reasonable request. Again he called upon that relative by marriage to witness his plight. The Sahib thought it high time to do something. He took off his coat and discarded his muffler as well. "Come on man" he cried, rolling up his shirt sleeves "come outside."

The shopman did not accept his invitation and even his wife was far from pleased at this show of conjugal love. She was offended probably, at this hint, that she alone was not a match for any living being. She gave him a push, saying, "You needn't butt in. I have got my shoe for him. Get away." The poor young man retreated and began to put on his coat again.

When the repeated invitations of the Mem-Sahib failed to bring out the shop-keeper to receive the shoe-beating, she began to go up the stairs to her room, abusing the shop-keeper and his forefathers all the while. Even when up in her flat, she came out on the balcony to give the passers-by their due share of her attention. The crowd began to hoot and clap. The Sahib pulled his wife by the arm once, to make her come inside, but an energatic push soon made him know his place.

"But where has the Ayah gone?" Prova said," The child is sleeping."

The cook said that the Madrasi woman, down-stairs, had been taken ill suddenly. So her daughter had come for the Ayah. She had not come up again. The Ayah had asked him to look after her sleeping charge and to call her, if she woke up. As the child had been sleeping quite calmly, he had not gone for the Ayah.

"Go and ask her to come up," said Prova, "I don't want her to sit there gossiping."

The cook went down and returned with the Ayah. The woman downstairs had suddenly been overtaken by the pains of travail, but as she had none to help her, she

had begged Ayah to come to her. She had sent her entreaties to Prova, through the Ayah, asking her to allow Ayah to stay with her during the night. Prova sent her woman down at once. During the night the piteous cries of the woman, broke through her sleep again and again.

In the morning, she found that the Ayah had already come up and was attending to her duty after a bath. "How is the woman?" Prova asked, "Has the baby come? What is it, a boy or a girl?"

The Ayah replied that it was a girl. Her tone showed a total lack of enthusiasm. Prova thought it was due to the baby being a girl. "But what's the difference between a son and a daughter?" she asked, "why are you so cast down? A girl is as much of a human being as a boy."

The Ayah exclained. It would not have mattered at all, she said, had the girl been normal and healthy. But this one was deformed and ugly. If she lived, she would be the source of never-ending sorrow and trouble to her parents.

"Oh dear, what a pity!" said Prova, "I was just thinking of going down to see the baby."

"Don't go, madam", the Ayah said, "you will make the mother more ashamed. She thinks it a disgrace. She has got high fever too, it is best for her to remain quiet."

Prova asked what was wrong with the baby. The Ayah said that it was hare-lipped and club-footed. Its mother had suffered the tortures of the damned in giving birth to it. Her husband had left the house in anger, when he heard that the child was like that. So the woman was left alone and helpless.

'Good Heavens!" said Prova, "Can a man be such a monster? Take these two rupees and buy some food for the woman. Who is with her now?

The Ayah said that a Mahomedan woman was with her and she would stay till the afternoon. Afterwards, the Ayah would go. It was expected that the inhuman beast of a husband would return by that time. The woman went off with the money to buy milk.

Prova was retiring to her bed-room, when she stopped at the sound of the Mem-sahib's voice. She was asking some one whether the new-born child was a boy or a girl. The Mahomedan woman came out to reply to her, and shot back to the room as if afraid to stand outside. But the Mem-sahib's curiosity was far from satisfied and she began to descend the winding staircase heavily, in order to learn everything in detail.

Prova returned to the back verandah, a bit curious. A turmoil broke out almost at once, down stairs. Shouts in mixed Hindi, Tamil and English, were heard, but she failed to understand anything. But the Mem Sahib's voice rose, as usual, above the storm-screaming, "Son of a dog, dirty swine, etc." Sounds of slapping were also distinctly heard, though Prova could but guess, who the adminstrator was.

After a while the Mem-sahib came up panting. Her dark face was quite red with fury and exertion. The Ayah too returned almost at the same time.

"Who were the people fighting and quarreling downstairs?" Prova asked.

It appeared that the husband of the sick woman had just come back, heavily drunk. He had begun to abuse her for giving birth to such a deformed child and was threatening to strike her. The Ayah and the Mahomedan woman were scolding him and his wife and elder daughter were crying. At this juncture, the Mem-sahib appeared on the scene and asked what the matter was. On hearing the cause of the trouble, she abused the Madrasi, in very filthy language. The man was too far gone to know what he was doing and he too answered her in like language, the Mem-sahib gave him two or three resounding slaps and one blow with her shoe to finish with. Then as the man escaped with his life, she too left their room and went up.

"It served him right", said Prova, "The Mem-sahib is more than a match for him. But how is the patient?"

The woman was better, the Ayah said, But the baby had scarcely any clothing. The mother too had no proper bed-clothes or blankets, she was lying on a mat. The man was extremely frightened and it was not known when he would return. In the end, she requested Prova, if she had any worn-out baby-clothes to give it to that poor woman's child.

As Prova was about to enter her room to look for any sort of clothing, she might give away, the Mem-sahib was seen descending the stairs again, with a heavy blanket and a suit case. The Ayah rushed down, unable to check her curiosity. A few minutes later, she rushed up again. She was brim-

ming over with news. The Mem-sahib had struck everybody dumb with her munificence. She had given the woman a blanket, which must have cost at least thirty rupees. And she had given the baby, one bag full of frocks, caps, socks and wraps. They were very beautiful, some were of silk, some of cotton and some woolen. All were of her own sewing and contained yards and yards of lace and most beautiful embroidery. Such clothes for such an ugly baby! They were fit for a princess.

Prova was surprised. "Strange", she said, "a person, who is ready to kill a man for the sum of four annas. I should like to ask her the reason, only I don't speak to her."

The Ayah said it was not at all difficult. As soon as the elder Mem-sahib would go out, she would get the desired information from the younger.

Fortunately, the opportunity presented itself very soon. After breakfast, the Mem-sahib went out as usual to do her shopping. Her sister came out and stood on the balcony. The Ayah rushed out at once to have a bit of gossip with her. Prova felt too shy to go out, but she also sat down in a place, from whence it would be easy to hear them.

The Ayah asked the younger Mem-sahib, about those clothes, given to the baby. To whom did they belong?

The girl was silent for a time, then she replied, "Those are my sister's child's."

"Is the child gone?" asked the Ayah.

"Yes," said the girl.

They went on talking and the whole history came out, presently. The elder Mem-sahib had been married very early to a drunkard. The man had a lot of money, but he had squandered it all on drink and other vices. His poor wife was much younger than he, and strange to say, she was a shy timid thing then. She feared her husband very much, and suffered his blows in silence.

Three or four years after marriage, she gave birth to a daughter. Unfortunately, the girl was born deformed. The man got mad with anger and abused his wife to his heart's content. He had no objection to venting his anger on the innocent cause of it, but that his wife came between and received it all on herself. No one liked the puny and deformed child, so she became entirely her mother's concern. She was the only object, upon which all the pent-up affection of her heart was lavished. She would guard it jealously as a tigress guards her cubs and would permit none to see it even. As soon as her husband would go out, she would sit down to sew for her child. She was a great expert at this. No other baby, in that quarter, had such a wardrobe. But none, alas, was so ugly. She would dress the baby up in her fine clothes and walk about with her inside the rooms. She would never take it out.

But even this bit of happiness was not long for her. Her husband returned home one night, excessively drunk even for him. He pushed the child down from the bed. The girl was too weak to survive such a blow and expired.

What happened next, the mother could not clearly remember. She became fully conscious again the next day and found herself in the lock-up of the police station. She heard that she had wounded her husband very seriously, with a chopper. He was in the hospital. She was acquitted in the trial, and fortunately, another freedom too awaited her. Her husband left her and she saw no more of him. After a few years, she heard that he was dead.

Though she was left without any means of subsistence, she did not have to suffer. She began to earn fairly well as a dress-maker. But she changed completely. From a shy timid woman, she became a termagant. Like the famous Emperor of Rome she wanted the whole human race to have one single neck, that she might cut it with one stroke. The male sex became obnoxious to her, and beautiful children only gave rise to hatred in her heart. She acquired an amazing stock of bad language and became quite free with blows.

But such is the need of companionship in a human being, that even such a person could not lead a solitary life. This young Sahib married her for her money and was made to swallow abuse and blows even together with his meals. But it must be said for the Mem-sahib, that the meals were quite good. Her younger sister had no other shelter, so she too lived with her hot-tempered sister.

Just at this juncture, the Mem-sahib returned from her shopping. Seeing her sister on the balcony, she flared up at once. "Why are you staring like an owl?" she asked. The girl escaped inside at once.

Prova was rather struck with the story.

All judged the Mem-sahib, by her outward demeanour, but few knew that her heart still contained the fountain of pure love. The memory of her lost child, still made her human and womanly. She could remember that she was a mother once.

After that Prova ceased to speak ill of the Mem-sahib.

AFGHANISTAN IN WORLD POLITICS

By Dr. TARAKNATH DAS, Ph. D.

HIS Majesty the King of Afghanistan's visit to various Asian and European countries has stirred up considerable speculation among the statesmen of the world. This is due to the fact that the Afghan King is a man of character and progressive ideas ; and he is travelling not for the purpose of pleasure and squandering state-funds as many of the Indian Princes and others do, on the contrary, he has left his country, as a serious student of world politics to secure first-hand information on the subject and to establish personal contacts with the leading statesmen of the world, so that he will be able to serve his country more effectively.

British statesmen and soldiers are apt to ignore an Asian ruler and spread the notion that he is an indolent autocrat ; but in the case of the King of Afghanistan, a distinguished British soldier Lt. Gen. Sir George McMunn, K C. B. in an article "Afghanistan in Warp and Weft" published in the National Review of January 1928, characterises the young monarch, in the following way :—

"His Majesty, the King of Afghanistan is an earnest student of progress, and of the adoptions of as much of the ways of the West as may suit the psychology of his upland folk. Education, industry, transportation on modern lines are all emanating from his young head, which grew to manhood in his own rugged hills."

There is not the least doubt of the fact that Great Britain wanted to reduce Afghanistan to a mere British protectorate. For this purpose several Afghan Wars were fought, although unsuccessfully. It is a historical truth that the Anglo-Russian Entente (1907), which was so necessary to the policy of encirclement of Germany, led to the understanding that Afghanistan and Tibet and Southern Persia would be within the British sphere of influence, whereas Mongolia and Manchuria and Northern Persia would go to Russia, Article I of the Conventions (Anglo-Russian Entente) regarding Afghanistan reads as follows :—

"Great Britain disclaims any intention of changing the political position of Afghanistan and promises neither to take measures in Afghanistan nor to encourage Afghanistan to threaten Russia. Russia recognizes Afghanistan as outside her sphere of influence and agrees to act in political relations with Afghanistan through Great Britain and to send no agents to Afghanistan."

This Anglo-Russian understanding against Afghan independence was never acknowledged as binding by the late Amir of Afghanistan, and it made the Afghans feel that they must protect their national independence through close co-operation with other nations. So during the World War Afghan sympathies were with Turkey and the Central Powers and Turko-German military and diplomatic missions were received by the Afghan Government. But the late Amir Habbibulla Khan judiciously and persistently refused to attack India at the suggestion of Germany and Turkey, because Turkey and Germany were in no position to aid Afghanistan with military forces or arms or amunitions. It was evident that Afghanistan would not have been able to hold her own against British forces from Beluchistan and India and the Russian forces from Turkestan and Persia.

Since the conclusion of the World War and the fall of Imperial Russia, Afghanistan's military and diplomatic position has been considerably strengthened. Soviet Russia's repudiation of the Anglo-Russian Entente, conclusion of Afghan-Russian pact, and Anglo-Persian misunderstanding made it possible for Afghanistan to take a decided stand against Great Britain, and favor Turkey

in her struggle against Greece. She also expressed in various ways good-will to the people of India in her struggle for independence.

In 1919, alarmed by the Afghan-Russian pact, Britain, in violation of the then existing treaty between Afghanistan and herself, attacked Afghanistan. The adventure was both costly and sanguinary because of the bravery of the Afghans. Britain did not hesitate to adopt a policy of frightfulness and used bombs from aeroplanes on unfortified cities and villages to create panic among the Afghan people. Indian national sympathy was overwhelmingly in favor of Afghanistan and fearing serious revolutionary trouble in India, Britain did not try to march to Kabul but made an agreement with Afghanistan.

The success of Afghanistan in securing alliances and close friendly understandings with Soviet Russia, Persia and Turkey, and the recognition accorded to Afghanistan, as an independent state by Germany, Poland, France and other European Powers have forced Britain to give up the theory of making Afghanistan a dependency. Britain, therefore, had to recognize Afghanistan as an independent nation, and signed a treaty on November 22, 1921, to that effect. Mr. Hirtzell, Deputy Under Secretary of State for India has summarised it as follows :—

"Satisfactory written assurances having been given by Afghanistan that Russian Consulates—that is of course propaganda bases—should be excluded from the Indo-Afghan frontier, the way seemed open to fruitful negotiations...The two governments agreed to respect one another's internal and external independence ; to recognize bounderies then existent, subject to slight readjustment near the Khyber ; to receive legations at London and Kabul and consular officers at Delhi, Calcutta, Karachi, Bombay, Kandahar and Jalalabad respectively. The Afghan Government is allowed to import free of customs duty such material as is required for strengthening of their country. So long as the British are assured that the intentions of the Afghans are friendly, this proviso applies to arms and ammunition also. The export of goods to British territory from Afghanistan is permitted, while seperate postal and trade conventions are to be concluded in future. Further, each party undertakes to inform the other of major operations in the vicinity of the border line."*

The geographical position of Afghanistan, the present condition of World Politics and the growing military power of the Afghan State are in favor of Afghanistan's existence as an independent Power. The existence of Anglo-Russian rivalry forces Great Britain and Russia to be considerate to Afghanistan. It seems that the Soviet Russian policy is to influence Afghanistan to commit to a programme of recovery of Beluchistan and march towards the South which will cut off British land communication from India to the Persian Gulf. It is needless to add that Great Britain will oppose, with all her might such a move on the part of Afghanistan. It is, however, known that Great Britain will not be unwilling to look upon with favor, if Afghanistan tries to extend her influence to the North, towards Central Asia. But the wise ruler of Afghanistan is not inclined to adopt any policy of adventure ; on the contrary, it is apparent that he is anxious to develop the resources of the land and bring about educational, economic and social progress of the people.

It may be emphasised that the ruler of Afghanistan fully realises the fact, that if ever Russia and Great Britain agree to crush Afghanistan, then it will not be possible to maintain her independence, unless the peoples of Asia and some of the European states take a stand against such a programme. Thus recently the Afghan monarch has been reported to have said that he believed in the principle of the League of Nations which guarantees territorial integrity of all nations, but it seemed to him that a League of Asian Nations was necessary to protect Asian Independence. It seems that this belief is at the bottom of the positive policy of friendship between Afghanistan, Persia and Turkey and Afghan interest in cementing friendship with the peoples of India, China and Japan. In this connection it should be noted that the second Pan-Asian Conference, which held its sessions at Shanghai last November, decided to hold its next session in Kabul this year.

It is quite apparent that the present ruler of Afghanistan is fully conscious of the need of establishing closer relations with European Powers other than Great Britain and Soviet Russia. It is evident from the fact that the Crown Prince of Afghanistan has been a student in the French Military Academy at Paris for the past few years ; and Italian, German and other scientists and Engineers are welcome in Afghanistan. Afghanistan is full of valuable mineral resources, specially

* The complete text of the treaty with two "schedules" are to be found as Appendix VII of the *British Blue Book* : Statement exhibiting moral and material progress and condition of India during the year 1921.

oil ; and it has been reported that the Afghan ruler is interested in developing his country industrially, by securing support of international capitalists and also by connecting Afghanistan with Europe by building railroads. It has been also suggested that Afghanistan may seek American capital to promote various industrial enterprises. The King of Afghanistan rightly believes that his country can be transformed industrially as "The Switzerland of Asia."

Some of the Pan-Islamist leaders of India cherish the hope that the King of Afghanistan will take the leadership in freeing India from British rule and establish a Moslem Empire in India. But King Amanullah of Afghanistan, on his way to Europe, passed through India and when he was so enthusiastically received by the people of India, he, by his actions and speeches, made it clear that the Moslems of India should practise religious toleration and work for the progress of India in co-operation with the Hindus.

Recently it has been reported that, when a British newspaper-man asked His Majesty the King of Afghanistan, to give his views on Anglo-Afghan relations, the latter replied to the effect that he would be in a better position to form his views after his interview with Sir Austin Chamberlain, the British Secretary of State. It seems that Great Britain will be quite anxious to assure friendliness with Afghanistan, that Russian influence may not be predominant at the border of India. In the past British attitude towards Nationalist Turkey and the Lausanne Conference was influenced to a large extent by the then existing situation in India and for the purpose of winning the Indian Moslems on the side of the British Government in India ; similarly the new crisis in Indian political life, as indicated by the decision of the All-India National Congress, Indian Liberal Federation and the All-India Moslem League to boycott the Simon Commission, will certainly influence Great Britain to be conciliatory to Afghanistan.

Afghanistan has become a vital factor in the World Politics of today and her importance is bound to grow. Thus European Powers such as Italy, France and Germany which have no territorial contact with Afghanistan and Asian states like Japan and Turkey, not to speak of India and China will be forced to take special interest in Afghan attitude in World Politics. No doubt major energy of Afghanistan will be directed towards her relations with Great Britain and Russia ; but friendship and understanding with such powers as France, Italy, Germany and Japan will be of great value to her in every way. Thus it may be safely asserted that His Majesty, the King of Afghanistan who is a soldier and statesman of high character, is on a Mission to promote the interests of his people and state internationally and to learn actual possiblities for Afghanistan in the field of World Politics.

New York. U. S. A.
February 20. 1928.

THIRD CLASS

By RABINDRA NATH MAITRA

A railway coach, painted yellow. Bundles big and small tied in cloth, a score of dilapidated and soiled tin trunks, a dozen or ten baskets, some twenty canvas hand-bags, two dozens blankets, country-made and foreign, half a dozen tattered quilts of old cloth, cocoanut *hookahs* with earthen bowls for the tobacco galore, and small round metal or tin boxes for betel for chewing, and metal glasses for water. In the midst of all this, shoes—pumps, Indian slippers, Derby shoes, Indian shape with up-turned toes, and canvas shoes : shoes of Chinese make from Calcutta, strong slippers from Taltollah and from Thanthania, ornamental slippers from Cuttack and shoes from Agra—specimens old and new, all together.

Inside the carriage near the top there was a notice : "To seat 24." Just four benches and a half for twenty-four people. The half bench was in the possession of the orderly of the Collector Sahib. Within the

benches, between their empty spaces, were bugs by the million; and on the benches, forty one people closely packed - men and women, boys, old men, children. Turbans, felt or cloth caps and embroidered caps; loose robes of Mohammedan mendicants, ochre-dyed garments of Hindu jogis, loin cloths, *saris* of women, plain white *dhotis* without border, *dhotis* with borders of the *juice-ball* pattern and of the thick and thin line pattern, and trousers and tunics—a remarkable harmony of all these.

Smells, to be sure. The door of the water closet was tied up with a string; there was no latch. Under one bench was a dead rat; under another, some banana skins rotting for many a day. *Hookah* tobacco, Indian leaf-rolled cigarettes, cigarettes, *hashish*, cocoanut oil and strongly smelling floral oils, dirty blankets and cloth quilts, the huge bundle of the not very clean Kabulee and the uncorked bottle of rum which the orderly of the Collector Sahib had. All these smells combined in one.

The stuffy heat of August, and with it was the noise of the little children crying. Three or four passengers were trying all at the same time to lean out of the same window for a whiff of fresh air. In this situation a perspiring young woman was making a vain attempt within her discreet wimple to cool herself with a little breeze by carefully fanning herself with the hanging lappet of her *sari*. In a corner an old woman had drawn her feet up to her body and was sort of gasping in an excess of fever.

Ting! Ting! Ting! and the screech of the Syren.

A Station. "Cakes and pastries!" "Betels and Cigarettes." "Porter, come this way!"

"Where do you want to get in by here? Can't you see it all full? Get along that way!"

"I say, Mr. Guard!"

"You damn··· !"

"I say, Ticket Babu, where can I get a seat?"

"Why don't you get inside this?"

"He won't let me!"

"Won't he? Is the carriage his father's property? Come along, get inside quick! Hallo, Good Morning, Pedro!" and the Ticket Babu tripped along towards the Guard's compartment.

"Quick, Mahesh, get in quick, he is waving the flag!"

Jerrk!

"I say, my good man, so you must come inside?"

"Just for two stations, friend; do please move this big bundle of yours a bit; that's a good fellow. Ah, how hot it is!"

The screech of the Syren.

Jerrk! Bang!

Hat on head, white coat and trousers, red of face, comes in the Flying Checker. The young woman got frightened and moved away from him. The checker advanced two steps towards her, and stood almost touching her, and shouted out to the old man in front of him, "Out with your ticket!"

"Yes, Sir!"

"Now then, be quick about it—move off, you damn··· !"

The up-country boy who was sitting on the floor near his feet became frightened and fell down in trying to move away.

"Your ticket?"

"I couldn't get time to buy it, Sir! I shall go as far as Daspur."

"So you haven't got a ticket? Now then, your money! out with it quick!"

"Here it is, Sir, just seven annas."

"That won't do, must pay a rupee!"

The man took out four annas more from the knot in a corner of his towel and gave the sum to the checker. That was all he had.

"Must pay more!'

"Where am I to get it from, Sir? The ticket costs eight annas, and I have paid eleven annas—I have no more money!"

"Eight annas for the fare, and eight fine."

"Do excuse me for this time, Sir."

"Very well, don't do it again! I say, move off, I want to get out! you woman there!" He pushed the frightened young woman with his elbow and trod on the feet of the old woman, and was out of the compartment.

"Oh, oh, I am killed!" the pitiful cry of the old woman.

"Sahib, you took my fare, but where's my ticket?"

"Don't howl!" the Sahib entered another carriage.

"Baladpur! Baladpur!" shouted the station-porter. Once more the same old cries and noises, and the same pitiful and eager attempt of the passengers to get inside the carriage; and the queer Hindustani of the

Station-master, and cries of abuse from the railway porters, and the noise and clamour as well as pitiful cries of the packed third class passengers. The Station master shouted "Sound the bell, I say, there!"

"Do stop, my father! O Sahib, my father, do stop the train for a minute!" cried out an old woman with a small bundle in her hand and came near the train.

"Get away, old woman! It's started!" The old woman said in tones of frantic prayer—"My poor Bipin won't live, my father: I came down this morning to the doctor's and here is his medicine that I am taking with me." And while she said this she was on the carriage, when the Ticket-Babu held her and got her down. The train was in motion. The old woman threw her bundle down on the platform, and wailed out, "O my poor Bipin!" The rest of her words were lost in the noise of the train.

The train was running. I was wondering how long it would take for a re-acting of the Black Hole tragedy if all the windows were closed, when the train stopped. The thirsty passengers shouted out together—"Water-man! Hi, Water-man!" and forthwith from fifty windows on all sides came out a hundred and fifty empty *lotas*, glasses, cups and mugs.

"Hi, Water-man, this side!"

The water-man, dark of complexion, bare-footed, with a cap on his head, came with a black bucket, and stood nearby, and said in a bullying manner—"This side, eh? You would have water by just ordering it, hey?" Then he said in an undertone—"two pice for a *lota* full!" Filling his left fist with coppers the water-man was going back with the empty bucket in his right hand, when the orderly of the Collecter Sahib awoke from his doze, and bawled out, "Water-man, bring here water." The water-man turned his eyes red with anger; but when he saw Mr. Orderly with his long beard and his fine turban, he put down on the ground his bucket and made a very low *salaam* and said, "Good morning, your honour! Please wait a little, I'll go and get fresh water."

Feeling like a conquering hero, Mr. Orderly came back to his place and began to twirl his moustache.

The train was to have stopped for ten minutes; but twenty minutes passed, and still the train would not start To escape the heat inside the train. I got down on the the platform. A porter was coming.

"I say, can you tell me why the train is waiting so long?"

"Don't know." The porter went away.

The Bengali Ticket-checker was coming.

"Mr. Checker, why this long wait for the train?"

"The lady of Mr. Caddie is having her lunch."

"Mr Caddie—who is he?"

"What good your knowing?" he said in English. I understood that it would not help me if I knew that, and so I kept quiet.

The checker went away.

The soda water man was coming my way jingling his empty bottles.

"My good man, can you tell me who Mr. Caddie is?"

"He is a jute-broker from Nilganj, travelling in the second class."

The "lady" of Mr. Caddie came and the Station-master accompanied her and saw her settled in her compartment. The Eurasian guard asked the Station-master if everything was all right, and raised his flag, and the train started.

Suddenly, it struck my ears, that wail of the old woman—"For pity's sake, my father, do keep the train from going for an instant! Bipin, my son, O my poor Bipin—"

[*Translated from the original Bengali story by* Professor Suniti Kumar Chatterji, M. A., D. Litt. (London)]



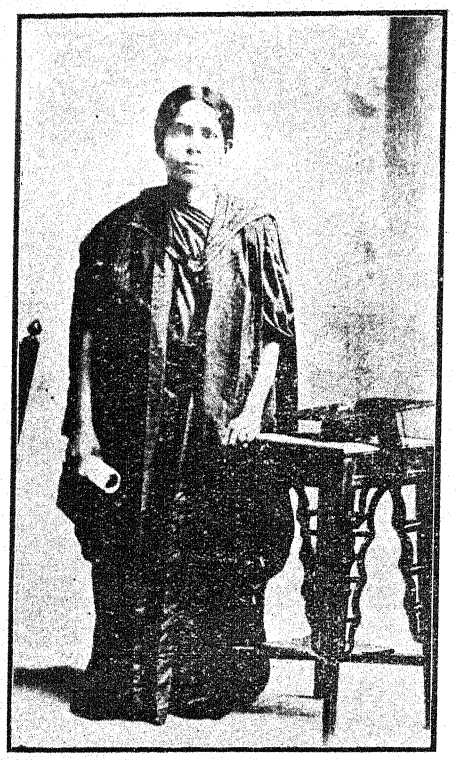




Some Organisers of the Sind Provincial Ladies' Conference
From left to right ; Mrs. Chatursing. Mrs. J. Daulatram, Mrs. Houri Mehta,
Mrs. Rupchand Bilaram, Miss A. Khumchand, Mrs. Dharmdas



Karachi Handicrafts Exhibition



Mrs. Ammukuty Ammal



Mrs. N. Paul



Mrs. Iravati Mehta



Srimati Laxumi Bai



Mrs. Sumitra Bai A. Zahir



Miss Tehmina Dhanji Munshi

It is one of the most encouraging signs to find that Indian women have been trying to organise themselves for their own betterment. The good news comes from. Hyderabad (Sind) that recently some prominent ladies in Sind convened the Sind Provincial Ladies Conference at Karachi. The authorities of the Indian Girl's School at Karachi organised a Handicafts Exhibition during the sitting of the Conference. Mrs. Rupchand Bilaram a prominent women social worker of Sind who, recently erected at her own cost a comodious building at Karachi to be utilised as a Ladies' Club House, welcomed the delegates on behalf of the Reception Committee of the Conference which was presided over by Mrs. Houri Mehta. The prominent organisors of the Conference were Mrs. Chatursing, Mrs. Jairamdas Daulatram, Mrs. Tyabjee (Secretary to the Reception Committee), Mrs Khemchand and Mrs. Dharmadas.

Mrs. Iravati Mehta of Benares has been awarded the Kaiser-i-Hind Gold Medel in appreciation of her social service work.

Several Indian ladies have been nominated by government on local bodies in British India viz. Miss Tehmina Dhanji Munshi (Bulsar Municipality), Srimati Laxumi Bai (District Educational Council, South Canara). Mrs. N. Paul (Palmcottah Municipality), Mrs. Ammukuty Amal, B. A. L T. (Conjeevaram Municipality). In the Baroda State Dr. Sumitra bai A. Zahir has been elected as a municipal councillor. Mrs Zahir is the doctor in charge of the Kajipura Dispensary, Sidhupur.

THE STRUGGLE FOR MANCHURIA

By SCOTT NEARING

MANCHURIA is one of the richest economic prizes in the Far-East. Chinese and Japanese business interests are now engaged in a struggle for the control of the Manchurian prize which can end in only one way,—with the expulsion of Japanese monopoly and special privilege and the establishment of Chinese economic domination over the whole 365,000 square miles of its area.

Economic life is surging up in Manchuria at a prodigious rate. Thirty years ago there was not a mile of railway in the territory and the population was negligible. Today the railways of Manchuria make up about 40 per cent., of all the railways in China and the population is at least 35 millions.

Manchuria has been made by railroads. Soil is rich, but water communications are inadequate. Until railroad building began the fertile plains, mineral deposits and forest areas were practically closed to use. Railroad construction has converted this territory into an immense source of food and of the raw materials of industry.

Some idea of the great economic opportunities that are presented in Manchuria may be gained from the experience of the *Chinese Eastern Railroad.* The facts appear in North Manchuria and the *Chinese Eastern Railway*, published in Harbin by the Chinese Railway Printing Office in 1924. Later data were provided by the Railway Offices.

The concession to build the Chinese Eastern was given in 1896. It ran for 80 years. The Russian government stood behind the project as it was an important link in extending the Russian Empire to the Pacific. The Chinese Eastern passed to joint Russian-Chinese control on October 3, 1924.

Apart from any political significance which the Chinese Eastern Railway may have, its task from an economic point of view, was to build up a virgin territory, in which cultivable land was uncultivated; timber and mineral resources unexplored; in which the most primitive system of agriculture and pastoral life existed; in which the scattering population had practically no contact with the outside world.

The railroad has organized a number of departments to open and wake the country. It has three experimental farms; an agricultural laboratory; two demonstration creameries and a cheese factory; a cattle-breeding farm; five organizations of cattle-breeders. There is a plague prevention station which distributes vaccines. The railway has wool-washing and pressing plants. It rents agricultural machinery to farmers and, in the case of new settlers, ploughs up the heavy turf for them charging the cost of the service to the price of the land.

Besides these activities in the field of agriculture, the railroad promotes local industry, mining, forestry, lumbering.

The program sounds ambitious. But its base is only 1079 miles of main line; 458 miles of siding and 297 miles of service track (1834 miles in all) in a territory nine times as large as the State of Ohio and nearly twice the size of France. Roads are extremely inadequate. Heavy operations (mineral mining for instance) can be carried on only within about ten miles of railway lines.

Still, the economic life of the territory is developing. Through the period of World War, revolution and Chinese civil war improvement has continued. Freight shipments are an excellent test of the development:

Export and Import Freight to North Manchuria Carried by the Chinese Eastern Railway. (*1000 tons*)

Year	*Export*	*Import*	*Total*
1913	582	279	861
1915	799	321	1120
1920	1006	255	1261
1921	1361	326	1687
1922	1601	392	1993
1923	1805	456	2261
1924	1964	480	2444
1925	2344	496	28
1926	2754	600	

Freight imports have improved. In 1926 they were more than twice the 1913 and 1920 tonnage. Freight exports are nearly five times the 1913 figure and nearly five times the 1920 figure. Values, of course, would show a very much greater change than do tonnage figures.

Manchurian products are still chiefly agricultural and exports are almost exclusively so:

Products of Manchuria (Million Harbin Dollars)

	Total Value	*Per Cent.*
Agriculture	264·0	82·5
Forestry	30·0	9·5
Cattle	18·5	3·8
Manufactures	4·5	1·4
Mining	3·0	0·9

of the exports, 94 per cent., are agricultural products.

Before the World War the Chinese Eastern operated at a deficit: $10·6 million in 1907; $5 million in 1910; $2·9 million in 1913. The reorganization took place in 1920. The normal pre-war deficit was from three to five million dollars per year. The figures after 1920 were:

1921 (loss)	$1·3 million
1922 (profit)	2·8 million
1923 „	3·3 million

Subsequent figures have not been published, but estimates, made by apparently well-informed people in Harbin, placed the profit for the year 1924, 1925 and 1926 at $30 million Harbin dollars. Whatever the exact figure the prosperity of the road is obvious enough.

Japanese and Russian imperialists were the pioneer railroaders in Manchuria; the Russians built the Chinese Eastern railways; the Japanese built the South Manchurian. Thus Manchuria became a market for foreign goods (mostly railway materials); an immense source of export; and a territory to which millions of Chinese workers could migrate.

The Japanese have absorbed the business of Southern Manchuria. They control the South Manchurian Railway, in which their interests are estimated at about $600 million. They hold Darien, the principal Manchurian port, which is now second only to Shanghai as a Chinese commercial centre. They take nearly two-thirds of the total exports of South Manchuria and provide 40 per cent., of the imports. In 1927 there were 1008 Japanese firms doing business in Manchuria; 584 engaged in commerce, 292 in industry; 83 in transportation; 27 in farming; 14 in mining. The total capital of these firms was $275 million.

Thus Japanese business interests are skimming the cream from South Manchurian economic life. But they are not doing it with impunity. The population of Manchuria is Chinese and the Chinese are fighting the Japanese tooth and claw. The reasons for this struggle are primarily economic. Incidentally, they are social and racial.

Japanese imperialist pioneers hoped to colonize Manchuria with a Japanese population. Had they succeeded, they would have had a firm hold on the territory. But colonization proved impossible, first because of the severe winters and second because the Japanese in Manchuria were forced to compete directly with the Chinese immigrants from Shantung and Chihli.

Japanese living standards are very much higher than those in China. But as cultivators and merchants the Japanese are certainly not superior to the Chinese. When the Japanese went into Manchuria, therefore, outside of their monopoly of railways, minerals, etc., they were forced into direct competition with the Chinese millions who were being driven out of Shantung, Chihli and other provinces by the constant warfare, by crop failures, by rising prices, and who were lured to Manchuria by cheap land and by the great demand for labor on railroad construction and in coal mines. About 400,000 Chinese immigrants went to Manchuria in 1924; 500,000 in 1925; 600,000 in 1926. In 1927 occurred what the *Chinese Economic Journal* describes as "an entirely unprecedented influx of immigrants and refugees from Shantung and Chihli, as well as from farther south, from Shanghai in particular and from the interior provinces of Shansi and Honan .. On the face of the figures there is evidence that approximately a million immigrants will come into Manchuria this year." This migration was accelerated, in the latter part of 1927 by a serious crop shortage in Shantung.

Railroad building, the development of industry, mining and lumber and the great influx of immigrants into Manchuria have raised land values; expanded business; and multiplied the opportunity for profit in Manchuria. Good crops have added their quota to this prosperity wave.

Who is to make the profits?

Clearly it will be impossible for the Japanese interests to hold a monopoly in Manchuria. The Chinese underbid them as colonials and as traders. Within the last few years groups of Chinese business men have begun a movement to challenge the whole Japanese position in Manchuria, including their railroad monopoly. "For the past ten years there has been considerable interest shown among Chinese in the proposed construction, independent of either Japanese or other foreign capital, of certain railways in Manchuria, especially in South-Western Manchuria." If the port of Hulutao is developed, according to this plan, "It would serve to make the Peking-Mukden Railway and the other purely Chinese lines which might connect with it, entirely independent of traffic from the South Manchurian Railway, and not dependent upon the Port of Darien. The Japanese are keenly aware of this eventuality." (*Chinese Economic Journal*, March, 1927, p. 331.)

The Japanese are so keenly aware of this eventuality that they have lodged a vigorous protest with the Chinese against the violation of their "treaty rights" involved in Chinese rail-road building in Manchuria. The *Chinese Eastern Times* of August 16, 1927, published the complete text of the new Japanese demands. The Japanese demand the right to build six branch line extensions on the South Manchurian Railway, which will give them a complete railway monopoly of Southern Manchuria. They demand the right to develop cattle and sheep ranches and the forest and mineral resources of Manchuria and inner Mongolia. They demand special rights of residence and land ownership; and the right to police the territory occupied by their nationals. They insist that political disturbances be stopped and that no military forces, either Chinese or foreign be permitted to enter this territory.

Japanese imperialism cannot survive in Manchuria unless it enjoys some form of special privilege. The Japanese know this. That is why they write into their treaties the special economic provisions behind which they are now making their stand.

Chinese business men cannot hope to exploit Manchurian economic opportunities so long as Japanese interests monopolize them. The Chinese business men know this, and they also know something of the vast economic profits that will be reaped in Manchuria in the coming years by those who control railroads, mines, industries, banks, land.

Here is a fundamental economic conflict. Japanese and Chinese economic interests both want the profits of Manchurian economic life. Neither is willing to share. They cannot both have them. Therefore there is every likelihood that they will continue to struggle until one or the other of the two rivals is eliminated.

Mr. GUITERMAN turns self-pity into humor, in *Scribner's*:

VINDICATION

BY ARTHUR GUITERMAN

"The foolish mob ignore me now," he mourned;
"Applauding mediocrities and schemers,
They scorn me, as the world has ever scorned,
While yet they lived, its prophets, poets, dreamers;
But on these walls wherein, by all forgot,
I toil in want and sorrow, men hereafter
Shall place memorial tablets!" "Yes, why not?"
I owned, and turned away in silent laughter,
Remembering a little boy who said,
"Just wait? You'll all be sorry when I'm dead!"



Decline of the Rice-Eating Races

The downfall and retrogressions of Asian races is largely ascribed to their rice diet by Mr. Matsumura, writing in the *Jitsugyono Nihon* (Tokyo, Japan). The retrogression of India, great in olden days and famous for her culture, is entirely due to the rice diet of her people, he



Japan Testing Out Potato Bread To Replacing Rice Diet

declares. He points to the Hindu race as the model of a decadent civilization. "Lack of proper amount and variety of vitamins in the food, needed for the proper growth of brain power, have brought about this deplorable result," he goes on.

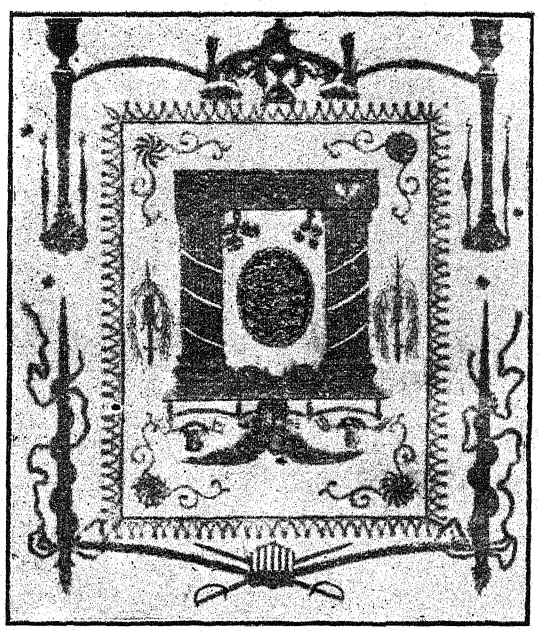
Literary Digest

—

Pattern in Postage Stamps Decorates Picture

Postage stamps of many colors and designs have been used by a Pennysylvania man in fashioning an ornate picture-frame pattern. About two years were required to finish it, spare time only being given to the work, and several thousand pieces of stamps were used. Those printed or embossed in fadeless ink were selected, and the original hues of the decoration have been well preserved.

Popular Mechanics



Brightly Colored Bits of Thousands of Postage Stamps Were Cut and Mounted to Form This Picture Frame

—

The Chinese Yuletide

"In China a number of festivals are observed, of which the most important are the Dragon Boat Festival, the Harvest Moon Festival and the New Year, and it may be noted that these correspond roughly to our Whitsuntide, Thanksgiving and Yuletide.....The New Year and the events that lead upto and follow it form the chief festival in in the Chinese Calendar. And if we take the trouble to compare the Western Yuletide with the Chinese New Year we shall find some extraordinary similarities which may lead upto the assumption that away back in the prehistory of man they had a common beginning. We have the presiding deities of the two festivals bearing an extraordinary resemblance to each other...sacrifices



The Chinese Yuletide

are offered to Tsao Chun] or Tsao Wang, the kitchen God, by every family in the country...The presiding spirit of genius of the Western Yuletide is Santa Claus, St. Nicholas or Father Christmas, the present day form of the little God of the Hearth of our forefathers of the European forest.. because he was the God of Hearth he always makes his entry to our homes by way of the chimney.

Arthur De C. Sowerley—The China Journal.

—

Bamboo the Infant Gorilla

Bamboo is the most human animal infant in captivity for his ways are decidedly like those of a normal baby of our own species. That shou.d not be the least surprising, for he is in fact a blood cousin, very distantly removed, but nevertheless from the same ancestral stock as



Bamboo

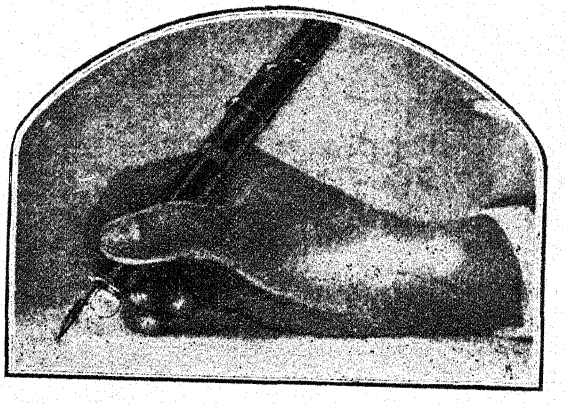
homo sapiens—modern civilized man. In all probability Dryopithecus was the common ancestor of the modern man-like apes and human beings.

Evolution

—

A Lighted Pencil

For writing at night the pencil shown above is mounted on a barrel which contains tiny batteries that cast light on the paper at the writing



A Lighted Pencil

point. A cap protects the pencil and bulb when carried in your pocket.

Popular Science

—

No English Clothes for the French ?

Here is the President of France in trousers, just behind the Sultan of Morocco. "What sort of a figure does a betrousered French President cut beside a gorgeously appareled Moroccan



Real Sheik Clothes—Are They Handsomer Than Us

Sultan ?" Indignantly asks a French fashion writer. "We uglify ourselves," he says, "by aping London."

Literary Digest

—

Leather from the Sea

"Wholesale leather dealers, are now obtaining marine leather from man's traditional enemy, the shark, and the sawfish, a huge member of the ray family and closely allied to the sharks, has recently been added to the list of commercial leather producers. It yields a leather pronounced quite as valuable, commercially, as that of the shark. Shark leather, owing to its peculiar fabric and crossweave, has far greater strength than most other animal leathers. When treated and tanned, it becomes very soft and pliable, yet tough, and shows great resistance to stretching. "Many sharks yield leather of beautiful hue.



A Day's Catch of Sharks and Sawfish



Landing a Giant Sawfish off Key West

"The abundance of sharks in many parts of the tropical oceans, the ease and economy with which they can be captured, as well as the proximity of the shark-fishing stations to ports from which the hides can be exported without reshipment to the great leather centers, are attracting many to the possibilities of shark leather as a world-wide industry.

Literary Digest

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Germany's Discipline of Sport

Sport is the substitute in Germany for conscription, which is forbidden by the Peace Treaty, as is well known, and the reason the German chooses this postwar *ersatz*, according to some English writers, is that the fighting qualities of the British soldier during the war, an amateur soldier, compelled German respect and admiration. Not sport for the sport of the thing, but sport as a means to an end, is the idea of the powers that be in Germany.

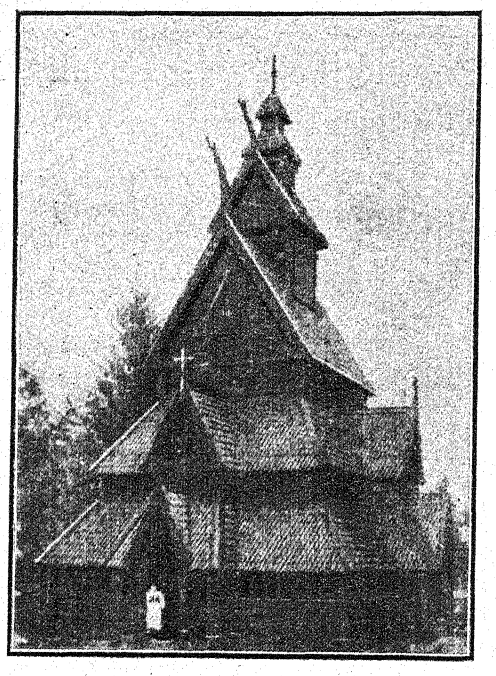
Literary Digest

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Answering the Call of "Duty and Fatherland"
German High School girls exercise with medicine balls and women are taught that they are fulfilling a duty to their country

Church Built Without Nails: Eight Centuries Old



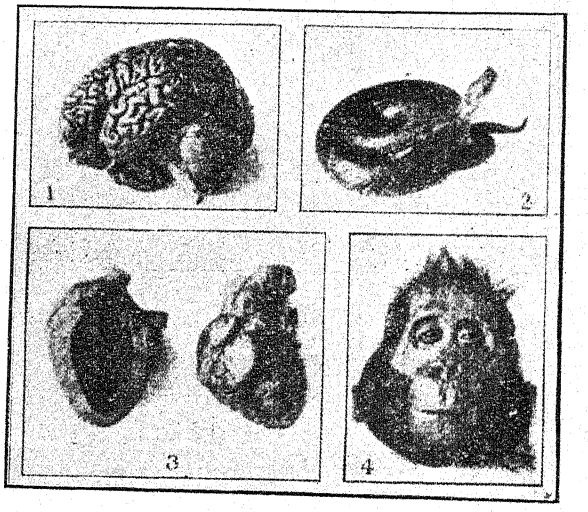
Glue and Wooden Pegs Hold This Norwegian Church Together; It was Erected nearly 800 Years Ago

One of the sights of Oslo, Norway, is a wooden church, 800 years old and built entirely without nails. Glue, wooden pegs and braces hold the structure together. Its queer, pagodalike from illustrates the style of architecture peculiar to the period.

Popular Mechanics

A New Way of Preserving Animals

Zoological and anatomical specimens will no longer have to be pickled in alcohol, nor will the larger creatures have to be stuffed for museum use. Plants and flowers also will not be dried and prest, but preserved in all their structural form



Specimens Preserved by the New Paraffin Process
1. Human brain. 2. Boa. 3. Human heart.
4. Orang's head.

and color. This may now be done by saturating the objects with paraffin, after subjecting them to a treatment that fixes them in their natural forms and attitudes. It enables us, in fact, to preserve any animal or vegetable body in the dry state, and with its characteristic forms perfectly intact, during a practically unlimited period. The actual process is then begun, by the use of neutral substances, such as paraffin, furnishing products that last indefinitely.

Literary Digest

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"Girl and Rabbit"

The picture exhibits Sir William Beechey, perhaps at his best. As a painter of children and of women he might claim a place in the great tradition of English Eighteenth Century portrait-



"Girl and Rabbit"

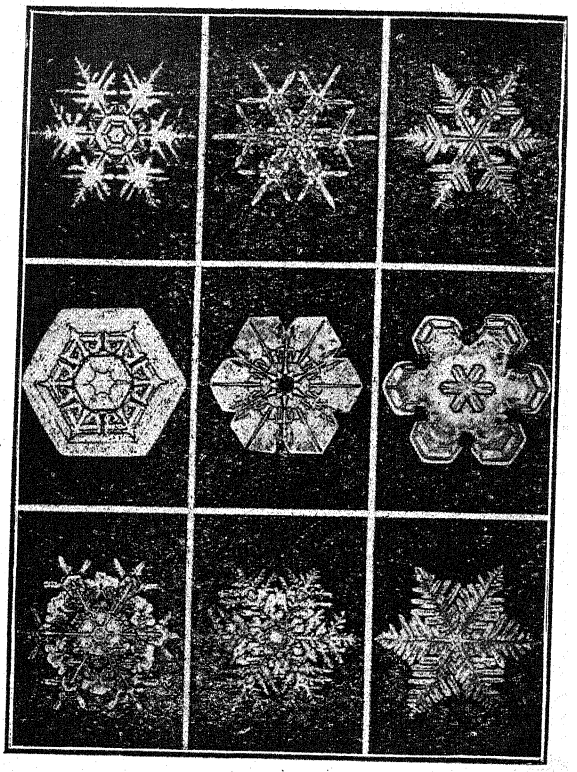
painting, but his rank is considerably below that of Sir Thomas Lawrence, whom he most resembles.

Literary Digest

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Icy Jewels of the Winter Storms

Snowflakes, collected outside in a blackboard, taken into a cold room having out-door temperature and quickly caught by the device of a photo-microscopic camera, an exposure of from ten to 100 second being given. The flakes are magnified from sixty-four to 3,600 times.



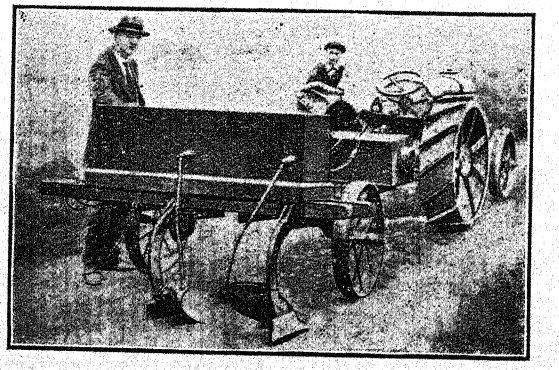
Air Bubbles Trapped by Snow Crystals Form the Dark Lines These Designs

The larger flakes rarely exceed one-third inch in diameter. Often the best ones are tiny bits of pure beauty from one-twentieth to one-fiftieth inch in diameter. The snowflake is doubtless built by stages from its center outward.

Popular Mechanics

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How Electric Plough Wars Againt Crop Pests



How Electric Plough Wars Againt Crop Pests

The wires of this plough, invented by H. L. Roe, of Pittsburgh, described in the November *Popular Science Monthly*, flash 103,000 volts of current between the plow shares to kill all pests in the soil.

Wealth from Ambergris

While ambergris may be unknown to the majority of people, it is the base of perfume's pleasing fragrance, as well as the chemical element which makes the best perfumes expensive. The "prospecting ground" for this substance is the whole seven seas, and every mile of the shore line of all the continents and islands. It is naturally most abundant in the waters inhabited by sperm whales, which usually prefer water that is colder than that chosen by other whales. Ambergris floats, and the occasional piece of it which becomes dislodged from the body of the whale may drift for thousands of miles by wind, tide and currents.



This Whale Is Worth About $4,000, a Humpback Variety Common in the Pacific but Never Known to Be a Producer of Ambergris

The world's supply of ambergris has never been sufficient. Gray ambergris is the best quality, and is therefore most in demand. Only limited quantities of gray ambergris have been available during the past year, with the result that the latest New York quotation upon it is now $35 per ounce. The world's greatest source of drift ambergris, where it is usually picked up at sea before it ever reaches shore, is in the Indian ocean and the China sea.

Popular Mechanics

Ezra Pound Crowned

Ezra Pound Lately made an onslaught on prizes—literary prizes; and as a rejoinder *The Dial* offers him its "award" for 1927. Mr. Pound accepts. *The Dial* award is not exactly a prize. There is no conscious competition. How the beneficiary is selected is a secret of *The Dial's* editorial sanctum; and the gift of $2,000 goes to encourage the writer in ways approved by *The Dial*. "Service to letters" is the phrase they employ. It is one of the intelligentsia who is usually chosen—names like T.S. Elliot and Van Wyck Brooks occur to us as past wearers of *The Dial's* laurel.

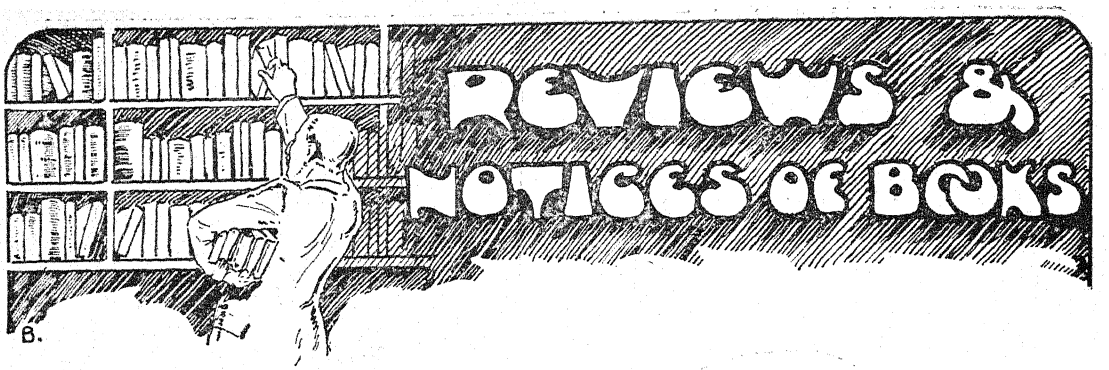


Ezra Pound

Mr. Pound is credited with a "complete and isolated superiority as a master of verse form." Mr. T. S. Elliot says:

'No one living has practised the art of verse with such austerity and devotion; and no one living has practised it with more success. I make no exception of age or of country, including France and Germany.

"With Pound's attack poetry became pure singing again. It regained color, movement, brilliancy, forcefulness. The idea of rounding out four stanzas merely to provide a tail-piece in a magazine went completely overboard." Next week we will cite examples of Mr. Pound's verse.



[*Books in the following languages will be noticed: Assamese, Bengali, English, French, German Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.*]

ENGLISH

JOURNAL OF FRANCIS BUCHANAN (kept during the survey of the *District of Shahabad* in 1812-1813). *Ed. by C. E. A. W. Oldham (Patna Government Press). Pp. 192+XXXVI, with 3 maps. Rs. 2-9.*

Dr. Buchanan (afterwards Buchanan Hamilton) while making his statistical survey of "Eastern India" under orders of Wellesley, not only wrote a Report (short and mutilated selections from which were printed in three volumes in 1838 as *Martin's Eastern India*) but also kept a diary or Journal. Thanks to the liberality of the Bihar Government, the *full* reports and journals for the various Bihar districts are being published now. For the work of editing them no better selection could have been made than the late Mr. V. H. Jackson and Mr. C. E. A. W. Oldham, who had made the Patna and Arrah-Gaya districts peculiarly their own by tireless study of topography and personal tours. Mr. Oldham enjoys in respect of Bihar topography folklore, ethnology and antiquities the same position of pre-eminence as an authority that the late Mr. W. Crooke did with regard to the United Provinces.

The Journal itself is eclipsed in interest and importance by Mr. Oldham's introduction, notes and appendices, which contain a wealth of information that no ethnologist can afford to ignore. "It is in the field of archaeoelogy that Buchanan did some of his most valuable pioneer work in this district···Even up-to-date, most archaeologists seem to have contented themselves with revisiting sites referred to by him" (p. X.).

WARREN HASTINGS'S LETTERS TO SIR JOHN MACPHERSON; *Edited by H. Dodwell Faber and Gwyer. Pp. 218 with four illustrations. 15s.*

Sir John Macpherson, who was a member of the Governor-General's Council from 1781 and officiating Governor-General in 1785-86, had previously acted as Hastings's friend and advocate in England in defending him before the Ministry, and Hastings greatly loved him. These letters (101 of them being from Hastings) throw some light on Hastings's policy and motives, though they will not lead to any revolutionary change in the writing of the history of that period. But their chief value lies in their "revealing the Governor-General in undress, with coat and wig laid aside." He sincerely loved Macpherson and freely unbosomed himself to his friend, so long as their friendship lasted. To the biographer of Hastings the letters are of interest, but the historical student will derive more benefit from Prof. Dodwell's masterly introduction in twenty pages. We have the almost incredible story of two sets of English agents treating (unknown to each other) with Nana Farnavis at the same time (p. XXVI.)

Readers in Bengal will be interested to read how the founder of the Zamindar family of Cossimbazar, viz., Kanto Babu (the *diwan* of Hastings), was publicly misrepresented as a fierce and haughty tyrant,—while he was really a meek and benevolent gentleman. Hastings writes to his friend that "from the weight of evidence (*i.e.*, popular report) *Contoo*, ought to be very tall, meagre, and bony; with whiskers like a Saracen's, the teeth of a shark, and claws of a tiger; his countenance fierce and his manners haughty and assuming." This was exactly the reverse of truth and Hastings slyly gives the hint by adding "The rest of his character will shew itself in a minute's conversation." (P. 115.)

X

ECONOMICS OF KHADI: *By Rajendra Prasad. Published by the Bihar Charkha Sangha, Muzaffarpur, 1927. 41 pages. Price 3as.*

It is a clear exposition based on solid facts and those who wish to understand the question ought to read the pamphlet right through. The author has calmly discussed the objections which are often raised against home-spinning by those who cannot see how *charka* and handloom can economically clothe us all. The main objections are two, *viz.*, (1) home-spinning does not pay, bringing

only a couple of rupees or even less per month; and (2) khadi costs more than mill-made cloth. That is to say, neither the producers nor the consumers can have any reason to be satisfied with khadi. As a matter of fact, however, these objections are not valid. A sure income of a rupee or two per month means a lot to those who have no other, and goes a long way in relieving the appalling poverty of the masses, and the question of price does not arise when one spins and clothes oneself with the home-spun. Of course, those who do not spin, but buy khadi are now at a disadvantage. But the price of khadi has considerably gone down since its introduction, and it is the object of khadi organisations to make it as cheap as mill-cloth. But there are men who shake their head and say that this is impossible, that the idea of man-power competing with steam-power is preposterous, and that the sooner India is industrialised and thickly dotted with mills the better. The author has shown how vain the hope is of starting as many mills as the country needs. Where is the capital? The present condition of the Bombay mills will be an eye-opener to those who have considered in all seriousness the present circumstances of the country. Moreover, every machine and every part of a machine has to be purchased in foreign countries, and, what is worse, to be replaced sooner or later. Who get the benefit of the capital which goes away? But more serious is the problem of unemployment. All are convinced that the decay of our cottage industries has been mainly responsible for our present poverty, compelling us to scramble for agricultural land. But there is neither land sufficient for all nor can intensive cultivation properly feed us every year if food grains worth at least 50 crores of rupees have to be bartered away for cloth.

If cottage industries are to be revived what better industry is there than the production of cloth, a primary necessity of life standing next to food? What industry can be as extensive as this, as suitable for women and for the idle moments of men, individually as cheap and yet as far-reaching in its result? Unfortunately, the critics of khadi do not suggest its substitute. Day by day village occupations are dwindling down, and the prospect is indeed gloomy in spite of the Royal Agricultural Commission. Take for instance, the new menace of rice-mills. Rice is undoubtedly made cheaper to the trader. But thousands and thousands of the poor women of the country have been deprived of their occupation of husking paddy by which they maintained themselves. What substitute can the women find in their villages? This is the case with every industry which existed in the country but is now worked by machines made in foreign countries. There is no redistribution of employment as might have been the case, could India make the machines or export manufactured goods. This is the most perplexing problem confronting us. India is undoubtedly drifting to the western type of industrialism, in which the relation between capital and labour has been anything but satisfactory. If khadi can partially solve the problem at least for the present we ought to be thankful to its organisers.

THE TAKLI TEACHER *(with 23 illustrations)*: *By Richard B. Gregg and Maganlal Gandhi. Published by the Technical Dept., All-India Spinners' Association. To be had from Satyagraha Ashram, Sabarmati. 72 pages. Price 6as; postage 1 anna.*

Takli is the Gujrati name of the hand-spindle for spinning and the Takli Teacher is a well-written complete guide on the subject from the preparation of cotton to the formation of hanks of yarn. One of the objects of the writers is to make the Takli an educational appliance so that little boys and girls may not only learn the art of spinning but may also be moulded in their character by the practice. It claims to develop in the young minds more than a dozen qualities, and the claims are not extravagant. Of course the *charka* does the same, but the Takli being simpler has undoubted advantages.

But it all depends upon the teacher who guides and controls the young learners, whether any of the two disciplines the mind or encourages habits exactly contrary to what are aimed at. Given the right teacher who knows how to interest little children in spinning and allied operations, the Takli will prove wonderfully efficient. Indeed, if one desires to educate children by practical lessons it will be difficult to discover a better object than the production of cloth. The cotton-plant grown in the school garden will furnish extremely interesting lessons on plant life, and agriculture and botany in their varied aspects will naturally follow. The ginning, the carding, the spinning, the weaving, and. if the syllabus be ambitious, the dying and the washing, each affords highly interesting and practically useful subjects for lessons. Almost the whole course of mechanics can be practically taught with the help of the simple machines employed in the different processes. The All-India Spinners' Association may prepare for the guidance of teachers a series of three books of graduated course for schools. Such books written by competent writers are likely to remove the prejudice of those educational authorities who look upon the Charka and the Loom as mere instruments for the productions of cloth.

The pamphlet lays stress on the commercial aspect of spinning by Takli, and leaves the educative influence to the background. And it is right for every teacher knows that direct treaching of moral principles often proves a failure. It wearies the children and a bore is always shunned even by a disciplined mind. It would be well if a smaller Takli Teacher were written for those teachers who do not like to trouble themselves with theories or cannot decide the most suitable form for adoption in their classes. A simple guide book taking what to do without giving reasons will prove practically useful to the majority of our school teachers. Among the various forms of and materials for Takli perhaps the best would be made of a barked disc of clay and a splinter of bamboo with a downward notch at the point. The children may be encouraged to make their own Takli. A disc, thicker in the middle, keeps the shaft better fixed than one of uniform thickness. A metallic Takli requires an artizan to make; a slate disc is too thin and the shaft becomes shaky in no time; wood might do but requires a carpenter and there is no wood as suitable for the shaft as bamboo. Spinners always wish to ascertain the count or "number" as it is called of their spun yarn. The book gives a rule, which,

however, requires a set of weights and great length of yarn. Perhaps the easiest method is to count the number of yards which go to weigh as much as as a copper half-pice (weight—50 grains). If it is 6 yards, the number is one. Divide the number of yards by 6, the quotient gives the "number". A serviceable balance for the purpose can be made of a rectangular strip of wood, about a foot long as the beam with two pans suspended from the two ends. Our Indian steel yard *(tula)* is still better, its fulcrum of string being fixed once for all in relation to the weight of the pan which may be a smooth strip of wood for suspending the yarn.

The Takli has a long history. In India it is at least as old as the Rigveda. The Vedic Aryans wore woolen garments and Takli must have been used, when vegetable fibres such as hemps (both san and cannabis), and flax came to furnish materials for cloth, the Takli proved highly efficient. Their long fibres as well as wool do not require as many twists per inch as the short staple of cotton and hence the spinning was rapid. When however cotton came to the field, the need for multiplying motion and some sort of rest for the spindle was felt, and *charka*, the highly ingenious machine, was invented. The date is perhaps not much earlier than the beginning of the Christian Era. The Takli though now transferred to Charka continued to hold its own as a separate instrument for spinning cotton, and the finest yarn for the famous Dacca muslin was got with a light Takli spun in a smooth cup as rest. For spinning silk and *tussur* from cut cocoons, for twisting several strands of thread, for spinning saun hemp fibres for fishing nets, it is still extensively used. A heavier form in which the disc is replaced by a cross of wood is still the only instrument for spinning vegetable fibres for string. It is perhaps desirable for beginners to practise spinning jute or hemp either with this or with heavy Takli before they take to spinning cotton.

We do not know the ancient Sanskrit name of Takli. Probably it was *Kartu* (कर्तु), from the root *Krit*, to spin. This root gave the word *Kartona*, spinning, which became cotton through Arabic. By a common trick of the popular tongue, *Kartu* was turned into *tarku* (तर्कु), the later Sanskrit name for spindle. When *tarku* was placed in the Charka, Sanskrit *kartanachakra*, the spinning wheel, there was the need of a name for the hand spindle, and it became known as *tarkuti* (तर्कुटी). This distinction is well-preserved in Bengali in which *takur* (ताकुड़) is the name of the hand-spindle, and *takua*, shortened into *tako* (टाकुआ—टेको) that of the spindle of the Charka.

Oriya has also slightly different names and so also other Sanskritic languages. Takli is no other than *tarkuti*, and the Marathi *chati* (चाटी) apparently so different is derived from the same.

J. C. Roy.

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Cow-Protection in India : *By L. L. Sundara Rau, M.A., Fellow of the Royal Economic Society (London). Published by the South Indian Humanitarian League, No. 436, Mint Street, George Town, Madras. Pp. viii+202+ii. Price not known.*

The author has discussed the subject from the standpoint of (i) Religion, (ii) traditions and dogmas, and (iii) humanitarianism. He intends to discuss the economical problem in a separate volume. This volume contains ten chapters, viz.—(i) Introduction, (ii) Religious codes and their significance, (iii) The Hindu attitude, (iv) The Teachings of Buddha, (v) Zarathustra and his religion, (vi) The Sikh view-point, (vii) The Moslem outlook, (viii) The Humanitarian attitude, (ix) Medicinal values of the products of the cow and (x History of cow-protection.

The author has tried to deal with the subject impartially, and the book is worth-reading.

Comparative Studies in Vedantism : *By Mahendranath Sircar, M.A., Ph.D., Professor of Philosophy, Sanskrit College, Calcutta. Published by the Oxford University Press. Pp. XIII+314. Price Rs. 10.*

We welcome the book as a valuable contribution to the Vedantic Literature. It is a scholarly treatment of Neo-vedantism. He has drawn materials not only from Sankara, Ramanuja, Nimbarka, Vallabha and Baladeva but also from Vacaspati, Citsukhacharya, Vyasa-raja-Swami (of 'Nyayamrita' fame) Madhusudan ("Advaita-Siddhi"), Sarvajnata Muni, Vedantadesika, Jiva Gosvami ("Sat sandarbha" and) others,—Scholars who are more admired than read or understood. The author has dealt with the ontology and epistemology of the Vedanta as well as with its practical aspects.

Besides the Preface, there are seven chapters in the book under the following headings :—

(i) Epistemological Approach
(ii) Categories of Existence.
(iii) Appearance
(iv) An Estimate
(v) The Creative order
(vi) Sources of knowledge
(vii) Realization and discipline.

The author has, throughout, taken a comparative view of the subject. His exposition is clear and his critical reflections are instructive. The book is recommended to the students of the Vedanta.

The Centenary of the Brahmo Samaj. *An appeal to the Brahma Public and to all fellow-theists. By Prosanto Kumar Sen, M.A., LL.M. (Cantab) of Gray's Inn, Barrister-at-Law. Published by the Students Emporium Booksellers and Stationers, Patna. Pp. 49.*

The booklet has been sent to us for review. Our interest is purely historical and we shall discuss the subject from the standpoint of history.

The author tries to prove that the Brahma Samaja was really founded on the 11th of magh, Saka 1751, corresponding to the 23rd January 1830. But his conclusion is based upon uncritical evidence drawn from secondary, and tertiary sources. The earliest and clearest statement on the subject is that of Maharshi Devendranath Thakur. He writes in his autobiography :—

१७५० शकेर भाद्र मासे योड़ासाँकोस्थ कमल बसुर बाड़ी भाड़ा लइया ताहाते प्रथम ब्राह्म समाज संस्थापित हय। (षष्ठ परिच्छेद पृ: ७१—७२, तृतीय संस्करण)।

The following is a literal translation of the above passage :—

"In the month of Bhadra, Saka 1750, the Brahma Samaja was first founded in a hired house belonging to Kamal Basu in Jora-Sanko."

Saka 1750 corresponds to 1828 A. D.

On the 26th of Vaisakha, Saka 1786 Devendranath delivered a discourse on the following Subject—

ब्राह्म समाजेर पंचविंशति वत्सरेर परीक्षित वृत्तान्त

(25 years' experience in the Brahma Samaj) In this discourse the following passage occurs:

"तिनि १७५० शके कमल बसुर बाटीते ब्राह्म समाज रोपण करेन। १७५१ शके एइ स्थाने ताहा प्रतिरोपित हय"।

"In 1750 Saka he [=Rammohan] planted the Brahma Samaja in the house of Kamal Basu. In 1751 Saka that was transplanted here" [in the ground of the Calcutta Brahma Samaja afterwards known as the Adi Brahma Samaja].

There is an earlier authority still and this authority is no other than Rammohan Ray himself. He wrote a letter to James Pattle, Esq., on Nov. 21,1828. In this letter he makes mention of—

(a) 'the institution lately established in Calcutta' and also of

(b) 'The first discourse delivered on the opening of the institution."

The same statements occur, with a slight variation, in his letter to Babu Dwarakanath Tagore written on Nov. 25.1828.

[The variation is in the use of the word "*formed*' in place of the word '*established*' quoted in "a"].

The first discourse referred to above is the following :—

परमेश्वरेर उपासना विषये प्रथम व्याख्यान। श्री रामचन्द्र शर्म्मा कर्त्तृक। ब्राह्म समाज। कलिकाता। बुधवार, ६ भाद्र, शकाब्दा। १७५०।

It means—"The first discourse on the worship of God by Sri Ram Chandra Sarma. Brahma Samaja. Calcutta, Wednesday, 6th Bhadra, Sakabda 1750."

So we see that the Brahma Samaja was established on the 6th Bhadra, Saka 1750 (the 20th August, 1828).

There is a serious mistake in Mr. Sen's booklet. He writes in *italics* the following passage ;—

"The date of the opening day of the Brahmo Samaj viz., the 11th of Magh (23rd or 24th January) was fixed upon for its anniversary."

It is quoted from the autobiography of Maharshi Devendranath Tagore translated by Satyendranath Tagore and Indira Devi. The passage has been wrongly translated. The original Bengali passage is :—

"ब्राह्म समाजेर गृहप्रतिष्ठार दिवस, ११ माघे, साम्वत्सरिक ब्राह्म समाज प्रवर्त्तित हइल" (षष्ठ परिच्छेद, तृतीय संस्करण पृ: ७१)

'ब्राह्म समाजेर गृहप्रतिष्ठार दिवस' does not mean the opening day of the Brahmo Samaj : but it means "The day of the consecration (प्रतिष्ठा) of the *house*(गृह) of the Brahma Samaja."

'The consecration of the Brahma Samaj *building*' is not the same as "the foundation of the Brahma Samaja."

Hence the conclusion is that the Brahma Samaja was founded on the 6th of Bhadra, 1750 (20th August, 1828) and its prayer house was consecrated on the 11th of Magh, 1751 (23rd January, 1830).

MAHES CHANDRA GHOSH

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'THE INTERPRETER GEDDES—THE MAN AND HIS GOSPEL' : *By Amelia Defries (with portraits and illustrations). Published by George Routledge and Sons Ltd. Broadway 68-74 Carter Lane, London, E. C. 1927. Pp. 334. Price 10s. 6d.*

Patrick Geddes stands for life—for the study of living things in their environment. Possessing a mind vast and intense Professor Geddes has in turn applied himself to the various living subjects of the world—though he is popularly known as a botanist and townplanner. Biology, Economics, Sociology, Geography, Physics and Philosophy have all at one time or other attracted him. A man of abundant sympathies he has tried to interpret to us his wonderful conception of life.

Such a man who is more an institution than an individual excites study and in this present volume we have an illuminative study of him by Miss Defries. Amelia Defries who seems to know her subject well has attempted to interpret The Interpreter Geddes to us and in this effort she has not been a failure. Her treatment of her subject is a bit novel but interesting.

The book which begins with a foreword by Rabindranath Tagore is a neat attractive volume divided into 15 chapters. The chapters include one on The Outlook Tower and one on Art and Sex both of which seemed to us particularly interesting. We invite the attention of educationists to this volume which would amply repay perusal.

R. C. G.

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THE HISTORY AND ECONOMICS OF THE LAND SYSTEM IN BENGAL : *By K. C. Chaudhuri ; with a Foreword by Sir P. C. Roy. The Book Company, Ltd. Calcutta. Pp. 148 ; price Rs. 5.*

The book is divided into two parts—Part I, covering nearly two-thirds of the book, traces the history of land settlement in Bengal from the earliest Days of British rule ; and Part II discusses the economic evils of the present system of divided ownership of land in Bengal, in which neither the Zemindar nor the ryot can look upon himself as the actual proprietor, and suggests remedies.

The author thinks that Lord Cornwallis made a great mistake in entering into a permanent settlement with the Zemindars of Bengal and thereby recognising them as the virtual proprietors

of the land, to the exclusion of the cultivators, who were its real proprietors. A system of permanent settlement with the latter would have saved the Government and the people from much subsequent harassment and would have been also conducive to the best interests of the country. But, as Sir P. C. Roy points out in his foreword, it is easy to be wise after the event. When Lord Cornwallis entered into a permanent settlement with the Bengal Zemindars, he did so because the only other practical alternative that presented itself to him at that time was a settlement with the revenue farmers (which would admittedly have been far worse) and because he sincerely believed that he was helping to create a class of gentlemen farmers who would play the same part in the improvement of Indian agriculture as Townshend, Bakewell, Rockingham and others had played in the improvement of English agriculture. If the Zemindars have grown indolent and spent on selfish pleasures all the unearned increments of land values that they have received since 1793, the fault can hardly be laid at the door of Lord Cornwallis. The Zemindar is the author's *bete noire*, for whom he has not a single good word to say in the course of the first hundred pages of his book. We hold no brief for the Zemindars, who as a class have been true neither to themselves nor to the people placed under their charge; but we think that the author has not tried to grasp the peculiar difficulties of their position in the early stages of the Permanent Settlement, when with very inadequate incomes and insufficient collections they were called upon to meet the Government dues regularly. The author holds the Zemindars responsible for their failure to pay the Government revenues regularly, saying that such failures were intentional—were, in fact, arranged by the Zemindars themselves in order to bring about forced sales of their estates, when they hoped to repurchase them *benami* at a reduced revenue from the Government. Though this explanation has sometimes been given, it is hardly convincing. A more reasonable explanation of their failure seems to lie in the heaviness of the Government assessment, amounting to nine-tenths of the net collections, which the Zemindars were not always able even to collect from their tenants, much less pay to the Government. The fact that with the gradual settlement of waste lands and consequent improvement in the position of the Zemindars, sales for arrears of Government revenue became much less frequent, also militates against the author's view-point.

In the Second Part of his book, dealing with the economics of land settlement, the author somewhat relents from his attitude of hostility towards the Zemindars and shows a better appreciation of the difficulties of their position. Thus at page 115 he says :

"Though the law leaves the Zemindar the power to make permanent improvements, the inducement for doing so does not exist to any appreciable extent. Fully deprived of his right of weeding out the unfit cultivators, and effectively discouraged from making improvements, the Bengal Zemindar occupies today a position which is extremely anomalous." Discussing the pros and cons of the various systems of land settlement, he comes to the conclusion that a system of pure peasant proprietorship would be the most suitable system for Bengal at the present moment; and he asks the Government to introduce this system in Bengal by bringing out the Zemindars. As a first step, the Government may pass permissive legislation enabling the more solvent tenants to buy out their Zemindars by paying them the capitalised value of their rent. This would involve no burden upon the state and the Zemindars also would incur no pecuniary loss. If the Zemindars object to this kind of expropriation, they may be told that "the Permanent Settlement did not confer full proprietory rights on them unconditionally and for all time to come." Such proprietory rights as were conferred upon them in 1793 have been already seriously curtailed by Government tenancy legislation ; and this process will go on in future until the Zemindars have been converted into mere rent receivers. Why not, then, go the whole hog at once and buy the Zemindars out in the interests of agriculture (which under the present system of divided ownership is daily going to the dogs) and of society at large ?

The reader will note the analogy with Irish land legislation in these proposals of the author. We wish he had discussed the question of expense a little more in detail. To us, that seems to be an insuperable obstacle to the realisation of the scheme. He has, however, produced a remarkable and thought-provoking book and we strongly commend it to the notice of all readers of this Review. The publishers also are to be congratulated on the excellent get-up of the book.

ECONOMICUS

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WESTERN WORLD TRAVELS: *By Lalchand Nawalrai Karna, Advocate, Larcana (Sindh), price Re. 1.*

The book gives an account of the author's travels in England, America, Egypt, Palestine and many other countries of the West. The author seems to be much interested in sight-seeing and revels in moving from one place to another. The book, however, does not make much interesting reading.

STUDIES IN ADDISON AND HIS TIMES: *By Professor R. A. Kulkarni, M. A. Extension Sangli. Price Rs. 1-8.*

The book is a useful help-book for university students, and is done with much care.

MISCELLANY: *By Dhirendra Kumar Mukerji, M.A., B.L. of the Bengal Civil Service, published by M. C. Sarkar and Sons, 90-2 A, Harrison Road, Calcutta.*

The book is a collection of miscellaneous articles on such subjects as "English Prose literature", "The Burdwan Raj Public library," "Our Industrial Needs" and "The Religious Out-look of the Day," and shows the range of the athor's sympathies as well as interests.

THE CHILD ACTORS: *By Harold Newcomb Hillebrand, published by the University of Illinois, Price Re. 1.*

It is a welcome production for the students of Elizabethan stage, for it traces the history of children's companies from 1100 to 1615 A. D. The author of the book is to be congratulated on

presenting a large mass of material in a coherent and agreeable way.

DIWAN CHAND SHARMA

THE ART OF JAVA: *By O. C. Gangoly, Editor Rupam." Published from 6 Old Post Office Street. Calcutta.*

This is the second volume of the series entitled "Little Books on Asiatic Art," launched by Mr. Gangoly. The booklet contains 67 illustrations and 16 diagrams to elucidate the history of Indo-Javanese art—one of the most remarkable branches of Colonial Indian art. In emphasising the importance of this line of study Mr. Gangoly rightly observes: "The art of Java really recovers to us one of the lost pages of Indian Art and helps us to reconstruc the continuous development of the history of Indian Art. It is one of the outlying frontiers of the civilisation of a Greater India streching itself to shores beyond the moving seas." What a rich harvest is awaiting us that way is amply demonstrated by the author whose discrimination, taste and above all comparative vision render his tribute to Greater Indian Art an object of permanent inspiration. Lovers of Indian Art will find him here, as in the pages of his '*Rupam*', an illuminating guide and an ardent interpreter. So the Greater India movement in history and art will get a grand impetus from this noble attempt of the author to place in the hands of the public the largest possible specimens of this art at the cheapest price.

We beg to strike here none the less a note of caution. Starting our investigation from India to Greater India—from the centre to the circumference as it were—we may fall unconsciously into the habit of assuming every important manifestation of Greater Indian art and culture as a mere projection of or deviation from Indian models. But that attitude is unhistorical and it would stand in the way of our appreciating fully the specific contributions of our colonial brethren, their originality, their ethnic individuality—in fact, all that goes to develop the local colour, nay more, the *regional equation* which is no less important and determining a factor in the creative plane than the personal equation in the domain of literature. The impact of the Malayo-Polynesian spirit on the Indian one is no less striking and important a line of investigation and Mr. Gangoly should have remembered that the prolonged researches and painstaking analysis of experts like Prof. Krom in Java and Mon Parmentier in Cambodge, had led them to conclusions that do not bear him out in his rigidly logical hypothesis that in as much as India is the main source of artistic creation in Greater India "the transformation is a degeneration into rather than an evolution, developing an Indonasian type." Those who had the privilege to watch the rich variety of ornaments and costumes in the different provinces of *Insulindia*, to listen to the wonderful Polynesian orchestra *Gamelan*, supplying the musical and rhythmic commentary to our Ramayana and Mahabharata, and above all those who had the chance of witnessing in the mystic *fonde* of Javanese twilight, the strikingly original procession of forms in the Wayang Shadow Plays, will admit that the *federal* interaction and interpeneration of Indian and Greater Indian cultures has produced aesthetic results of inestimable value.

INDIAN CULTURAL INFLUENCE IN CAMBODIA: *By Dr. Bijan Raj Chatterjee Ph D. (London) D. Litt. (Punjab) Published by the University of Calcutta. Pages XV+303.*

Dr. Chatterjee is one of the few Indian scholars who had made the history of ancient Hindu colonisation a subject of special study. Those who have read his brilliant summary of Indo-Javanese culture in his "Indian culture in Java and Sumatra" (Greater India Society Bulletin No. 3), has been convinced that he has brought along with a thorough historical spirit, a rare penetration into the culture-history of Greater India. The present volume under review, was crowned with the doctorate of the London University and happily the University of Calcutta has published it, as one of its series on Indology. Within the small compass of three hundred pages Dr. Chatterjee has condensed the voluminous pages of research from the prolific pen of French *savants* like Bergaigne and Barth Finot and Coedes, Aymonier and Parmentier. The extremely lucid and engaging style of the author makes his narrative read like a novel. Starting from the twilight regions of "Early legends and tradition" in the history of the Hindu Colony of Cambodge, the pioneer in colonisation Brahman Kaundinya, his marriage with Soma, the daughter of the local Naga chief and the foundation of the Indo-Cambodgian line of Kings—the author gradually takes us to the surer and firmer grounds of historical research when we find important Sanskrit inscriptions of extraordinary interest. With the instinct of a true historian Dr. Chatterjee is not satisfied merely in tracing the *Indian* influence on Cambodge but is ever ready to show "how the ideas and institution of India were *transformed* when introduced among foreign races". Transformations were indeed inevitable and far from being invariably degenerations, often led to phenomenal creations, as we find amidst the stone-epics of Bayon and Angkor Vat down to the 11th Century A. D. The author has treated the political and cultural history in an organic way and his dramatisation of Indo-Cambodgian annals is so succinct and vivid that even a layman, with no knowledge of French or of the formidable publications of the French school of archaeology, will fully appreciate the story.

Successful presentation apart, the book embodies some original findings of the author that is bound to attract our attention. Dr. Chatterjee is the first to point out that from the 8th century onwards, Magadha and Pala Bengal played a more important role in Greater India than the colonists from South India. The penetration of *Nagari* script in Javanese epigraphy together with the legend of Dipamkara's voyage to the centres of colonial culture in Sri Vijaya as have recently been found in an early Nepalese manuscript, all go to strengthen the brilliant hypothesis of Dr. Chatterjee. Not stopping with scripts and epigraphs, he ventures to open other promising fields of comparative study, those of the cults and folklores. He shows how the Mahayana doctrines had spread to Sri-Vijaya and Kambuja from Magadha (pp. 248-258). So also how the Tantra-yana and Tantric iconography

penetrated Greater India mainly from Bengal (pp. 258-267). His comparision of a Bengali folk tale with a Cambodian Fairy tale is equally brilliant and thought-provoking (pp. 267-275). In architecture, if the Mahabodhi temple had supplied models or suggestions to Burma and Cambodge, the recent discovery of the Paharpur temple in North Bengal dated as early 479 A. D., is about to link up the brick architecture of Eastern India with that of our far Eastern Colonies, especially Java and Champa. Resemblances no less striking have been detected between in the domain of iconography,—especially in the bronzes of Nalanda and Java. So. Dr. Chatterjee's book has appeared in a very opportune moment, opening new vistas of historical research. We congratulate him heartily on his publication and recommend it to all lovers of the culture history of India and Greater India.

KALIDAS NAG.

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SANSKRIT-ENGLISH

BEAUTIES FROM KALIDAS: *By Mr. K. A. Padhye B.A., LL. B., Vakil High Court, Bombay. New Bhatwadi, Girgaon, Bombay. 1927.*

Considering the fact that "though the Indian people are proud of Kalidas, they do not study him," the attempt of our author in presenting the beauties of the Poet in a moderate compass deserves the sincere thanks of the lovers of the Poet and Sanskrit literature. The most beautiful and effective passages are culled under five heads devotional description of Nature, dialogues, emotional, and proverbial sayings. All these go to show the power and charm of the greatest poet of India.

Mr. N. C. Kelkar adds a very suggestive Foreword in course of which he compares the Poet with the other luminaries of Sanskrit literature. In the introduction the author discusses the various points bearing on the life and art of the Poet. He quotes and also summarises in an appendix the ingenious views of Pandit Lachmidhar Kalla as the influence of the *Pratyabhijna Darshana* of Kashmir on the Poet. A collection of the encomiums on the Poet both by Eastern and Western writers is an interesting feature. An appendix is fittingly devoted to the in comparable similes of Kalidas. The paper on "Kalidas and Music" by Sardar G. N. Mujumdar, which is reproduced as an appendix is a profitable study in itself. We could only suggest the inclusion of the interesting study of Dr. Satyacharan Law on the ornithology of Kalidas.

RAMES BOSE

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HINDI

PRANANATH: *Translated by the G. P. Srivastava, B.A., LL.B. Published by the "Chand" Office, Allahabad.*

This is a translation of the late Mr. R.C. Dutt's "The Lake of Palms." This second inspression shows its popularity.

MIR KASSIM: *By Mr. Hariharnath Sastri. Published by the Kashi Vidyapith. Benares. To be had of the Jnan Mandal, Benares, 1927.*

The Jnan Mandal series, of which this work forms a volume, is a very valuable contribution to Hindi literature. It has almost entirely devoted itself to the publication of political history of India.

Mir Kassim, though he was one of the later Nawabs of Bengal who were a mere creature of the English, possessed a character of his own, He came to a conflict with the English and lost his all but he could not follow in the footsteps of Mir Jafar who agreed "the enemies of the English are my enemies." His history is a good political lesson for the Indians, specially when the Hindus and Muslims do not see their way to come to a common conclusion for a political fight against the foreign rulers. The work has been carefully compiled, and we hope it will succeed in attracting the popular mind.

SUDDHI PRABHAKAR: *By Kashiram Barma. Published by Seth Narainlal Banshilal, 20 Apollo St., Fort, Bombay.*

Validity of the present *Suddhi* movement is shown in this book with the help of Hindu scriptures and traditions. Some *mantras* are given at the end.

RUDRA KSHATRIYA PRAKAS: *By Thakur Rudra Singha Tomar, Secretary, Irdraprostha Kshatriya Sabha, Delhi.*

Traditional history of the Kshatriya clans together with their social customs is briefly described in this book. We have a connected account of such important clans as played important parts in Indian history. It will be found useful to scholars in comparing these materials with those derived from inscriptions and coins. The story of the Gaursand Mauryad (?) are specially interesting. We think the author should have given reasons for taking Buddha to be one of the Mauryas. These data like those of the Bengal *Kulasastras* should be tackled with caution,

JARASANDHABADHA MAHAKAVYA: *Edited by Mr. Brajaratna Das, B.A. The Kamalmani-granthamala office, Benares.*

This is an incomplete epic dealing with an incident of the *Mahabharatam*. Here Krishna does not appear as merely given to philandering business, but is a hero and skilled in martial affairs. The editor has added notes on difficult words.

RAMES BASU

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BHARTIYA NARESH OR INDIAN RULERS: *By Sri Jagadish Sinha Gahlot. Published by the Hindi Sahitya Mandir, Ghataghar, Jodhpur. Price Re. 1-4*

This handy volume of 138 pages, though not marked by erudition, is a welcome contribution to Hindi literature so poor in works on Indian States, as a book of ready reference for the Hindi-knowing public interested in the Indian States. It is a compilation of useful information on the general condition of the 700 states including the Independent kingdoms and their area, population

and annual income, besides the race and the date of birth and installation of the rulers and a list of the treaties and alliances between the British Government in India and the Indian States. At the end are given extracts from important pronouncements made by British statesmen regarding the States from time to time. The price is rather high.

R. N. C.

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MARATHI

BHARAT VARSHA (*a short Gazetteer of Hindustan*): *By Shridhar S. Balsangkar. (Poona) Re. 1-8.*

This small volume of 214 pages falls between two stools: it is too short to serve as a Gazetteer of a vast and varied country like India and its contents are too detached and too lacking in compact arrangement under general principles to be a geography of India. However, as a very brief compendium of the information supplied in the first four volumes ("Indian Empire", or general information) of the latest edition of the *Imperial Gazetteer of India*, followed by 86 pages of descriptions of famous places, it should prove of some use to vernacular readers.

SIR R. BADEN-POWELL (*a biography*): *By Y. D. and L. D. Joshi, with a Foreword by the Hon'ble Sir C. V. Mehta, Scout Commissioner, Bombay, Publishers Phoenix and Eagles, Surat. Price Re 1-8.*

India is interested in the biography of Sir R. Baden-Powell only as the originator and founder of the Boy Scout movement. But curiously enough in the book under notice not even half a dozen pages are allotted to explain the nature of the movement which has opened numerous branches in India, or to answer objections raised against it here and elsewhere. A full account of the organisation of the movement in India would have enhanced the value of the work.

SELECT STORIES FROM THE CHITRAMAYA JAGAT: *By several writers, Published by the Chitra-Shala Press, Poona. Pages 300. Price Re. 1.*

A collection of stories and humorous writings likely to be popular among Marathi readers.

SHAKUCHA BHAN OR SHAKU'S BROTHER: *By Capt.. Gopal Rao and Mrs. Limaye. Publisher Mr. N G. Limaye, Chikhawadi, Bombay. Pages 94. Price 0-12-0.*

The sub-title of this book *viz.*, stories of love and war really indicates the nature of the stories.

This is a collection of short stories contributed from time to time by the writers to several Marathi periodicals. There is a ring of family air about the book which is a joint production of husband and wife and the writer of the foreword being the elder brother of the former, and the book is named after Shaku, the daughter of the writers, whose picture adorns the title page. The stories in themselves also show considerable originality and will be read with pleasure.

MANUSMRITI (with Marathi translation): *By Mukund Shastri Mirajkar. Publisher—the Chitra-Shala Press, Poona, Pages about 600. Price Rs. three.*

The foolish demonstrations of the burning of Manusmriti by some hot-headed Brahmin haters at Mahad and also in Madras have not been able to put the work out of existence as is evidenced by the fact that it has now appeared in a more permanent and beautiful garb and is likely to attract greater attention of Marathi readers to the hoary book of laws. In the preface covering 40 pages is given a brief summary of the work.

V. G. APTE

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PORTUGUESE

A INSTRUCAO PUBLICA EM GOA: *By Santana Rodrigues, (Lisbon,) 50 Pp.*

This is a reprint of an article published in the *Seara Nova*. Senhor Rodrigues, a son of Goa, now working in the Medical College of Lisbon, is naturally anxious to improve the education of his native land. He traces the history of educational institutions in Goa territory from the earliest Portuguese occupation, and mourns the decay of learning, the lowering of the general intellectual level and the departure from modernism in India under Portuguese sway. He writes "Goa has a tradition the honouring of which imposes responsibilities: it is necessary to give to her education greater efficiency so that she might be raised in future into the seat of a central University. The Universities of Calcutta, Bombay and Madras,—founded on a date posterior to the Medical School of Goa founded in 1801 by Miranda e Almeida—are today centres of the investigation and diffusion of science, which do not fear in any way to stand comparison with the best of their kind.

Goa ought not to be contented with sending her sons to foreign universities and herself stagnating in mental decrepitude, without any high hope which might spur her to existence, without a superior spiritual ambition which might justify a fruitful future. Goa ought to endeavour to throw away the heavy and sorrowful load of vicious traditions by reaping the copious and prolific harvest of contemporary ideas." (p. 46).

On the popular language his views are: "It is this Marathi, half barbarous, vitiated with Portuguese and Kanarese vocabularies, and at times softened by the Marathi and Sanskrit idioms of the missionaries, that is the vernacular idiom of the Goanese, (p. 30)...Konkani is, then, nothing except the Marathi of primitive times, not yet relaxed by the popular locutions and forms, and penetrated, in the New conquests [*i. e.*, Bardes and Salsette], by modern Marathisms, among the Shenvi Brahmans by Sanskritisms, and among the Christians of Goa by Portuguesisms and other vices peculiar to a ruined language. And this dialect—disfigured and polluted by all foreign usages,—is the vernacular idiom of the Goanese." (p. 32),

YASO

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ASSAMESE

SAKUNTALA: *By Ram Narayan. Edited by Rai Sahib Durgadhar Bar-Kataki, Retd. Inspector of Schools. Assam. Published by the Editor from 94-1 Upper Circular Road, Calcutta.*

It is a matter of satisfaction that the Rai Sahib, on his retirement, has given himself wholly to the

onerous task to collecting and editing the old literature of Assam. We here have the story of *Sakuntala* in an epic form, written by Ram Narayan, surnamed Kaviraj Chakravarty. This poet lived at the Court of Assam, during the reign of Rudra Sinha, and wrote his work about 1734 A. C.

Though the poet derived his materials from the Sanskrit sources, he embodied new episodes in order to embellish his poem which is on the whole a new thing in old Indian vernacular literature. The style is simple and the language shows the proximity of the tongue of Assam to that of Bengal even about the middle of the 18th century. This work will be found useful by scholars interested in the comparative study of the eastern group of the Indo-Aryan languages.

RAMES BOSU.

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BENGALI

ASHROM CHATUSHTOY (PART 1): *Student life: By Surendra Kumar Sastri. Published by Nighore Chandra Dutta. Bharata Aushadhalaya, Dacca. 12 annas. For students 8 annas.*

There are good points in the book but some of the precepts are demoralising. We cannot recommend the book.

MAHES CHANDRA GHOSH

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MAHATMA ASWINI KUMAR: *By Sarat Kumar Ray. Messrs. Chakraverrty Chatterjee and Co., Ltd. 15, College Sq. Calcutta, 2nd Edition. Price Re. 1 as. 8. 1928.*

The first edition of the book was published about a year ago. Its publication in the second edition within such a short time proves that it commanded a wide popularity. In this edition our author has added several new chapters, viz., Aswini Kumar and Brahmoism, Preface, etc. As we said when reviewing the first edition we reiterate again that this excellent and well-illustrated biography will be accorded a welcome reception from all quarters.

P. C. S.

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SANGIT-SUDHA: *By Sreemati Premlata Devi with an introduction by Sj. Gopeswar Bannerjee. Dbl.-Cr. Oct. 171+12, cloth bound. Price Rs. 3.*

The authoress, who is an amateur musician of repute and a pupil of the great *ustad* Gopeswar Banerjee, has given in this excellent book the word and music, in *Akar Matric* Indian notation, of 55 representative Kyal, Tappa, Thumri, Bhajan, Hori, Gajal and Bengali songs. The songs are mostly by famous composers such as Sadarang, Adarang, Sanad, Kadar, Tulsidas, Shori and others. Some of the Bengali songs are by the authoress herself. The work of notation has been faultlessly done and the general get-up of the book is excellent. We congratulate the authoress, who is a daughter of Sir Rajendra Nath Mukherjee, on her success as a writer and a composer in the field of Indian musical literature.

TAN MALA: *A book of Kyal Music containing sixty songs and notations giving necessary Tans and Bnats. by Sangitacharya Gopeswar Bannerjee, published by Dwarkin & Sons, Calcutta. Royal Oct. 170+12, paper cover. Price Rs.3 only.*

Sangitacharya Gopeswar Bannerjee is one of the foremost musicians and musical writers in India. He has published many standard books on Hindu music and this fresh addition is on a par with its predecessors. It is a book which by providing notations for *Tans* and *Bnats* will remove a real want. For students of music always find it hard to master *Tans* and *Bnats*, most notations being restricted to the mere body, i.e., *Asthayi*, *Antara*, etc., of the song. We expect the book will have a wide circulation among music lovers.

SANGIT LAHARI—*A book of Kayal, Tappa and Thumri songs: By Sangitacharya Gopeswar Bannerjee. Royal Oct. 254+18 with two three-colour plates of the author and the Maharaja of Mayurbhanj, who generously defrayed the expenses of the book. Published by the author. Paper cover. Price Rs. 3 only.*

The book is one of the best we have seen on Kyal, Tappa and Thumri music. It contains many famous songs as well as short notes on pronunciation and the reading of the notations, Sj. Banerjee is doing real good work by his excellent publications. The present revival of classical music is not a little due to his untiring energy and self-less service to Hindu music. We hope all libraries and connoisseurs will obtain whole sets of his works which are practically the only comprehensive series of books in Bengali on the different branches of Hindu music.

GOPESWAR-GITIKA: *A book of songs with notations containing various compositions by Sangitacharya Gopeswar Banerjee: Royal Oct. 82+12, two plates Price Rs. 1-8. Author Rameschandra Bannerjee.*

The author Sj. Rameschandra Banerjee, B.A., is the eldest son of Sj. Gopeswar Banerjee and is also an expert musician, the winner of numerous model's and prizes. His effort at classifying and publishing the songs composed by his gifted parent enables us to know the latter more intimately; for Sj. Gopeswar Banerjee is not only a musician of rare talent, but he is also a first class composer. The 36 songs in the book should find a place in all collections of good books on music.

ASHOKE CHATTERJEE.

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NEPALI

NEPALI SHAHITYA (*Chaturtha Bhag*): *By Parasmoni Pradhan and Seshmoni Pradhan. Published by Mackmillan & Co. Price 7 as.*

The authors deserve congratulations on the success they have attained in bringing out this excellent text-book in Nepali vernacular at such a cheap price for boys of the 5th class standard in primary and secondary schools. A special feature of the book is the large variety of subjects dealt with within a short compass, which is sure to make it interesting as well as instructive to its readers. Great care seems to have been taken to inform young minds with knowledge of up-to-

date topics and events of interest, such as the Prince of Wales's visit to India and to Nepalese Terai, the mount Everest Expedition, the Great World-war and Nepal's contribution to it. In order to popularise science amongst Nepali boys, several essays have been devoted to subjects like telephone, aeroplanes, usefulness of stream and agriculture—all of which have been treated in a manner so as to make them intelligible to the ordinary reader. Stories, fables, and poems by some of the best Nepali poets have also been included and questions for exercise, and hints on grammar given at the end of each piece, which are likely to prove useful to the boys. In short, the book leaves hardly anything to be desired.

NEPALI SHAHITYA KATHAMALA: *By Parasmoni Pradhan and Seshmoni Pradhan. Published by Macmillan and Co.*

This book, which is intended as a text for the 4th and 6th classes of schools where Nepali vernacular is taught, gives in simple and elegant Nepali some of the most interesting tales from the Hindu legends, as well as one story from the Legends of Greece. The legends have been selected with a view to illustrating certain abstract virtues such as piety, love of truth, perseverance etc., and will it is hoped make a special appeal to the youthful imagination. The glossary at the end of the book explains all difficult words used in the Text. The book deserves wide popularity amongst school boys reading Nepali.

NEPALI VYAKARAN: *By Parasmoni Pradhan and Seshmoni Pradhan. Published by Macmillan and Co.*

This book supplies a long-felt need for a Nepali grammar specially adapted to the requirements of school-boys reading Nepali. Nepali grammar being still in an early stage of development, the authors have shown great care and discrimination in laying down rules for young learners, basing their conclusions upon the best models in Nepali literature. Useful hints on intricate points of grammar seem to have been taken from the advanced studies on the subject made by Pandit Gururaj Hemraj, C. I. E, whose treatise 'Chandrika' has been the only good book hitherto extant in the field. To make the book useful to boys and teachers alike, rhetoric and prosody have also been included, and questions for exercise suggested at the end of each chapter.

ANIMESH CH. RAY CHOUDHURY

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KANARESE

GEETEYA-GUTTU: *By R. R. Diwakar, M. A. LL. B Editor, Karmaveer, Dharwar. Pages 300. Price Rs. 1-2: to be had of the Author.*

This is one more splendid service of Mr. Diwakar to the people of Karnatak. He has presented to them the Bible of Hindu Religion, the Bhagavad-Geeta in a lucid and beautiful Kannada. The rapid sale of his two volumes of Upanishad-Prakash bear testimony to his popularity as a writer on philosophical topics and the present attempt of his will also be accepted gratefully and perused with avidity by his admirers.

The book is, on the whole, a propagandist publication. Mr. Diwakar is the typical representative of those that are striving their best to regenerate Karnatak, believing as they do, the regeneration must proceed on the spiritual basis. (p. 26). In order to initiate his fellow-men of Karnatak into a searching study of the Geeta he has explained succinctly but comprehensively in a long preface of nearly a hundred pages, the intrinsic merits of the book and its unique position in the World-Literature.

This long introduction even seems in many places to be halting and at others discursive and in general diffuse and verbose as in oration. As the author is constrained on the one hand, by the measure of space, he has not been able to attend to the first palpable short-coming and on the other, as he intends the book to be in the main a book of propaganda he seems to have indulged in the last two, to a slightly injudicious degree.

The author has as far as possible avoided the sectarian quibbling but unfortunately freely used and the technique of both the Shankara and Madva sects is almost insidiously drawn into interpreting the Geeta philosophy as one of Monism but Monism of a peculiar and personal nature. The consequence of such promiscuous use of technique leads the reader on to confusion of thought regarding the bearning of the Geeta on the vedic religion and the existence of personal God.

The translation of the verses of the Geeta is pretty, faithful though liberal.

The get-up of the book is sufficiently attractive but a note of dissatisfaction will have to be sounded in the matter of the printing of the book. The Press and the proof-corrector seem to have not realised their responsibility to the author and the public at large. The author is at the mercy of the reader (vide his note to the corrigenda) and if the reader mis-interprets him the author must thank the press and the proof-corrector. It is hoped, however, that the innumerable mistakes, mostly of the Press, that unusually disfigure the book at present will be removed in the 2nd edition.

A S. HARNHALLI.

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GUJARATI

THE SHIPPING OF GUJARAT: *By Ratnamanirao Bhimrao. Printed at the Kumar Printing, Ahmedabad. Pp. 38. Paper cover. Illustrated. (1927).*

This is the reprint of a contribution by the writer to the Vasant Silver Jubilee Memorial Volume. This subject of the shipping of Gujarat is virgin soil, and Mr. Ratnamanirao has by his faculty for research, approached it in a very interesting way. He is slowly forging ahead, as a writer interested deeply in the antiquities of Gujarat and we see in his work the promise of sound scholarship. He has ransacked various literatures to arrive at a correct history of our shipping. The vocabulary of vernacular shipping terms and of the ship-building yard is indeed very useful. The illustrations are nice also.

VIJNAN VICHAR: *By Popatlal Govindalal Shah, M.A., B.Sc. Printed at the Aditya Printing Press,*

Ahmedabad and published by the Gujarati Vernacular Society. Paper cover: pp. 388. Price Re. 1. (1927).

Amongst the very few Gujaratis who are making genuine exertions to build up a literature of Science in the language Mr. Shah is one. This book of his is written on the model of Thomson's Introduction to Science, and the reader would feel that this model has been copied and carried out most successfully. The chapters contain most valuable and useful information as to the history and development of various sciences and altogether this book supplies a long-felt want in Gujarati. This is likely to prove a landmark in the path of Scientific Literature.

NIGHANTU ADARSHA (*the first Part*): *By Vaidya Bapalal G. Shah of Hansot, near Broach. Printed at the Aditya Printing Press, Ahmedabad. Cloth bound. Pp. 701+14+20+56. Price Rs. 6-8 (1927)*

This substantial tome is a treatise on the Vegetable Materia Medica of our country, and contains various valuable prescriptions of renowned authors with critical notes. Ample quotations are given from various Literatures, and the utility of about 700 different medicinal plants discussed, their names in the different Vernaculars and their Latin equivalents find a place in this book, which, on the whole, is a most remarkable work turned out by a native Vaidya, on the most up-to-date research lines. It is bound to prove useful to the profession and to those laymen who take an interest in medicinal drugs and there are many such amongst us.

K. M. J.

THE SARASWATI PUJA IN THE CITY COLLEGE HOSTEL

BY RABINDRANATH TAGORE

(*Authorised Translation for The Modern Review*)

THE Ram Mohun Roy students' hostel is attached to, or under the control of the City College, an institution connected with the Sadharan Brahmo Samaj. Certain students recently waxed grim in their determination, just there, and nowhere but there, to perform a ceremony of image worship. It is not true that the religion of the Hindus would have in any way been hurt by omitting to celebrate a particular worship in a particular place; while, on the other hand, it may rightly be said that it is Religion which is hurt by needlessly hurting the feelings of any religious community. Nay, it would not even be wrong to add that, if by some clever trick, the object of one's worship can be used as a means to outrage one's opponent, that does not redound to the glory of but is rather an insult to the divinity. If any votaries of Saraswati can think that she will be pleased by being used as a stick to deal a painful blow to a community which they cannot bear, they evince but scant respect for their goddess.

Be that as it may, this much is certain that, if any third party, impelled by a sense of public duty, dares to refer the question to the arbitrament of reason, he stands to become the target for the onslaughts of an excited batch of students. And no one cares, if he can help it, to get mixed up in a controversy wherein there is every chance of rudeness of conduct usurping the place of argument,—for, it is not every one to whom that weapon is available.

Unfortunately, the incident was not confined to a clash between the students and the authorities of a particular college, nor is the principle involved one that concerns only their limited circle. So I feel that I should fail in my duty, if owing to personal disinclination, or risk of odium, I keep silent.

There was a time when the religious differences in Europe broke out in sanguinary conflicts. Those differences are still there, but they no longer lead to quarrels. And, because of that, the European peoples have been able to achieve both social order and political power. The special sense which makes it possible to maintain differences and yet abjure conflicts, may be called the Spirit of Swaraj. For, it is superfluous to say, Swaraj can only become true by the cultivation of that self-restraint which may enable every one of its sections to keep within their respective limits.

Differences due to religion are much greater amongst Indians than amongst the

peoples of any other part of the world. And intolerance of one another, based on these differences, is the greatest of all obstacles in the way of their advance towards true self-government. That is why, in our country, it is all the more essential to cultivate the good sense which may serve to prevent our religion itself being aggressively used to create dissension of the most destructive kind.

This, of course, we all know, and we all say. And, on our political platforms, we display a wonderful restraint of speech and broadness of mind, especially when one of the parties there happens to be endowed with an overwhelming power of offensive. But, when it comes to a case for the practical exercise amongst ourselves of this same restraint and broadmindedness, it becomes clearly evident that there is some defect inherent in our character working against the spirit of coherence which is necessary for creating national life.

Where a multitude of men live in the same country, social adjustment and freedom of self-determination become for them the greatest fulfilment. And every great people strives with disciplined effort and sacrifice to attain this fulfilment. But man has certain evil instincts, the sinister influence of which tends to retard or destroy his achievement The chief of these is the propensity of bravado in an iniquitous intrusion of one's own individual tastes and opinions into the region of others' rights, especially when Religion is insulted by giving such bravado its name. If some Shakta should adopt the principle that his religion is vindicated only if he forcibly sacrifices animals to his goddess in some Vaishnava place, then such external observance of his religion needs must hurt the inner truth of that religion itself, therewith grievously wounding the whole social organism. In some cases, those who commit this outrage may, by the sheer violence of their passion, gain the victory; but would that victory be real? On the contrary, does there not lurk a real danger to its well-being in a country which can permit such outrages without protest?

We have always gloried in the fact that it is against the spirit and teaching of Hinduism, intolerantly to create disturbances in one another's religious field. It is because of this that, in sect-ridden India, the Hindus have always unconcernedly given room to alien religions in their country, without any attempts forcibly to encroach on them. The Hindu has always said that the method of worship must depend on the temperament of the worshipper; and that, so long as he obeys the rules in which he believes, both divinity and devotee are satisfied. The Hindu further says that, if in a place set apart for a particular form of worship, the adherent of a different sect should come and, by guile or force, prevent its due performance, it is the Deity of all sects who is thereby blasphemed. If the Hindu means what he says, then the Hindu religion is not satisfied merely by the performance of a particular ceremony of worship, but requires such performance to be made in its rightful place, in a spirit of true devotion, without annoyance to believers in a different form. The Hindu who, in the intoxication of power, does otherwise, is banished, by reason of such wrongful worship, from his God.

So far for the injunctions of religion, which should be above every other consideration. But let us now come down to a lower plane. On this we have for our guide certain valuable rules of social courtesy If a particular religious community has charge of a certain college, then mere gentlemanliness dictates that the students of such college should not wound the religious beliefs of that community. And if there be some amongst the former devoid of this quality, then it becomes a case for the external social force called law. It is the fear of this law that prevents any member of society from taking it on himself forcibly to disregard the rights and privileges of any other members. If the Hindu students of Aligarh College, in an access of sectarian pride, should, whether in broad daylight or in the secrecy of night, desire to worship Kali within its precincts, that would not only be against religion and gentlemanliness, but also against the law; that is to say, no civilised society can, for the sake of its own safety, afford to allow this kind of thing to happen. So the culprit in such case will not only suffer the inward shame of having committed an ungentlemanly act, but also be liable to the outward penalty prescribed by law.

On this the question may be raised, was the performance of Saraswati Puja in the Ram Mohun Roy Hostel illegal? Those who have been in charge of the hostel, ever since its foundation, say that it is against the rules.

Unless and until the contrary is proved, we must accept their statement. But even if any of the students should dispute it, they must make their protest in a constitutional way. That is to say, the appeal must be made either to the University or to a Court of Law,—never to their own boisterous wilfulness.

In our own family house in Calcutta, the number of other inmates who are engaged in its various concerns would probably outnumber our family members and, excepting those of them who are Musalmans, they are all image-worshippers in their respective communities at home. If they should suddenly take it into their head that they have the right to worship their goddess in our prayer hall, and if sundry big and influential countrymen of ours, for some religious or social, political or personal reason, should support them in this idea, then, if strong enough, they would be able to dislodge us with contumely and settle the matter to their own satisfaction; but, for all that, would they be able to call it a civilised proceeding? Or hold it out as an example of the Swaraj that is to come? Taste, manners, opinions, religion—these are all personal matters; that is to say, they may take any form according to one's own impulse or habit, passion or predilection; not so the law, which in all civilised societies is impersonal and may not be taken by the individual into his own hand, however obstreperous or well-armed he may be.

No doubt occasions can be conceived when, even at the cost of danger and suffering, it becomes one's duty to break the law. If it be claimed that this is such an occasion, then that is tantamount to saying that the authorities of the Hostel may have been legally, but were not morally right in trying to prevent the Saraswati Puja being performed there. Suppose I admit this for the sake of argument, even then such justification cannot be pleaded within the bounds of the City College Hostel alone. In that case, it would not be right to restrain Mahomedan students, if in accordance with their own religion they wanted to sacrifice a cow in the grounds of a hostel occupied by them but managed by the Hindus. Such restraint is there only to prevent needless hurt to the religious feelings of the Hindus; and every one knows that it is calculated to wound the religious feelings of the Brahmos to hold image worship on their premises.

The only remaining contention might be, that the Brahmos should not have felt hurt. The same thing can as reasonably be urged by the Mahomedan students of my previous example. They may likewise say that it is not reasonable for Hindus to feel hurt at a cow-sacrifice, considering that they themselves sacrifice the buffalo which also involves the killing of an animal of even larger size, and one that does our ploughing and gives us milk, just like the cow; moreover, in order to strengthen their contention they can even quote certain Vedic customs sanctioning the practice of cow-killing. But whatever the arguments may be, it is obvious that it makes no difference in the pain and annoyance that is felt.

I have also heard it argued that there can be no valid comparison between Saraswati Puja and cow-sacrifice. But the reader should remember, that is not a comparison instituted by me. The Musalman who, on the one hand, thinks cow sacrifice to be enjoined by his religion, also thinks, on the other, that idol worship is an insult to God. He would, in fact, be inclined to use as much force to restrain, or give as much punishment to deter, idol worship, as the Hindu would to prevent cow-sacrifice. If cow-killing is a sin in Hindu eyes, the Musalmans have proclaimed in their history, in letters of blood, that it is a sin beyond all other sins to worship any created thing as God. So that the Muslim's comparison between Cow-sacrifice and Saraswati Puja does not, in his view, seem to be so inapt after all.

However, that may be, it should be the first duty of those, who are so loud in their assertion that their religion demands the performance of their own sectarian worship even on ground occupied by a different sect, to proceed to perform this religious duty on Musalman and Christian territory; for, within the narrow confines of the Brahmo Samaj, there is no sufficient scope for the display of their courage of conviction. They will say in reply that where they lack the power they are relieved of the duty. Does their determination, then, refer only to the Brahmo Samaj, against which force can be used with no great danger to their own physical safety? In such case I have only this much to tell them that they must be prepared to be done by as they would do.

Because, in our country, the bride's relatives are in the weaker position, it often happens that the bridegroom's party boast of their own superiority, by reason of the

humiliating depredations they are able to inflict on the weaker side. It goes without saying that in such conduct there is neither righteousness nor courage. If this same mentality should tend to crop up, every now and then, in the fields of religion, or politics, or national work, can that be a thing to boast of by one side or the other ? Should it not rather be a source of the gravest anxiety to the national Leaders ?

In spite of its rules against image worship on the premises, the City College, during a long period in the past, has been accepted and utilised by students of every religious sect. If now some group of men should, by propaganda of cajolery or intimidation, succeed in putting it into difficulties, that would be sowing the seed of rankling thorns in the mind of one of the communities of our own countrymen. Would that be a hopeful outlook for our thousand-times divided people ? Would it amount to a cultivation of the spirit of Swaraj which is to give legitimate freedom of self-expression to all natural differences in the communities that come under it ?

Those who are the rulers of India are Christians. As to power, they have more than is possessed by any other religion in India. As for contempt and hatred, they are wanting in neither for the Hindu rites and practices. And yet they have not taken to thrusting the Christian form of worship into our homes, our schools, our temples. Had they done so, they would doubtless have had showers of benedictions on such crusade from the pious pundits of their own church. Nevertheless, they have preferred to do without such benediction, rather than propagate their religion by force in the fields sacred to non-Christian religions.

It is my one hope that these *mleccha* Christians may not learn their lesson from the profoundly shastric and devoutly ritualistic religious preceptors of the leaders who are giving their blessings to, or at least withholding their censure from, these gallant throwers of mud and refuse, wielders of bludgeons and old shoes, in the thrilling battle that is to win the victory for their purest of religions.

CORRESPONDENCE

"Monuments of Varendra"

Will any of your numerous readers kindly help me to obtain the following information about a lecture delivered by Mr. Akshaya Kumar Maitreya, B. L., C. I. E., Director of the Varendra Research Society, at the Indian Museum, Calcutta, in 1927 ? I understand from three different scholars who were present at the lecture that the learned lecturer told the audience that the inscription of the 5th year of Mahendrapala discovered by me at Paharpur in the Rajshahi district in the working season of 1925-26 was not an inscription of the Gurjara-Pratihara Emperor Mahendrapala I. The title of Mr. Maitreya's lecture was "Monuments of Varendra." I shall be much obliged if any of your readers will kindly refer me to any publication where Mr. Maitreya's lecture was published this particular point referred to.

Yours etc.
R. D. Banerji

"Anti-Separate Electorate League"

It is a happy augury for the future of India that the Muslim intelligentsia have at last realised the baneful effects of separate electorate and communal representation in various legislatures which are sapping the very foundation of Indian nationalism and Sawraj, and so have resolved to abolish it for good. The more I think of separate electorate the more I am convinced that it should be given a decent burial. Communal representation is a negation of nationalism. It retards the growth of solidarity between the different sections of the Indian people. The more we delay in abandoning separate electorates the more we suffer. Those who have foresight and broader outlook must admit that by maintaining separate electorate we, the Muslims, are in a way creating much anti-Muslim feelings among the non-Moslem section of the Indian people, and partly helping them in uniting against the whole body of Musalmans of India. Thus the Indian Christians, Jews, Parsis and Sikhs will, in course of time, combine with the Hindus and their united forces might be arrayed against the Muslims being thus isolated from the rest of the Indian people by separate elactorate. And then the Indian Muslims will have to fight against enormous odds—on one side against the Bureaucracy, and on the other, against the solid phalanx of the Indian people in which the position of the

Muslims will be intolerable. So the only effective remedy to break this possible united combination against the Muslims lies in joint or mixed electorate and not in separate electorate or communal representation. And here the Muslims should bear in mind that as long as the Muslims can be used as tools to advance Imperial interests in India and outside (such as Arabia, Bahrain, Iraq, Persia, Egypt, etc.,) the Government will see that the Muslims are patted on the back and favoured. That far and no further. That is to say, when the interest of the Indian Muslims clash with the Government, then the Govt. will not help the Muslims against the non-Moslim Indians. Now it is in the interests of the Muslims that we should abolish the separate electorate and adopt joint electorate without any further delay.

The Muslim leaders should now concentrate their attention upon eradicating this pernicious system—the separate electorate. To remove the misconceptions and misapprehensions prevailing among the Muslims about the introduction of joint electorate in legislatures and self-governing institutions, a separate association is urgently needed. So I venture to suggest that as a branch of association of the Congress, an "Anti-Separate Electorate League" (or "Anti-Communal Representation League") like the All-India Spinners' Association, should be formed at once. This League will carry an extensive educative propaganda among the Muslims against separate electorate and kindred subjects and soon will be able to convince the Muslims about the utility of joint electorate, and mischiefs of separate electorate which is doing much harm to the cause of India. The moment the Indian Muslims accept the joint electorate thus creating mutual trust and confidence in the people, the moment we establish Swaraj on a permanent footing. Joint electorate should be an article of faith with the present-day Muslims of India..

MD. AZHAR

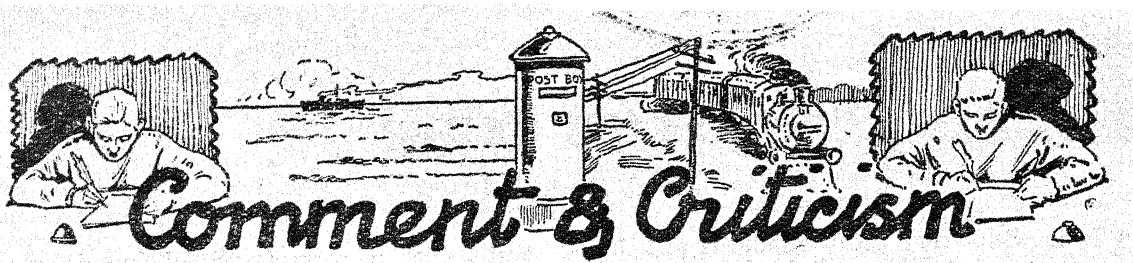
Prof. Radha Krishnan on Indian Philosophy

Prof. Radha Krishnan has recently produced a work on Indian Philosophy in two volumes in which, unfortunately, he has not done justice to an Indian scholar whose publications he has laid under contribution but whose name he has not considered necessary to mention in his work. Will the Professor explain if he hunted all the volumes of the *British Medical Journal* to find the extract he has given as a footnote on p. 356 of his work ? We suggest that he has not done anything of the sort, but has copied it from Rai Bahadur Sris Chandra Basu's *Introduction to Yoga Philosophy*, pp. 46-48, published in vol. XV—part IV of the *Sacred Books of the Hindus*. The extract he has given is a second-hand one and he ought to have, in fairness, mentioned the source to which he was indebted for it.

On p. 368, he mentions on the authority of William James, Nitrous Oxide gas and alcohol as stimulating ecstatic consciousness. But he has not stated the name of the man to whom the credit for the above view really belongs. The same scholar from whose work he has evidently quoted the extract referred to in the last paragraph, wrote as far back as 1883-84 in the pages of the *Arya* of Lahore on "*Pratyahara* Anaesthetic" which has been published as chapt. XI of his *Introduction to Yoga Philosophy*, of the existence of which Mr. Radha Krishnan cannot pretend to be ignorant. Was it a sealed book to him ? He has referred, in his work, to Baladeva's *Govinda Bhashya and Prameya Ratnavali*. Has he consulted the original works, which so far as I am aware, are not printed in Devanagari character, but in Bengali. Rai Bahadur Sris Chandra Basu translated these works into English and published them in the *Sacred Books of the Hindus*. as Vol. V. Was not Mr. Radha Krishnan aware of this fact ? If so, why has he not mentioned it in his work ? I suggest that he derived his information about Baladeva from Sris Chandra's translations. He has referred to Vijnana Bhikshu's commentary on the Vedanta Sutras. There is only one edition of this work published in the Chowkhamba series at the expense of Sris Chandra Basu, who also made it known to the public by his translation of its introduction in the pages of the *Theosophist* for 1898. Sris Chandra Basu's "Studies in the Vedanta Sutras," published in the *Sacred Books of the Hindus* Series, should have been referred to in a work which professes to be a History of Hindu Philosophy, for it was he, for the first time, who submitted the different commentaries on the Vedanta Sutras to critical and comparative study in the above-mentioned publication. His own commentary on the Sutras deserves recognition.

Full justice has not been done to several authors who have written on the Vedanta Philosophy in Bengali. The complete translation of the Purva Mimansha Sutra of Jaimini into English by Pandit Mohan Lal Sandal, M. A., LL.B., was published for the first time in the *Sacred Books of the Hindus*. This has not been referred to by Professor Radhakishan, who has not also referred to Kunte's Shaddarshana Chintanika. This shows how limited has been his reading in the preparation of his work, which does not reflect credit on the university in which he occupies the Chair of Philosophy.

X. Y. Z.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

South Africa and India

In my article on the Indo-Union Agreement, I regret to find that I have omitted one section which I fully intended to write and thought that I had actually written when I sent it to the *Modern Review*. This section deals with two definite points, wherein the Agreement was declared by the South African Indian Congress to be open to serious criticism as a document :—

(1) The Agreement omitted any protest against the Colour Bar Act and the Clause 104 in the Liquor Bar Bill, (then before Parliament) which contained the same bad racial principle and was a part of the same racial legislation. I protested immediately, when the Agreement was published against this in South Africa I also sent word to India. At the same time I accepted the Agreement as a whole. At the Congress meeting, at Johanesburg, which came immediately after the publication of the Agreement, I made personally a similar public protest, and warned the Congress of the serious consequences of this omission. A proviso was inserted in the Congress resolution declaring that the Congress left itself free to protest against these racial measures.

Fortunately, one of these offences has now been withdrawn. Clause 104 of the Liquor Bill, which would have deprived 3,000 Indian waiters of their livelihood in favour of white waiters, has been left out of the Liquor Act, which is now, from the Indian point of view, no longer penalising and anti-Asiatic. But the very seriously alarming news has reached India, that the Colour Bar Act itself is to be applied to Natal. If this proves true, it will be a blow to the whole spirit of the Agreement, which is non-racial in other directions and definitely progressive.

(2) An equally serious omission was the refusal to protest against the municipal land alienation Ordinance, in Natal, whereby a municipality is allowed to offer land for sale with a racial clause attached. Ever since this Ordinance was passed, not a single acre of land within the borough limits of Durban (except a small portion for a high school) has been put up for public auction without an anti-Indian clause attached. Each auction is exclusively for Europeans. Municipal Councillors have openly boasted to me that they are determined to 'keep Durban white.' It was with the greatest possible distress that I found out when I saw the Agreement for the first time, printed in the daily papers (for I never saw it, until it was published) that this obnoxious racial legislation had been passively acquiesced in. In my advice to the South African Indian Congress, which followed the publication of the Agreement, I urged that a clear and definite protest should be made against this omission. This was done at Johanesburg.

In many articles, which I have published in India, and also in speeches delivered in India, I have frequently called attention to these two omissions. But since the whole spirit of the rest of the Agreement was non-racial and friendly and progressive, I did not see my way to reject the Agreement as a whole simply on account of these two defects. Rather I hoped, that the better and purer atmosphere, created by the Agreement, would clear away the threatening clouds ;—and that the general gain would nullify the partial loss. As far as Clause 104 of the Liquor Bill is concerned, that hope has been realised. It would never have been withdrawn, except for the new atmosphere created by the Agreement. But, on the other hand, the news that the Colour Bar Act is to be applied to Natal is ominous. Furthermore there has been no sign of relenting in the racial policy to 'keep Durban white.'

C. F. Andrews

THE CITY COLLEGE

By C. F. ANDREWS

IT is with very great diffidence and hesitation, that I have decided, on invitation, to write out in full some of the thoughts that have been pressing on my mind at this crisis in the history of the City College.

In the heated atmosphere that prevails today, I am aware that my entering into the controversy at all may be resented. Nevertheless, since I feel morally certain that an issue of great national importance is involved, which ought at once to be made plain, I have made up my mind to risk any misunderstanding as to my purpose,—stating clearly at the outset, that it is the general principle alone which I shall discuss, leaving aside the minor local matters. For, I have strong hope, that if I can convince any of the students by my writing, that high national interests are vitally concerned, they will refrain from pressing any further the boycott on which they insist today with such persistence.

Let me assure them at once, that both by temperament and inclination I should naturally take up, if I could, the students' point of view. For, all through my life I have been a rebel against the tradition of the elders, and in sympathy with the ideals of the young. But in this particular question, I find myself unable to go with the student boycotters as far as the main principle is concerned.

Again, let me make perfectly clear, before I begin, that I am open to correction, if I put the case at all unfairly. In what I write later, I am simply going upon what is generally accepted as the basis of the controversy.

My argument is briefly this. It appears to me, the more I think it over, that the students' attempt to coerce the college authorities into allowing public image worship to be performed in the Ram Mohun Roy Hostel is contrary to the spirit of mutual toleration and forbearance which was introduced by the Unity Conference and confirmed by the Madras Congress Resolution, in December, 1927. It is this aspect of the City College dispute, in relation to the Unity Conference, that I wish to present with all due deference and respect, as one of the members of that Conference from its earliest sittings in 1924.

From the intimate knowledge which I obtained, by practical experience, of those exceptional days at Delhi, during Mahatma Gandhi's twenty-one days' fast, I have been quite convinced that the Unity Conference, inaugurated on that occasion, was one of the greatest events in Indian History, in modern times. It will have, in the end, if its spirit becomes general, the most far-reaching effect. For it was moral rather than political.

At the most solemn moment of all, in that upper room, at the end of the twenty-first day, when the fast was broken, Mahatma Gandhi asked those who were present, as his friends, to be prepared to sacrifice life itself in the supreme cause of national religious unity. Swami Shraddhananda was there. Hakim Ajmal Khan was there. Dr. Ansari was there, also, and many others.

Mahatma Gandhi had the sovereign right to ask for this sacrifice of life, because he had freely offered his own. How often, since then, he has almost completed the offering, in his own person, everyone in India knows well. If it was God's will, he would only too gladly lay down his frail tortured body, giving it, in death, the rest which he never allowed it in life. For no other object would he more gladly die than to see the spirit of brotherhood in religion prevail throughout the Motherland.

Swami Shraddhananda, who had been one of my dearest personal friends and had loved me like a brother to the end, actually fulfilled in literal deed his promise given at that time in the upper room when Mahatmaji ended his fast. For he laid down his life in sacrifice for religious peace. I, who knew him, in his own heart's depth, can truly testify (if any testimony were needed for so plain a fact) that at the moment of death nothing but pure love was there in his heart going forth in forgiveness to the one who dealt him the deadly blow. His martyrdom consecrated once more the cause of Indian

religious unity, and showed how supremely difficult it was in its achievement.

Hakim Ajmal Khan, whom I knew hardly less intimately than Swami Shraddhananda, had also in his own way kept faithfully his promise to Mahatmaji, given in that upper chamber. For, in spite of extreme ill-health, he struggled on heroically to the end with his arduous work of restoring peace at Delhi. Himself a doctor, he knew what grave risks he was running all the while; yet he never spared himself for a single moment. I saw him for the last time, shortly before he died. He was looking very ill; but his courage was as high as ever and his hope undaunted. It was easy to see from his worn face, that the strain of this work of religious conciliation in distracted Delhi was wearing him down. No other thought occupied his mind so much as this. Now at last he has fulfilled his plighted word, which he gave to Mahatma Gandhi in that most solemn hour of all.

Dr. Ansari is still with us, full of the spirit of peace and reconciliation and goodwill, himself the living embodiment of that gentle courtesy, generosity and consideration for others, which the Unity Conference required for the healing of religious strife. We are all praying that his life may be prolonged. How faithfully and truly he also has kept his promise to Mahatmaji, at the breaking of the fast, the whole of India has borne witness. For, at the most critical moment of all, when the unity resolution had to be passed, he was nominated by every province to be President of the All-India National Congress and elected unanimously.

Thus the price that has already been paid to restore the spirit of mutual goodwill, so sorely needed in India, in order to carry out the Unity Conference resolution, has indeed been a heavy one. The martyrdom of Swami Shraddhananda; the sudden death, through heart-failure, of Hakim Ajmal Khan; the shattered physical health of Mahatma Gandhi himself—these, and other sacrifices besides, have been freely offered. But, in and through all, the national decision has at last been reached, that in religious matters, mutual courtesy, forbearance and goodwill should take the place of hard insistence upon rights and the laying down of meticulous legal enactments.

This national decision, thus reached at last after much conflict, has its own indirect bearing on every side of Indian life. It is not in any way a new principle for this country; because it can be found engraven on stone in the Rock Inscriptions of Asoka which are more than two thousand years old. It represents India's 'Edict o Toleration', continually repeated from age to age at each outstanding epoch in her national history. Nothing else except this spirit can possibly give true freedom in a continent such as India, with its conglomeration of races, castes, and religions. A type of character is needed, represented in countless individuals, actively peaceable towards others and ready to live in harmony with all men. Only as each individual realises this active courtesy, can the diverse religious elements exist side by side with each other in unity and concord.

Really and truly, this is the only national solution that will ever work in India. Out of all the turmoil of Hindu-Muslim tension, men have come back to that. Furthermore, this lesson, that India has learnt at such tremendous cost afresh today, the world, as it grows more intimate, through closer contact, will have to learn tomorrow. For, this racial and religious unity problem is not confined to India alone: and mankind, as intercourse becomes closer, will have to learn it soon. India will then be in the vanguard of the moral forces of the world, if only her own historical mission has not been repudiated by her children.

The Unity decision, taken at Madras, was a free decision, freely accepted, and in accordance with the genius of the Indian people. It was not proposed to them by any outside power. It was there finally agreed, that in religious matters nothing on either side, however cherished, should be so pressed to an extreme as to interfere with the wishes of others of a different religious persuasion. There should be a willingness, on either side, to forego rights, which might be claimed on strictly legal grounds, if only by doing so the higher interests of national unity and goodwill could be kept unimpaired.

Since that decision was taken, and consecrated by suffering and death, a new spirit has appeared in the country. The Hindus, on the one hand, have not insisted on what they regarded as the exercise of their full religious rights. The Musalmans, from the other side, have answered courtesy by courtesy. Certainly, when we compare

the first four months of 1928 with those of 1927, we can hardly be too thankful for the almost miraculous change that has been wrought. Mutual goodwill, for the sake of the higher national cause, has been constantly in evidence. It is true that the riots have not wholly died down, and that in distant and remote places they still break out occasionally. But the difference between this and what was happening, in Calcutta itself and elsewhere, only a year ago, can hardly be fully estimated, except by those who endured those earlier times, when human life was everywhere in danger. Such things are rapidly forgotten by those who went through them; but I can personally remember the shock I received, when returning from South Africa, last September to find Calcutta almost like a beseiged fortress, or an armed camp, with military stations at every big cross road, over a large part of the town. I was horrified by the accounts which were told me concerning quite recent events. They were appalling to listen to, and almost unbelievable. Since then, I have travelled from one end of India to the other, backwards and forwards, during the last few months, and I can bear witness that the change has been nothing less than phenomenal. In places where riots were an almost daily occurrence, and quiet people lived in daily fear, there is now confidence again. No one has wished any longer to drive things to an extreme, or to insist on his own rights at any cost. It has been realised, through a bitter experience, that along that pathway nothing but misery can be expected.

It may be said, in answer to this, that the City College trouble is a local matter, and its issues can be localised accordingly; that it is a quarrel that can easily be settled, if the College authorities are ready to give way. Personally I have thought very far along those lines; and if I had come to the conclusion, that it was nothing else than a local college trouble, involving a personal dispute between the Principal and the students, I, for my part, should never have written a line about it, or ever brought forward these great national considerations. But the more I have thought it over, the more certain I am, that it cannot be localised. It is also clear to me, that the spirit of insistence and coercion, by means of boycott, in this instance, is contrary to the spirit of mutual consideration and forbearance for which the Madras Congress stands. It is a return to the state of internecine war and mutual destruction. It appears to me, not the pathway of religious peace, but an avenue leading directly back to civil strife.

It may be said, again, that the analogy does not hold between this insistence on Saraswati Puja being publicly observed in the Hostel of a Brahmo College (which after all is a Hindu affair) and the insistence on Hindu music being publicly played before a Muhammadan mosque. I have thought out this matter also very closely, and again and again I am driven back to the conclusion that this analogy does really stand. Therefore, I cannot but fear that the militant religious spirit, which is being excited, will have its repercussions in much wider circles.

It may be requested from me, that I should ask the College authorities to be forbearing and courteous and peaceable, and not the students only. Unhesitatingly I am ready to do so, not only now, but on any future occasion. My one desire is, that religious toleration should be always carried out, up to the uttermost limit possible; and if any compromise could be suggested whereby public image worship could be celebrated, without directly contradicting the principles on which the Brahmo College was founded, I would press for it by all earnest methods of persuasion. But as far as the buildings of the Raja Ram Mohan Roy Hostel are concerned, I myself, as an impartial and peace-loving person, who would wish to take the students' side, can see no compromise. I have considered the building, and it is far too integral a part of the College to be separated from it. Also it is definitely, as its name denotes, a non-sectarian Hostel, open to Christians, Brahmos, Muhammadans. These would conscientiously object to public image worship within the non-sectarian Hostel where they resided.

If it be argued again that the bulk of the resident students are orthodox Hindus today, it is perfectly logical to reply that they came of their own accord to a Brahmo College, choosing the City College rather than any other. They are equally at liberty to leave that College, if, after having tried it, they feel their consciences hurt by anything that is required under its rules. But an intensive boycott of the College, in order to introduce an innovation, is an entirely different mater. This stirs up the dying embers of religious strife and inflames religious passions.

If, lastly, it be argued, that the money spent in building the Raja Ram Mohan Roy Hostel was Government and not Brahmo money, such an argument leaves me quite cold; for, I have been a Professor in a Government-aided College for ten years, from 1904-1914, at Delhi, and I know all about the conditions of Government grants. The Government money was given to the City College with the full knowledge that it was a Brahmo foundation, just as similar money has been given all over India to Sanskrit, Hindu, Sanatan Dharma, Muhammadan, Arya, Sikh and Christian Colleges, with the full knowledge that in each special case, special rules would be observed by the different religious interests concerned.

The Saraswati Puja can rightly be celebrated with great religious ceremony at the Hindu College, Delhi. There have been Christian students admitted to the Hindu College, and they could not possibly have raised any objection. A Christian public religious festival could at any time be performed in St. Stephen's College which is just across the road. The Hindu students there could not possibly raise any objection. But if the Christian students, in the Hindu College, insisted on their own religious festivals being publicly performed within the Hindu College, or vice versa, then nothing but confusion would follow. The present religious peace among the Delhi students could not be observed for a single day, if this obvious mutual understanding were broken.

It is not possible to carry out the argument to all its logical conclusions, nor is it necessary for me to do so. What I plead for is, that the new spirit, which was accepted at the Unity Conference and also at Madras, may be welcomed in full measure, on both sides, in the present controversy. Then, I am sure, it will be brought to a satisfactory conclusion.

Satirical verse on current themes prospers rather more in England than here, hence this in *G. K's Weekly*. Perhaps our poets think too much of the moon. The Industrial Conference was drawn together to discuss questions of difference between Capital and Labor.

LOONY LULLABY

By F. KESTON CLARKE

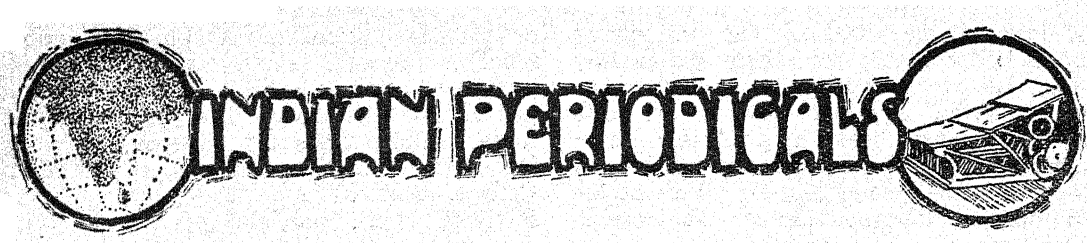
(The Industrial Conference continues its deliberations at Burlington House, Piccadilly)
Hush-a-bye baby, on the tree-top,
Be like your ancestors: they didn't grouse—
Start evolution, and where will it stop?
It may lead to Hell or to Burlington House.
Burlington House!
Burlington House!
The Ape has ascended—to Burlington House!

Hush-a-bye miner, deep in the mine,
Be patient, be hopeful, and bear charitee.
It's dark and it's dirty: but fragrant and fine
Compared with the filth that's in Piccadillee—
Piccadillee!
Piccadillee!
They've all nice clean hands down in Piccadillee!

Hush-a-bye newspaper, mind what you say
(Best not to mention the bait or the mouse),
Truth makes good copy, but Truth couldn't pay
The bill for the beanfeast at Burlington House.
Burlington House!
Burlington House!
They're all demi-Monds down at Burlington House!

Hush-a-bye Cook, for it's vulgar to brawl
When everyone's trying so hard to agree.
They'll never call *you* the nice names that they call
Alfred and Jimmy in Piccadillee.
Piccadillee!
Piccadillee!
They're all very polished in Piccadillee!

Hush-a-bye Conscience, your small voice is gone
And forgotten by those of superior *vovs*.
Iscariot's dead, but his soul marches on—
Down Piccadilly to Burlington House.
Burlington House!
Burlington House!
They're counting the silver at Burlington House!



India a C 3 Nation

K. R R. Sastri M. A., B. L, F. R. E. S. writes in *The C. W. Magazine* on the peculiar position of India among the nations of the world. His article, which is absolutely to the point and devoid of all verbiage is reproduced below:

It has been pronounced 'adnauseum' that East is "gorgeous", that India is the brightest jewel in the "Imperial Diadem", that the Taj at Agra is a superb structure in all-white; not so often does one say that India is a 'poor' country in all vital aspects. Nor even once is it remembered by favoured globe-trotters that the poorest country is saddled with the highest paid office.

What ancient glory and present helplessness can produce is 'writ large over the whole of this country'. Just peep into any Year Book: if there are 100 biographies of prominent men and women in the world. India has not even four of her sons sketched. There is room for an unknown "Bull" but no place for a famous "Bose": a "Rudford" looms large but not a "Ray": another "Robey" aloud but not a "Rama." Read any list of world's greatest men. Out of 28 there is none from India in the Daily Mail Year Book. John Wesley finds a place but not an Asoka. There is Luther but not Buddha. Again in 60 greatest dates of the world's history, there is only 'one' assigned to India! Ivan the Terrible Tsar of Russia has a date but not Asoka the Great.

Take a leaf from the educational progress made by civilised countries. If it is the P. C. of illiteracy India leads with 94 per cent. while U. S. A. has 7·7 p.c. England has 1. 8 per cent. and mountainous Scotland has 1. 6 per cent. Or again, if we read the proportion of Elementary School attendance, while

India	has	100
Japan	,,	493
Canada	,,	548
Great Britain	,,	568
and U. S. A.	,,	803

But when it is a question of payment to the expenses of the much-advertised League of Nations —a body almost impotent in cases of disputes between the Big Few—India comes next to Great Britain in the Empire.

If any student of comparative history were to read about world's Navies and Armies, India has absolutely no International status and her bedecken Maharajas are picturesque non-entities in matters international.

Time and again is one bored with the observation that India is an agricultural country. But what is her cultivated area per agricultural worker?

While U. S. A.	has	45.8 acres
Australia	,,	25.6 ,,
Great Britain	,,	21.0 ,,
South Africa	,,	6.1 ,,
India	,,	2.7 ,,

It is the lowest in the scale of nations.

Of infant mortality and the numbers of epidemics that claim a heavy toll of precious human lives, India does demonstrate a shockingly high percentage.

Little historic sense shows those who praise India's progress all these years—If Globe-trotters after a fortnight stay in this "vast continent of differing castes and creeds" give a tribute to the Indian Civil Service and the bureaucracy, it is all cant. When D3 countries are turned into A3 states, primeval India has been allowed to go down to the last step in the ladder.

Judge you will by any test the present state of India, 'It is a C ; 3 nation' ; she has millions but she is disarmed; she is a 'dependant' country while Czecho-Slovakia is free; she is in abysmal darkness of 'illiteracy.' Her starving millions are often a prey to epidemics, floods and cholera, and she has to pass the test of fitness for self-government; while world's history shows constitutions-making through national conventions she has to get doses of responsibility from 7000 miles away filtered through a tripartite stand. Was ever in the world's history a more helpless state of national affairs? How one yearns for a Garibaldi to instil unity and courage at this hour into this helpless land?

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Bengali Banking in Bengal

Banking of the modern sort and on a large scale is carried on in Bengal mostly by non-Bengalis. But Bengalis are rapidly coming to the fore in this field as can be seen from the following account of Prof. Benoy Kumar Sarkar in *Welfare*. Says Prof. Sarkar.

I shall speak first of all of the co-operative banks. You know that the Co-operative Credit Societies Act was passed in 1904. This means that about the time Young Bengal initiated the *Swadeshi* movement, the co-operative banks were being only talked of. To-day there are about 13,000 such institutions, large, medium and small, provincial and rural. It is necessary to pause a minute here in order to understand the significance of banking enterprise on co-operative lines. All these banks are run almost exclusively with the resources of the peasants in the villages, most of whom belong to the class of our illiterate fellow countrymen.

But all the same the resources of these people are functioning through the medium of these banks and they are operating a capital of about 8 crores.

Then he says:

Since my return to India towards the end of 1925, I have been trying to collect a complete list of all the joint-stock Bengali Banks in Bengal, as well as prepare a more or less complete statistical account of their resources and different kinds of transactions in which they are interested. For one reason or other it has not been possible as yet to collect adequate informations on the subject. But a more or less rough calculation has yielded the result that there are about 500 credit institutions, known generally as "loan offices", run on the joint stock principle in our villages, subdivisions and district head quarters. This figure should appear to be imposing, only if we remember that about 1905 the number of such banks could be counted at fingers' end and that in 1912-13 there were not more than dozens throughout Bengal.

Now, what is the meaning of these 500 or so banking institutions in Bengal? Let us try to understand the economic significance in a realistic manner. Suppose that each possesses a paid-up capital, an the average of Rs. 25,000 to take the most modest figure. This means that our combined bank capital should be estimated at Rs. 125,00,000. If now each is doing business, say, ten times the capital, which again is a very modest estimate, it is clear that we Bengalis have been doing business, in and through the joint stock banks alone, to the extent of 12½ crores. In other words, taking our population at 5 crores, our *per capita* banking business is Rs. 2-8-0 per year. Every man, woman and child of Bengal, no matter how rich or poor, can be credited with a two-rupee eight-anna annual business operated through the medium of these banks. Certainly this is great compared with the situation in 1905, when the total amount of banking business along modern and joint-stock methods done by us was too little to yield any figure per head to the entire Bengali people.

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Age of Marriage for Women

S. Bhagirathi Ammal says in Stri-Dharma.

It is interesting to read the controversy over the child marriage Bill and the protests against it from a few of the ultra-orthodox section and to see how one-sided they are in looking at the whole question. Has it ever struck them that the women and the young girls of India might hold an absolutely different opinion on the matter, and have they asked their wives and mothers and the other women-folk of their homes as to what they think about it, before expressing their own views? Have they asked their young daughters and sisters whether they wish to be married at the age of 10 and 12 and bear children at a tender age, undergoing all the difficulties and sufferings involved therein? It is a most important question vitally concerning the women and children of this country who should have self-determination in this matter and they alone have the moral right to say whether they want the Bill or not and the men should have no voice in passing it, however much they may protest. Not a single woman or women's association has protested against the Bill so far, and every thinking person in the country must have taken note of that.

The argument has been brought forward that the women of India are not educated and therefore they are not in a fit position to express their own views and the men must come to rescue them and be their protecting angels. Education is not needed to form an opinion in this matter, for which the women's experience is sufficient. If only the opinion of the women is taken on this matter, specially that of the young girls, the people concerned with this Bill, the Government will find how important it is to pass it immediately without any more wrangling, for they know the miseries of child marriage as no man can know. No amount of quoting Shastras can help the situation now, and it will not lessen the appalling maternity and child mortality in the country. What might have been good in the religion at a particular time, cannot continue to be so for endless ages, and things must change according to time.

Man is afraid that he might lose his power over woman and that if these reforms are made she will no longer be his slave. It is very comfortable for him to have a young wife to minister to his happiness and look after his house, cook his food, etc., no matter how he treats her, and he is afraid of having her as his equal, master of her mind and body. Men of 40 and 50 can marry a child of 10 or 12, and no Shastras object to that, nor does public opinion disallow it. Only "the giving away of girls in marriage after attaining puberty leads the parents into rigorous Hell" according to a correspondent in the *Hindu*. While the hell to which the parents go is a prospective or imaginary one, what about the Karma or the sending of their girls *now* to a living Hell by selling them to old widowers who cannot get women of their own age, because of this pernicious custom of child marriage.

It is time that women should come forward to assert their will and rights.

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Child Labour in Carpet Factories

Mary J. Campbell draws a heart-rending picture of child labour in Amritsar in the same journal. We draw the attention of Government to it. She says:

I had occasion to visit one of India's most famous Rug Factories in Amritsar a short time ago. Friends in the homeland wanted some rugs chosen for them and I went over for the ostensible purpose of choosing patterns, and learning about prices. After walking down one of the long workrooms of the Factory, I came away with a sad heart. The rugs were all that could be desired in pattern, in texture and in design. Hundreds of them were being woven in the looms, but it was the workers that brought sorrow to my heart. In almost every case I found one man and five or

six boys working at a loom. Boys of 10 and 12 years of age were working away most industriously. I enquired about their lives. It seemed inexpressibly sad that boys so young as these who already show traces of the hard lives they have to lead should have to work from dawn till dusk, day in and day out. They were all exceedingly thin and pale. The Guide noticing that I was greatly perturbed over their sad condition said: "It is much worse down the line."

I passed on admiring the beauty of the artistic rugs but thinking more of humanity who were weaving with restless fingers the beautiful patterns that would eventually adorn palaces in India and other lands. The ages of the boys seem to decrease farther down the factory.

Coming to a splendid rug 20 ft. × 14 ft. and of a beautiful design I stopped before it. A young man sat in the centre of the loom weaving. At the outer edge a tiny boy with claw-like fingers was weariedly weaving in the coloured threads. "He is not more than five," said the Guide. His appearance showed this to be probably true.

At 7 o'clock every morning the little child must be dragged from his bed and taken away to work. He is not given permission to leave the loom until 12 o'clock when all the workmen take a recess for food and a little rest. At 2 P. M. he again resumes his task and plies away till sundown. It was 6-30 P. M. as I stood there talking.

Turning to one of the overseers, I said "These children are all so small. How are you able to keep them steadily at work for so many hours? Do you have to punish them?" "No," he said, "We do not use any physical punishment. We just frighten them with words." Who could not read beween the lines just what this may mean to the little boys who are in the hands of these task-masters. This little five-year-old earns two annas daily.

Not one, but many children from five to twelve years of age work in that Great rug factory.

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Starvation

We find in the *Oriental Watchman.*

"I MAY remark," says Dr. Haig, "that those who starve themselves may feel very bright and well at first, after the usual gastric symptoms of discomfort give way, for they are being nourished on a stimulating flesh diet from their own tissues, and are saving some of the force usually expended on digestion.

"Later on, however, when their reserve of albumens has long been used up, and the tissue albumens get low, they discover that they have been living on capital which should never have been touched, and which it is difficult to replace; for, with all their forces, including that of digestion, at a low ebb, it will take a comparatively long time to assimilate sufficient albumens to keep the machine working, as well as to replace lost capital. These considerations sufficiently account for the fact, of which I have seen many instances, that those who put themselves on an unaccustomed diet, often dangerously diminish their allowance of albumens for some time before they discover that there is anything wrong, and great difficulty is then experienced in getting back to physiological levels.

"Thus while ten grains of albumen per pound of body weight are required for an active life, nine grains per pound are about the minimum that an adult can continue to take with safety.

"When in the case of sickness there is a diminution in the amount of albumens taken, there should also be a lessening of the force expended, otherwise there will be loss of strength and vitality. When the digestion is good, loss of weight means that the albumens should be increased, and this can be readily done by increasing the amount of milk and eggs taken. Where the diet is much lessened in quantity, rest in bed is generally advisable."

The *Indian Review* says:

We understand that Mr. Dwijendra Nath Mukerjee has been appointed Engineer Sub-Lieutenant in the Royal Indian Marine. He is at present under training at the Royal Barracks, Portsmouth. This is the first instance of an Indian getting a Naval Commission, and he will be the first Indian Officer of the Royal Indian Navy.

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Rambles in Greece

Prof. K. Zachariah, M A. (Oxon) concludes his series of articles entitled "A Fortnight in Greece" in the March number of the *Presidency College Magazine.* In this article the Professor gives descriptions of Athens, and various places in the Peloponnesus which he visited during his itinerary. Athens he says, is:

Indeed 'the eye of Greece', the feature in the whole physiognomy most moving and bright and finished. But its very perfection robs it of some of the Charm that often invests the primitive and immature. When the Homeric poems were composed, she was but a village or cluster of villages round a bare rock.

About the Peloponnesus we read:

Tripolis is the only town in Arcadia—which is as it should be, for Arcadia is not for town-dwellers. Baedeker describes it as one of the most important places in the Peloponnesus; 'it is the seat of an archbishop and contains a gymnasium and a seminary for priests; the population is 10,500.' Neither the gymnasium nor even the archbishop and priests is likely to prove much of an attraction; but Tripolis is on the way to Sparta; thence a car takes you along forty miles of narrow, winding mountain road through 'some of the finest and fiercest scenery in Greece.' At the end is Sparta, with the great wall of Taygetus behind and the burbling Eurotas below; but Time, she-who-must-be-obeyed, barred the way to us. Even more inaccessible is the temple of Phigaleia, of historic memory, for, it was built—so says

Pausanias—to commemorate a merciful release from the great plague of 430 and was planned by Ictinus himself, architect of the Parthenon ; its beautiful frieze is now in the British Museum. Most difficult of all to abandon was Delphi of the oracles—but again ease of communications decided for us between Delphi and Olympia, that and the Hermes. The usual route to Delphi is by sea from the Piraeus to Itea at the head of the small bay of Salona and from there by car ; and Baedeker says cautiously, 'the times of the return joyrueys are irregular.'

Nauplia is one of the most attractive towns in Greece. 'The beautiful and healthy situation of the town, its handsome new buildings and the un-Grecian cleanness of the streets invite the traveller to a stay of some time.' So says the prosaic and practical guide-book. If the traveller stays, it will not be for the new buildings which are what he would find in any provincial town, nor for the neatness of the streets which would be remarkable in Greece alone, but for the striking beauty of its position. The town is on a little peninsula, which forms one side of an open, sweeping harbour, dotted with islands. The sea is of the clear blue so rare except in the Aegean, turning in the dusk to the wine-dark colour which Homer noted and which shades off into the purple of the hills beyond. The coast has that clean and austere grace of line which only a rocky shore can show. Behind the town towers the steep walls of the Palamidi, crowned with its Venetian fortress, its strong red-brown a foil to the rest of the picture.

The Hieron of Epidaurus was the most sacred sanctuary of Aesculapius, the god of healing. The whole place is now strewn with stones and bits of columns and with anxious care we traced out the ground plans of the temples, of colonnades and walls, of the katagogion or hostel, of the tholos or round temple, where mystic rites were celebrated ; enough of the last has been reconstructed in the museum to make its design intelligible to the layman. Then we had a race in the stadium, sunk between its sloping green walls ; it is curious, but characteristically Greek, to attach a racecourse to a hospital—sport and amusement are elements of well-being. So we find a theatre too, the best preserved of all Greek theatres, fashioned from the cup of a circling hill. In the centre is the dancing floor or orchestra, surrounded by a ring of grass, beyond which rise the rows of semi-circular seats of stone, one above the other, the highest nearly 200 feet above the orchestra. At intervals run passages from side to side and up and down. The Greeks were an open-air people and they had an open air worthy of looking at and living in. If your eye strayed from Agamemnon or Alcestis, it had something even better to dwell on, the white pilgrim road winding among the hills, sprinkled perhaps, as when we saw it, with whiter snow.

Mycenae, now forlorn is situated in the heart of the Argive hills. The sun came out as we passed into the citadel through the famous Lion Gateway. It was not very far away, at Nemea, that Hercules slew his lion ; but the balanced lions rampant of Mycenae perhaps trace their pedigree, by some strange filtration of art, to similar motifs of Sumerian Lagash. Anyhow they were a fit symbol for the robber chiefs of this acropolis, who waxed wealthy by preying on the rich caravans that made their way along the valleys ; for, as Berard has shown, waste and empty as the outlook now is, Mycenae commanded the route from the Argolic Gulf to the Saronic. Wealthy they were, no doubt, for, did not the old Greeks call it 'golden' and did not Schliemann find below the agora rich tombs with crowns ? The hole gapes there still, below the circle of stones. But far more interesting are the so-called beehive tombs further down the hill, in shape like enormous beehives or pointed domes, lined with well-hewn stones, finished buildings with nothing rough or careless about them. There is perhaps no other site in Greece so vocal of the beginnings of history as Mycenae ; as far as the eye could see, there was no intrusive later notes.

The line to Olympia runs along the edge of the coast, always in view of the sea, often at a stone's throw, in a few places where the hills descend sheer to the water actually on piers with the waves lapping below. This marriage of hills and gulfs is characteristic of Greece, where the ridges run down and the inlets run up to embrace them. One travels slowly and with sufficient time to look at the passing panorama—the islands, the snowy Aetolian mountains to the right, the torrents in which the water scarcely covered the bouldered beds, the olive groves shimmering in the breeze, the currant fields full then of bare bushes, the rare clumps of oak trees, the casks of wine at Patras along the crowded quays, here and there old Venetian forts in ruin, the goats on the hill sides. We never saw a cow or ox in all Greece, although we were told they exist ; readers of the classics will remember how often shepherds appear and how seldom cowherds. It is a most casual train and stops at stations as it likes. The temples of Olympia lie in the dust and scarce a pilliar stands in all the sacred enclosure, but you can see the foundations and bits of columns which the patient industry of German excavators brought to light again from the deep silt with which the floodful river, Alpheus, and its tributary, the Kladeus, had covered them ; for almost alone of Greek cities Olympia lies in a river valley, on low land, subject to inundations and earth-quakes and receiving its full measure of both ; but it was never really a town, only a shrine, a centre of worship and fellowship, not of inspiration like Delphi. Here was the temple of Hera, one of the oldest of Greek temples, in which Pausanias saw a wooden column, and the great temple of Zeus, father of the gods, once glorius with the gold and ivory statue which Phidias, the Athenian, made. Here were the small 'treasuries of the various cities, like pretty maids, all in a row ; and numberless statues on their bases, of which two happily survive, and many later buil-, dings. Close by was the stadium or race-course of which only a part has been excavated, where every fourth year the athletes of Greece came to compete for the green wreaths and undying fame which were the rewards of victory : for their names were inscribed on stones, poets wrote odes to them and their cities set up monuments in their honour. What a brilliant and busy scene it must have been at festival time when the Greeks forgot for a moment their petty feuds and

remembered their kinship. But now Olympia is a picturesque waste, untenanted but by a watchman, who keeps a suspicious eye on visitors. The ground is thick with blocks of limestone, but between them, in the grass thousands of short blue irises were then blossoming, filling the air with scant; and among the pines the birds flitted and chattered. Nowhere else in Greece is there such a lovely, such a pastoral, scene. Two sides are bounded by the streams and on the third rises the steep Kronos hill, clothed to its top in evergreen shrubs and trees. Thus should the past be sepultured, its bones laid in soft grass and flowers, under the shadow of great trees. There are wonderful things in the little museum. The pediment groups of the temple of Zeus are earlier than those of the Parthenon, less perfect but more hrman and more appealing. The metopes represent the labour of Hercules. At one end of the hall is the Nike of Paeonius, dedicated by the Messenians after the Spartan surrender at Sphacteria, wingless now and headless, but still victorious. But the chief treasure of Olympia is the Hermes of Praxiteles, one of the very few original masterpieces which time has spared, removed now from the museum for fear of earthquakes and housed in its own little shed and embedded to the knees in plaster.

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Hinduism and its Future

The Maha-Bodhi says

The Hindu religion.....as a religion is the oldest religion in the world. As such, it suffers from its dotage. As early as 600 B. C. a strong and vigorous protest was made against its social tyranny and spiritual pretensions. The religion had already become deteriorated on account of the machinations of the priest-craft. Its purity was obscured by the venal folly of the clergy. The society became divided into four castes, which were said to spring from the four limbs of the God Brahma. A greater insult to the great God could never have been conceived. That he should have predestined his creatures to live the lives ascribed to the four castes shows the depth of the ignorance of the people who have swallowed the priestly pretensions. The rise of Gautama Buddha marked the Renaissance of ancient Hinduism. It strove to bring rationalism to the door of the people. Gautama Buddha, the greatest religious teacher of the world and the greatest of Indians, and indeed, the greatest man ever born in that dim dawn of history perceived and conceived ideas which have since transformed and revolutionised the history of the world. Indians know little about the great work of this great teacher of man. He inveighed against the Brahminical claim to divine knowledge. He denied that the keys of the gates of Paradise could only be purchased by offering bribes to the gods in the shape of bloody sacrifices and large gifts to the Brahmins. His view was that every man could work out his own salvation and that such salvation was open to him who cultivated purity of body and mind, and above all lived the life of selflessness, and devoted himself to human service. He swept away the claim of the priest-craft, denied that there was any Heaven or Hell outside the range of Brahminical imagination, denied the existence of Vedic Gods and brought man back to the fold of reason and sane social life. His religion took a hold on the people and the memorials of his faith scattered over the length and breadth of the country show the vogue it once enjoyed in the land of his birth.

Buddhism was the dominant religion in India for about 1,200 years after which it was expelled with the revival of Hinduism brought about by the re-establishment of Hindu Kingdoms and the vigorous preachings of Shankaracharya and other fanatical Acharyas. The fact is that in their decadence and national decrepitude the people wanted a visible solace, and they found it in the idols and religious rituals which characterised the latter day Hinduism. The people had got tired of a faith in the abstract invisible, unseen, and unknown truths of Buddhist metaphysics. The bold and vivid portraiture of gods gave the proletariat a feeling of their nearness to them and for the time being they deluded themselves into a belief that the gods in Heaven have descended to Earth to be with them, guide their course of life and comfort them to their sorrow, heal their wounds and ensure their salvation. All the rigid formalism of Hinduism were re-introduced with such modifications as were expected to appeal to the sight and sense of man.

The revival of Hinduism in the 9th century was soon followed by a succession of Muhammadan invasions which destroyed some of the greatest landmarks of Buddhism and Hinduism. The doctrine of the sword made no distinction between the followers of Nirvana and of Brahma. They treated both alike as heretics and in their conquering zeal burnt their libraries, mutilated their monuments and sacked their hidden treasures. The downfall of the Muhammadan rule brought into its train the European conqueror. The political subjection of India both under the Muhammadan and Christian rule has led to the steady decay of Hinduism; for, with the conqueror came the missionary belonging to the conquering faith and during the last 300 years no less than one-fourth of the Hindus have become converted to alien faiths. Hinduism remained a sheltered religion so long as the Hindu kings were its patrons. But it was flung open to the world competition as soon as the foreign conqueror established his foothold in the country, with the result that Hinduism has now to run a competitive race for its existence with all the other religions of the world. As a social system Hinduism is an utter failure. For, it divides society into artificial and water-tight compartments and is destructive of the unity and solidarity which it should be the object of all religions to create and to conserve Hinduism is thus the very antithesis of a true social uniting factor. Its revival is only possible with its complete reform, by the abolition of the caste, the suppression of the Brahmans and the abolition of idolatry.

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Women and Politics

Lady Cynthia Mosley, daughter of the Late Lord Curzon, writes in the *Indian Review*.

The old adage used to be "a woman's place is the home," and it is still used by people who want to keep women out of public life in general and politics in particular. It seems to me the tables can be turned very successfully on such people by saying that it is precisely because the home does occupy the largest part in a woman's life that it is becoming increasingly important for her to take an active interest in public life, especially politics.

Three things seem to me to be necessary to a really full and happy home life—a husband, children, and the home itself (in other words a house). Now whether the husband has a decent job, gets good wages and is able to earn sufficient to keep himself, his wife and children, depends upon politics.

Then when it comes to the children, it is vitally important to every mother to be able to feed her children, clothe her children, bring them up healthy and strong, educate them, and find them jobs in life that will bring them in a decent livelihood. All that depends upon politics.

The provision of houses is one of the most urgent political questions to-day. What is more natural than that women should take a vital interest in this question? So, from all three aspects is an overwhelming case in favour of the most devoted wife and mother taking an interest in politics.

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The Seed and the Soil in Leprosy

Dr. Ernest Muir the famous scientist of School of Tropical Medicine, Calcutta, writes on the above in the *Indian Medical Record*. We reproduce his words below *in toto* :

From the beginning of the days of bacteriology great emphasis has been laid upon the part played by organisms in the causation of disease. This was natural, as a new discovery had been made which created very wide interest; but the interest created in bactria and bacteriology has tended to obscure other factors, the relationship of which to disease is of no less importance. To put the matter clearly, we have the seed and the soil; bacteriology has put so much emphasis upon the seed of the disease that we have almost forgotten about the soil.

We should think very little of the agriculturist, who tried to improve his seed but paid no attention at all to the manuring of the soil; or of any one who, while attending to the manuring of the soil, neglected the improvement and selection of suitable seeds. The fault of the therapeutist will be no less if he allows microscopic organisms to obscure his whole field of vision; so that he pays no attention to the soil of the human body in which these organisms grow.

In acute diseases, such as enteric or small-pox, the general resistance of the body is important; but special immunity, whether natural or acquired, is generally of even more importance with regard to the onset of the disease. Once the attack has begun, there is comparatively little time to alter the soil of the body. The organisms grow with luxuriant growth whatever the general resistance of the body soil may be.

In tuberculosis the general resistance of the body is highly important but there is, I think, general agreement, that acquired immunity, due to innumerable slight infections beginning from infancy, has an even more important part in determining the cause of the disease than even general resistance has. We get patients, robust and healthy, coming from a non-endemic area into Calcutta for work or education, but the robustness and health stand them in poor stead when they come into an endemic area in adolescence or early adult life without previously acquiring immunity. Leprosy, on the other hand, appears to differ from other diseases as far as its prevention by acquired immunity is concerned. There is an immunity in leprosy, but it only appears when the disease has reached its more advanced stages and large quantities of leprous tissue are broken up and their toxins are discharged into the body. This being so, we have to depend almost entirely upon the general resistance of the body. There may be a certain amount of natural immunity in certain people, but certainly it is not in evidence and the difference between those who take leprosy and those who do not, is much more easily explained by the state of their general resistance.

It is perhaps necessary to mention that some writers have gone on the supposition that not only does leprosy produce acquired immunity in individuals living in an endemic area but that a race immunity is gradually formed and that this immunity has been responsible for the dying out of leprosy from Europe. There is little substantial evidence to back up this assertion and all the facts of history go to point to the causes of the disappearance of leprosy from England and from most of Europe as being the improved standard of living, the establishment of a partial system of isolation of lepers, and improved hygienic conditions. It would appear that Europeans are just as liable to acquire leprosy to-day as ever they were or as are the natives of endemic countries, the more sanitary and hygienic conditions under which they live alone protecting them from the disease.

In both prevention and treatment of leprosy, therefore, the soil is of much importance. The healthy human body forms an unsuitable soil for the growth of the lepra bacillus, but the manures and fertilisers which will render it a suitable soil are innumerable. Among them may be mentioned other accompanying diseases, as well as laziness, overwork, irregular habits, insanitary conditions and any of the countless causes which lower the general resistance of the body.

It is the extreme chronicity of leprosy and its lack of immunity-producing power which renders it so much dreaded. These features are most found in the nerve type, which produces disfigurements and deformities.

It has now been realised that the general resistance of the body in tuberculosis is important; but however important it may be in tuberculosis we also find in that disease the equally important factor of acquired immunity; while in leprosy we have to depend on the general resistance alone. Any treatment in leprosy therefore, which neglects the general resistance, is bound to fail. This fact was recognised by Jonathan Hutchinson, who surmised that leprosy was due to faulty dietetics, especially the eating of preserved, decomposing

food, but true as his surmise was, he only hit upon one out of many causes which render the body liable to the growth of leprosy. Failure to inoculate leprosy upon any of the lower animals marks it out as a disease differing radically from tuberculosis, although it agrees in many points with the latter disease. Rat leprosy is another disease similar to human leprosy which also is confined to one particular animal, although a case of rat leprosy in a human being has been described by Marchoux.

Whatever special drugs are used in leprosy, their application should not be considered the most important part of the treatment. Such means as tend to improve the general health of the body are of even more importance. These are as follows :—

(1) The removal of all other accompanying diseases. We have found by experience that in almost every case of leprosy there is some other disease which has lowered the general resistance of the body. When the diagnosis of leprosy is made the first question must always be: What is the predisposing cause? and a thorough search must be made to find it out; and when it is found the first consideration must be its removal.

(2) *Diet.*—There must be proper proportion of proteins, carbohydrates, and fats, and a sufficient supply of vitamins. The food must be adequate in amount but not excessive. It must be fresh and not preserved. All rich and indigestible food must be excluded. The patient should take plenty of fruit and vegetables, which should not be overcooked, fresh milk and dairy produce and the whole grain of cereals.

A minimum of meat and fish, should be used in hot climates; only the best fish and meat should be used and that absolutely fresh.

(3) The patient must take sufficient exercise if he hopes for recovery. He must seek to render every muscle in his body hard and firm. Abundant, well-regulated exercise is most important in leprosy as it raises the reistance and lessens the risk of serious reactions.

(4) Habits must be regular especially with regard to rising and going to bed, and the hours of meals. Work hours should be regular and overwork and worry should be avoided.

If these rules, which are simple to understand although difficult to carry out, are adhered to, more improvement may be expected than will result from the administration of any special drug.

It is not meant by the above to discourage special treatment which also is useful and in most cases absolutely essential for recovery. The intention is rather to help the general practitioner to realise that in a disease like leprosy, where there is no specific for the destruction of the seed, the greatest emphasis must be laid upon the treatment of the soil to render it sterile and unsuitable for the growth of the lepra bacillus.

Sheep for the Punjab

R. Branford, M. R. C. V. S. Live Stock Expert to Government, Punjab, writes in the *Journal of the Central Bureau for Animal Husbandry and Dairying in India* about the possibilities of large scale sheep ranching in the Punjab. He is of opinion that this would prove a very profitable industry for the Punjab provided a little energy is expended by the people and goverment to remove minor difficulties. We read,

The Punjab farmer is neglecting an opportunity to add to his wealth by not paying more attention to sheep. There is no doubt that the province could carry more sheep than it does. On the Hissar farm, 1½ acres of irrigated land support one sheep, purely as a side show, i.e., the sheep are not grazed on the crop but grazed only on fallows, stubbles after harvest, canal banks, etc. The irrigated area on the Hissar farm is admittedly more than usually productive of grazing but it can safely be assumed that every 3 acres of irrigated land in the province could carry one sheep. The irrigated area of the province is about 15,000,000 acres, while the total number of sheep is 4½ millions. The irrigated area of the province alone is thus capable of carrying more sheep than there are now in the whole province. At the present time sheep are maintained mainly in the *barani* (rain-fed) tracts; the irrigated areas carry comparatively few.

Sheep when properly looked after are undoubtedly profitable. The Hissar farm flock averages 500 ewes. One lamb is taken each year from each ewe. The actual births average about 90 per cent. per annum. The average profit from this flock for the 8 years 1917 to 1925 was Rs. 3,393 for the 4 years 1917-21 it was Rs. 5,560. The profit is calculated after deducting all casualties among the sheep and all over-head expenses in connection with them (including officers' salaries, etc.), but no deductions are made for land rent or land revenue.

Sheep are only a side show on the Hissar farm and the writer has never had time to pay them adequate attention; yet they have always paid.

Why do not the large landholders take up sheep? The two main reasons are :—(1) Difficulties in marketing; (2) Disease.

The first difficulty could probably be overcome by co-operation. Co-operative wool sales in England have made astonishing progress in the last few years. The Hissar farm has to a large extent overcome the difficulty by selling its wool direct to the Cawnpore Woollen Mills, and accepting their expert's valuation. I think they have generally treated us fairly. This year they paid 17 annas per pound, *i.e.*, Rs. 87-2-0 per maund. Local rates varied from Rs. 28 to Rs. 40 per maund. Farm wool is, of course, superior in quality to country wool, but there is no doubt that the real value of 1st quality Bikaneer wool was higher than Rs. 40.

The difficulty as regards mutton prices I have never been able to overcome. The military authorities have never taken any interest in my offers to supply them with mutton, but have always referred me to contractors who have offered me Rs. 5 per sheep for animals averaging over 80 lb. live-weight. When sent to Delhi for sale, only Rs. 7 have been received per sheep, though mutton was selling at 14 annas per seer. A sheep of the live-weight of 80 lb. must surely average more than 20 seers mutton. In addition to the mutton the minimum value of which is Rs. 17-8, the skin,

wool offal, all have a value. It seems unfair that the breeder can only get Rs. 7 for an article worth at least Rs. 18 to the retailer. The marketing difficulties are very real. The individual sheep owner cannot cope with them. In the Punjab miracles are being performed by the Co-operative Department. I hope they will turn their attention to sheep.

About 500,000 sheep die annually in the Punjab from parasitic diseases. Eighty per cent. of these casualties would under efficient management be prevented. For all practical purposes sheep are outside the purview of the Civil Veterinary Department. It is rarely possible to take a flock of sheep to a hospital, and often equally impossible or not worth while, to take an individual sheep. If a Veterinary Assistant does see sheep while he is on tour, he probably cannot make the necessary arrangements to dose the flock for parasites, even if he realizes that that course is indicated. An extension of the Civil Veterinary Department, coupled with an improvement in the education of its cadre would be able to overcome difficulties as regards diseases.

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Oldest University in the World

Islamic World quotes the following

It is a sign of the times that the Eyptian Government, spurred on by many deputies, should be contemplating the partial refashioning of the ancient privileges and activities of Al Azhar, the oldest university in the world (writes a correspondent of the "Manchester Guardian")

There were, of course "universities," established in the world before the reign of Al Muizz, the Fatimid Caliph at Cairo, the founder of Al Azhar. In Greco-Roman times there were many schools of philosophy and letters. These, however, were not "universities" in the sense of the term which began to be accepted in the 14th and 15th centuries, when a university was regarded as a corporate body devoted to study, teaching and examination; nor did they have any influence on the educational institutions of the Middle Ages, institutions (such as those of paris, Oxford, and Cambridge, all thirteenth century; or of Vienna, Bologna, Heidelberg, all fourteenth century) founded in connexion with cathedrals and monasteries. Al Azhar, the Moslem University at Cairo, stands apart from all these European institutions being much earlier in date, and although similar in original conception, different in development.

Its Foundation

The establishment of Al Azhar, which means "the blossom" or the flower," came about in this way. In the year 969, Jonhar, General of Al Muizz, defeated the Abbasids in Egypt and Syria. A new dynasty was there upon founded in Egypt, the Fatimid dynasty, which was to rule North Africa for three centuries. All Muizz promptly celebrated his triumph by moving his capital from near Kairouan, and founded Cairo ["Kahira," the City of Victory]. Four years later he had erected in the new city the mosque of Al Azhar, a huge public library, and several medressehs or colleges. Students of these institutions, which he endowed abundantly, received instruction in "grammar" [then, of course, a much wider subject than it is now] literature, the interpretation of the Coran, jurisprudence, medicine, mathematics, and history. This Caliph Muizz was an enlightened man, one of many such characters in the early centuries of Islam. He has been called the Mamun of the West, or the Maecenas of Moslem Africa.

The educational institutions thus started flourished exceedingly, and in 988, at a time, that is, when Christian Europe was largely enveloped in darkness, Aziz Billah, son of Muizz, converted the mosque and the medressehs into a university. From that day almost to the present Al Azhar has been a beacon of Islam, which various successive rulers of Egypt have made it their duty to keep lit.

The teaching of Al Azhar, which, until the introduction into Islamic countries, during the nineteenth century, of Western education, quite unquestionably was the focus of learning in Islam and which, although its influence may recently have declined, still is a force which radiates outside Egypt, is mainly theological. As the largest, as well as the oldest, university in the Islamic world, it draws its students from North Africa, India, Afghanistan, Malaya, Persia, Turkey, China, Arabia, and so on, although it should be mentioned in this connexion that it exists for the Sunni section of Islam, the Shiah section not being specifically catered for. The students are grouped under the four Orthodox rites, that is, the Hanafi, Shafi, Maliki, and Hanbali sects.

Fifteen Thousand Students

It is a little difficult to estimate the numerical strength of Al Azhar. At one time it is reported to have harboured over 20,000 students, but a figure of upwards of 10,000 was that usually given a few years ago. Two thousand of these are resident. How far the students are representative of the whole of Islam it is also difficult to estimate; some observers allege that its cosmopolitan character is greatly exaggerated, and that outside Egypt its influence is negligible.

Al Azhar can be entered at the age of eight. Children are taught to read and write and to learn the Quran. They finish their education at about 10 or 12. Those staying on to pursue higher studies, such as Commentaries on the Quran and the Traditions, Moslem Law, and so on, remain until 21 or 22. Taking their degrees of mudari or sheikh (professor or doctor,) they pass out into the world conveying with them traditions which have been handed down unbroken for centuries.

It is possible that after the eclipse of Egypt, in the sixteenth century. Al Azhar may have tended to become reactionary or obscurantist; that depends rather on the point of view. Not very much is known of its activities from the beginning of the sixteenth to the beginning of the nineteenth century. Its influence was diminished by Mohammed Ali, and restored under the British domination of Egypt. Since, however, in the Declaration of Independence in 1822, the number of students is said to have increased to 15,000. With the increase in Egypt's population, decentralisation has been inevitable, so that there are now, in places like Alexandria, Tantah, and so

on, institutions which are, so to speak, offshoots of Al Azhar.

REFORMERS' VIEWS

The precise value of Al Azhar to Egypt and the Moslem world is a matter of controversy. Many of Al Azhar's sheikhs are men of marvellous learning, and if their authority is declining, as at the moment it certainly is declining, that fact in itself is not necessarily a sign of improvement.

Reform must come slowly, persuasively, and it must come as if from Al Azhar itself. The radical changes that are so comprehensively talked of in Egypt as being vitally necessary are interesting, but it would be unwise to force a revolution on so old and honourable an institution which, whatever its deficiencies in the eyes of those who fain would "Westernise" everything, is still the one home of Arabic learning that has kept its integrity during the assaults on Islam by Christian or pagan Powers.

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Why the Simon Commisson Came in 1928

Mr. R. R. Diwaker answers the question as follows in the *Volunteer*.

The most important reasons as to why the commission came earlier are:—(1) The Tory Government in England being shaky and being afraid that the reins of Government would pass into the hands of the Labourites it wanted to tie the hands of the future Government with the report of a Commission lest the Labourites would be too liberal. But, in our opinion, the Tories need not have been so much afraid of the generosity of their brethren towards us because we know that where India is concerned a Labourite can be as bad as a Tory. This was proved during the short period of one year and more when Mr. Ramsay Mac-donald was at the head of affairs. This has again been proved by his attitude towards the infliction of this Commission on India now and in the present form. (2) They wanted to announce it earlier than last December so that they might avoid the opinion of the Congress before the Commission was announced. That was the reason why the Viceroy tried to win over Indians individually and announce the Commission in order to make the Congress face a *fait accompli*. (3) They thought that India was weakest at this time being torn by a record number of Hindu-Moslem riots of a deadly nature. So in their opinion this was the best time to strike the nail on the head which may seal the fate of India for decades to come.

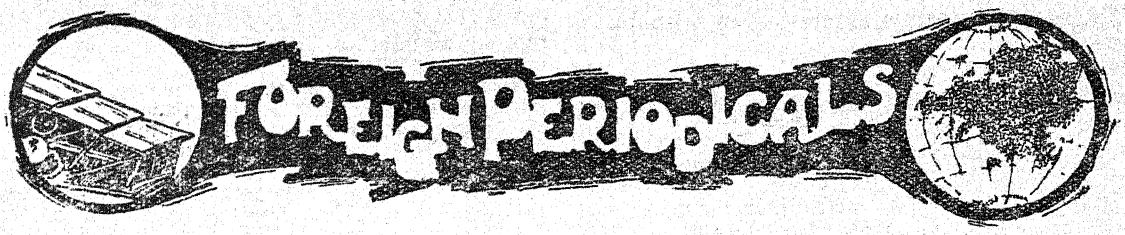
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Ancient Ideals of Education

T. L. Vaswani writes in the *Vedic Magazine*.

Education in ancient India was not merely of books. It was humanistic and it was practical. Is not the hand as sacred as the head and the heart? The sanctity of manual work must be recognised again. I would have our schools teach craft work and cottage industries; also gardening, painting, choral singing, dramatic art and dramatic science. A new emphasis on games is needed,—not the "soft" games of which students are fond to-day, but the "hard" games. They will help the students more than the books which often end in head-ache." Games wil give health to students. An eminent doctor rightly said that health was "the natural right of every human being." This "natural right" our students often surrender to "examinations." This education is devitalising. Games also will secure what may be named natural communism." False, artificial distinctions between rich and poor students disappear when they play together. Games, too, give a sense of self-realisation.

Knowledge and Seva joined hands together in the ancient Asramas. I would have every school feel the inspiration of the spirit of service. The end of education is not information, is not intellectual cleverness, is not selfish purposes. The end of the education, as Aristotle pointed out long ago, is service. "Paradise lies at the feet of the mother,"—said the great Prophet of Arabia. And I humbly submit that swaraj lies at the feet of the little ones. Train them in a school of *shakti*,—of strength and service and sacrifice: and the little ones of today would be the Builders of Tomorrow.



Good Mosquitoes for Bad Ones

We find the following interesting account in the *Literary Digest*:—

It is possible to introduce into a mosquito-ridden district a variety of the insect that does not molest man, and that will drive out those that do so. This has been discovered by a French naturalist—I. Legendre, who has described his methods and results in the *Comptes Rendus* of the French Academy of Sciences (Paris). The possibility of such a substitution was suggested to Legendre by his discovery, in Brittany, of a variety of the blood-sucking mosquito, *Culex pipiens*, that not only prefers animals to feed upon, but dislikes the blood of human beings. We read in his report:

"In June, 1923, I transported from Portrieux to Pons, eggs and larvae of the *Breton Culex*, the first generation of which I raised as a pure breed under my own control, until they took their flight as perfect insects. It was my hope that in a few localities, enclosed and in a limited area, in which both races were allowed to deposit their eggs, the larvae of the *Breton Culex* would succeed in driving out their rivals, and thus reducing their effectiveness. I have already related, in 1924, that the result of this transfer was the substitution of the man-hating *Culex* for the man-eating *Culex*, and the consequent absence at Pons of those mosquitoes which feed upon man.

"When I returned to Pons three years later, it was interesting to verify whether this favourable situation had been maintained. From mid-July to mid-October, 1927, I observed almost daily the *Culex pipiens* of the little villa; where the multiplication of the insects had been favored by the frequent rains, which added to the contents of the permanent artificial enclosures (such as barrels and water trough) of the courtyards and gardens, extensive artificial locales formed by the stagnation of rainwater in the ditches.

"One of these natural locales in the city was at a distance of 300 feet, by mosquito flight, from my own residence. It swarmed with the larvae and pupae of *Culex pipiens*, and its borders with male and female mosquitoes. In spite of this the residents of the adjacent house affirmed that they were never stung, and rarely even saw a mosquito.

"Upon tracing these mosquitoes to their point of origin, I observed them in the rooms of my own house, and also in the hen-house and coach-house. In the course of three months I observed in my own bedroom six females of the race, none of which contained blood.

"In the coach-house, where there were neither wild nor domestic animals, I counted in three months 26 males and 61 females. None of these contained blood. either fresh or in the process of digestion. In the hen-house, where there were seven hens, there were counted, during the three months, by means of inspection at 9 o'clock each morning, 21 males and 105 females. Among the latter 55 where gorged with fresh blood, evidently coming from a hen, as shown by the microscope.

"Throughout the whole summer none of the children, young people or adults, living in the house and remaining in the garden for long hours were either approached or stung by a mosquito, either by day or by night.

"From these observations it may be concluded that the Breton race of *Culex pipiens*, having a distaste for human blood, which had taken the place at Pons in 1924 of the man-eating race, had held its own in its new local for three years. Contrary to what I have observed at Portrieux they visited the hen-houses in very small numbers, considering the multitude of mosquitoes and the absence or scarcity of other domestic animals. I observed no other change. At the present time, at Pons as well as Portrieux, numerous *Culex* are born and live in the vicinity of man without the residents suspecting their existence. To see them it is necessary to hunt for them, and one is never stung by them.

"What is the area of spontaneous dispersion of this man-hating race? I have not examined the matter. At a distance of twelve to eighteen miles from Pons the inhabitants of two important localities are tormented by mosquitoes, which many individuals believe to be as inevitable as rain. The distance of several miles which often separates towns and villages is rarely traversed by the winged insect unless by chance. Whenever the man-hating *Culex* is transported there will be found conditions more or less favourable to the eviction of its rivals."

M. Legendre states in closing that this method of combating man-eating mosquitoes by a competition for existence between the larvae of the two races is a simple affair and not at all difficult to set in motion. He has given to the process the engaging name "entomo-prophylaxy." He recommends that this method of doing away with harmful mosquitoes be added to other methods, such as destroyed the larvae by fish. He ends his report with the sage remark:

"The relation between the lives of insects is still surrounded by mysteries which will profit man to unveil, that he may safeguard both his food supply and his health. Natural methods in the fight against predatory or pathogenic insects are superior to the physico-chemical processes which are in fashion."

Cinematograph Committee as seen by America

The same journal also gives the following :

Photoplays Confected at Holylwood have become the subject of an acute controversy in India. British officials and others contend that they are destroying British prestige in the eyes of the Indian people, lowering Occidental women in their estimation, and debauching the Indian views of life in general. Indian publicists, on the other hand, contend that this denunciation is inspired only by British envy of the success of Americans, who supply 95 per cent. of the movies exhibited in India, and by their desire to substitute in their stead screen plays of British manufacture. They declare that India must refuse to be made a dumping-ground for British films. While this controversy rags, the Government of India has appointed a committee to investigate the matter and report to it. With its membership equally divided between Indians and Britishers, and with an Indian lawyer-politician—Dewan Bahadur T. Rangachariar—as chairman, this body has been going from town to town in India recording statements made by persons in various walks of life—women as well as men. According to a dispatch sent out by the Associated Press of India from Rangoon (the capital of Burma) and printed widely in the Indian Press, Mr. J. M. Symms, Director of public Instruction in that Province, condemned the American films as

"...inartistic and vulgar, and harmful to the white woman's reputation. Western films could do much good if they were better."

The *Amrita Bazar Patrika* (Calcutta) quoted a British lady—Mrs. V. G. Coulson, of the Bengal Presidency Council of Women—as telling the Committee that.

"...sexual plays were more objectionable in the East than in the West, due to the Indian outlook upon demonstrativeness being such as it was. Suggested that rarts of films depicting public houses (drinking saloons), night clubs, and night life of the Western cities, as well as the pictures in which the villain attained his objects, should be eliminated from the (movie) shows. 'Revolutionary subjects and mob violence,' said Mrs. Coulson, 'might lead to undermine the British prestige."

The Indian Nationalist attitude is very ably set forth in an editorial in *The Hindu* (Madras), which asserts :

"...the real object of the inquiry was to make out plausible case for restricting the import of American films on the plea that they misrepresented Western civilization, and had a tendency to pervert the morals of Indian audiences, and for encouraging the British film industry, which has ever since the war been in the doldrums, by showing it consistent preference. America now enjoys practically a monopoly in the film field, 95 per cent. of the films shown even in Britain being American. There is widespread suspicion that the real object of the inquiry is to check this supremacy and bolster up the inefficient British industry."

Mr. A. Rangaswami Iyengar, the newly appointed editor of this powerful organ of Indian opinion, suggests in the course of the same editorial that an attempt is being made to convert the movie industry into a State monopoly under government management. A plausible plea is advanced in favor of that arrangement as tending to "ensure the maintenance of high moral standards a fair maket and the distribution of useful educational and propaganda films." In reality, however, if a new government department were established for such a purpose, it would provide openings for "...aspiring young Britons, and would look upon itself, consciously or unconsciously, it does not matter, as the unofficial agent of the British film industry ; it would have a strong temptation to shut out American films on the ground of their supposed immorality...the censorship under its aegis would become an intolerable nuisance, strangling all indigenous attempts at improving and adapting the art to the conditions of the country and... it would furnish a formidable addition to the armory of loyalist propaganda which is being so effectively manipulated to break national unity and frustrate national aspirations."

—

A New Method of Treating Malaria

We find in the *China Journal.*

Not many years after the discovery of "Bayer 205," the remedy for sleeping sickness, science again has surprised the world with "Plasmoquine," the new malaria remedy which promises to be of the greatest value to all tropical and subtropical countries.

From the year 1638, when, through a chance discovery by the wife of the viceroy of Peru, the curative effect of cinchona bark was determined, up to the present time quinine has been looked upon as a sovereign remedy for malaria, Since about a hundred years ago, when it was first obtained in a pure state, it has conquered the world as a febrifuge ; and in view of the blessings which the alkaloid undoubtedly brought with it, the defects and disadvantages of the quinine treatment of malaria have been put more or less in the background. One is only surprised that since quinine is such an outstanding remedy for malaria, intermittent fevers have not been more effectively checked. For, as a matter of fact, to-day, just as three hundred years ago, malaria is by far the commonest disease of all warm countries. To take one example only out of many, in India about five millions of people succumb every year to intermittent fever.

An explanation for this failure of quinine is here offered. In that worst form of malaria, the much-dreaded subtertian malaria, quinine is unable to destroy those forms of the malaria parasite which are chiefly responsible for the spread of the disease. To understand what happens, it must be borne in mind that there are two different forms of this microscopic parasite to be found in the blood of malaria patients ; first the neutral malaria plasmodia, also known as schizonts, which cause the regular return of the attacks of fever by their developing in masses in the blood vessels, and secondly, the sexual forms of the malaria parasites, the so-called gametes, which, owing to their

peculiar shape in subtertian fever, have been termed crescents.

The benefit which quinine confers in these cases is only temporary. By its action on the schizonts it is able to control the individual attacks of fever, but it does not affect the root of the evil, for sooner or later the dreaded attacks recur and the sexual quinine-resistant gametes are formed and are then carried to other persons by malaria mosquitoes. Thus the disease continually spreads in spite of the careful administration of quinine. Here lies the chief defect of quinine therapy, compared with which the other deficiencies, such as the bitter taste, the common oversensitiveness of the patient to quinine, the by-effects, such as *tinnitus aurium* and stomach troubles, the not infrequent habituation to quinine and the danger of giving quinine during an attack of the dreaded blackwater fever, appear unimportant. New investigations had to seek a remedy superior to quinine. The laboratory experiments were troublesome and protracted, but, finally, the tremendous expenditure of time, labour and cost received their due reward, when the synthetic malaria remedy "Plasmoquine" first came to light. With this drug something quite new was created, for it is not obtained from quinine, but it is an independent quinoline derivative.

It differs from quinine in various important ways. It is about ten times as effective, rapidly destroys the malaria parasites in the human blood and, unlike quinine, quickly kills the sexual forms of the parasites, which are responsible for the conveyance of the disease. This means that the spread of the diseases is effectively checked when it is used, and it is clear what this must mean in the realisation of a general sanitary clearance. Other points which may be mentioned are that "Plasmoquine" is almost tasteless, that even if used for a long time it does not become less effective, and that it may be given safely during an attack of blackwater fever.

This does not mean that quinine has become superfluous. Such an assumption would be absolutly wrong. For the effective treatment of tropical fevers a combination of small doses of quinine with this new synthetic remedy has proved most useful. Quinine in such small doses scarcely has unpleasant effects, but destroys the neutral schizonts of the malaria parasites, while the plasmoquine destroys the crescentic gametes, and so prevents relapses and the further spread of the disease.

Although it is relatively only a short time since the discovery of plasmoquine, excellent results have been reported from all the principal countries. Professor Muhlens, the well-known expert in tropical diseases in Hamburg, has made special trials in the Balkans and in Central and South America, and states that by the discovery of plasmoquine, a new victory has been obtained over one of the most deadly enemies to the health of mankind.

—

What Sort of Man is Primo-de-Rivera

Primo-de-Rivera the strong man of Spain is little known in countries outside Spain; probably because Mussolini the Italian dictator holds the world's attention. A writer in *L'Illustration* attempts a summary of this wonderful man which has been translated in the *Living Age*. We are told:

Perhaps the most melancholy thing about this man who came into power overnight, and who feels the precariousness of his position as much as he does the power, is that the country he loves best of all utterly misunderstands his character and his work.

Two forces sustain him at the present time, two moral forces—the loyalty of the King, whose monarchy he has probably preserved in peaceful prosperity; and the impersonal but unanimous satisfaction of a nation that is naturally indifferent to politics but is aware of its present state of tranquil well-being. The truth is that Primo is a humorist, a temporizer a powerful but joyful human being. He began with only one clear idea—to establish order in a country where order did not exist. Setting out from he knew not where, with the army behind him, he has arrived he knows not where, and finds the army against him, for it too he has submitted to the all-pervading discipline. He is the opposite of a despot; he moves about and lives like the simplest citizen. He has no police protection; he has set up no material organization to administer his government. Mussolini reigns through his troops; Primo reigns in spite of his troops; which he has sent forth to battle in Morocco. He stands alone.

—

T. P. O'connor on Thomas Hardy

The Right Hon'ble T. P. O'connor writes on Thomas Hardy in the *Daily Telegraph*. He puts more stress on the inner man, the seer Thomas Hardy, than on his deeds: Lays bare the main spring so to speak of that great intellectual machine, says he:

He came of a long-lived stock; his mother was in the nineties when she died, and he lived to a splendid age. So did, Jean Jacques Rousseau, but throughout his life you can see Rousseau's suffering from that brooding melancholy which comes, doubtless, sometimes from profound meditation on the riddle of human life and human suffering but is also an indication of certain taint in the nervous system. Popular phraseology puts such men as born tired, and there is some truth in the rough epitome. Men of that type derive from ancestors on whom great misfortune or wonderderful fortune —one or the other—has produced an exhaustion of the nervous system of which their descendants reap the consequences.

Whatever the reason, so it was with Thomas Hardy; he was born melancholy, and he remained melancholy throughout his life. All the dazzling glory which he achieved as one of the most illustrious figures of his generation, his supremacy as the greatest master of fiction in his day and generation—all these things left the inner man untouched; he remained in that inner soul of his like one of those lonely creatures who from the

watchtower in the ocean—as, for instance, the guardians of the Eddystone Lighthouse—look out from their solitude on raging weaves and appealing hands, and know nothing of life but their inner thoughts and their sad experiences.

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Taisho Edition of Tripitaka

The Pacific World says:

The publication of the Taisho edition of the Tripitaka undertaken by Dr. J. Takakusu in collaboration with Dr. K. Watanabe will be completed in the course of the present year. The great work was started about four years ago. Of the 55 volumes, octavo size, of about 1,000 pages each more than 40 have already been issued. For the past four years, the two distinguished editors, particularly Dr. Takakusu, have been taking great pains to make the edition the best that has ever been issued, going with minute care over revision and collation of even the most trivial matters. When the last volume is issued in November this year, as it is planned, they will have the satisfaction of seeing one of their life works completed in a splendid manner

—

The Tragedy of India

C. F. Andrews writes in the *World Tomorrow*:

It has been my lot for nearly a quarter of a century to watch every turn of the tide of human affairs in India in order, wherever possible, in close company with Indian friends and fellow-workers as leaders and guides, to make some humanitarian advance. But it has unfortunately become my growing conviction that whatever might have been the value of foreign rule in the past in India under the British, that period is now very quickly drawing to an end. The "Reforms" have not come a day too soon. Indeed, they have been pitifully, tragically late—too late. And they have not been drastic enough. Unless a far more drastic change is made and made very quickly, any process of gradual, orderly evolution will be no longer possible. Revolutionary outbreaks will take its place. It is time in India that this "tragedy" of foreign rule is brought to an end and full self-government granted, whereby India may take her place in the League of Nations, no longer under the tutelage of Great Britain, but in her own sovereign right.

—

Democracy and Corruption

Modern politics has unfortunately been moulded more by corruption than by the ideals of Democracy, Liberty, Equality, Justice and Fraternity. We have experienced this in our small way in India also, where swindlers and imbeciles have been often allowed to enter the nation's legislatures on the strength of a party label. In America the case is far worse. We read in the *New Republic*.

The Republican leaders occupy in relation to the oil scandal a peculiarly humiliating position. Their party organization is convicted of having accepted large sums of money from a man who had corruptly bought from a Republican administration public property of enormous value, and of trying to conceal the source of the contribution.

The following description of American political mentality is more interesting.

A large majority of American voters support one party or the other for reasons which are not much influenced by the proof of corruption in the party to which the volter belongs. The ordinary politician is judged by his ability to get results He is willing and accustomed to elect his candidates, if necessary, by dubious or actually corrup practices. It is his primary business to deliver the vote, and the most congenial and effective way of manufacturing votes is to spend lots of money. The "better element" in both parties who contribute the money have cultivated a convenient habit of not inquiring too closely about the way in which the money is spent. Until recently, no doubt, almost all large cities could boast of fairly vigorous groups of local reformers, who would occasionally lead revolts against the party machine and its questionable methods, but they have always been amateurs in politics, and their protests usually wilted after election. They never took sufficient account of the economic motivation of political groupings or the strength of the inducement in a capitalist democracy to force the voters into party molds and so establish permanent majorities, A complicated political system like ours, in which there are so many elections and so much voting, and in which millions of votes have to be recruited and polled, requires for its operation the services of professional politicians who are all more or less mercenary and all accustomed in one way or another to buy votes. They are cynical by necessity, and their cynicism has come to dominate the popular attitude toward party politics, It is generally acknowledged to be an occupation in which cheating is permitted by the rules of the game.

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Man and the Anthropoid

Talking about old world objections to accepting Evolution as a working theory explaining the descent of man, Bernhard J. Stern writes in *Evolution*:

Man is his eagerness to rationalize his own futility, and to compensate for his own shortcomings, usually exaggerates the differences between himself and his next of kin to the disadvantage of the apes.

Much romantic nonsense has been written about the importance of the structural differences between man and apes. Drummond, for example, speaks of man alone as having the ability to appreciate

divinity because his posture permits him to raise his eyes from the ground to look heavenward. We shall resist phantasy and devote our attention to actual observable differences.

Among real differences between man and the anthropoid the writer mentions the following:

Look at your hand. Move your thumb. Notice that it can be swung toward or from any other finger: it is "opposable" as anatomists say. This makes the hand effective in holding and using tools. The thumb of an anthropoid ape is much shorter than the human thumb and it cannot be moved toward and from the other digits. An ape therefore, finds it difficult, sometimes impossible, to pick up a pin between his thumb and forefinger. When he drops to the ground he walks on his knuckles and his toelike thumb is useless.

Man's big toe, which is a powerful lever on which the whole body can be raised and which is therefore a mechanical device for walking, is distinctively human, for the big toe of the ape is not a toe at all but rather a thumb. To convert the foot of a gorilla into that of a man, Dr. Gregory has shown that the big toe must be extended and rotated so that it rests flat on the ground instead of facing the other toes. The bones of the toes must be shortened and made to lie parallel so that the foot is narrowed, and the foot must be turned to lie down rather than in. Schultz has shown that this is exactly what happens to the foot of the human embryo in the course of its development.

The difference between the brain of the anthropoid and of man has been much discussed but recently Professor Tilney has contended that the brain of the gorilla is manlike in all fundamentals, and Dr. Smith has said "No structure found in the brain of an ape is lacking in the human brain, and on the other hand the human brain reveals no formation of any sort that is not present in the brain of the gorilla or chimpanzee. So far as we can judge, the only distinctive feature of the human brain is a quantitative one, namely a marked increase in the extent of three areas in the cerebral cortex. . . which are relatively smaller in the brain of the anthropoid apes." When it is realized that both literally and figuratively man uses only a very small fraction of his brain matter, it will be recognized that this difference is not as important as is commonly assumed.

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Trustification of the British Press

We read in the *Literary Digest.*

$125,000,000 WERE OFFERED in fifteen minutes as subscriptions to the new issue of $15,000,000–5½ per cent debenture stock, made by the Northcliffe Newspapers, Ltd., for the purpose of establishing a circuit of provincial papers, and London press dispatches further advise us that a quarter of an hour after the subscription lists opened, the lists had to be closed. Viscount Rothermere, proprietor-in-chief of the Northcliffe Newspapers, Ltd., who is the younger brother of the late Lord Northcliffe, declares in an article in his London *Daily Mail* that, to those with technical knowledge of British journalism, it has for some time time been apparent that one section of the national press which still lags behind the rest in enterprise and development is that of the provincial evening newspapers. Very few existing publications of this class, he points out, are equipped with the large resources required to maintain the best possible supply of news and pictures, for most of them are isolated economic units and suffer in quality from their lack of connection with a powerful press organization. But the Rothermere enterprise is not the only one in England that attracts the attention and arouses some concern among various sections of the press as to the future of editorial independence. Another group of newspapers is controlled by the Berry brothers, who, as a contributor to the London *Morning Post* notes, has been acquiring publications at a great rate of late years, the most famous of which is the London *Daily Telegraph*. Then came the cessation of the publication of *The Westminister Gazette* and its fusion with the London *Daily News*, which leads the London *Spector* to say:

"The turustification of the British press is no new symptom, but it is a process which has developed rapidly since the war, and it is probably one of the most serious problems which democracy has to face in this country. What has been happening in Great Britain is similar to what has occurred in the United States, except that in the latter country, owing to its size, the press is not dominated by New York in the sense that the British press is dominated by London. As journalism must be conducted on commercial lines, it is difficult to see how this tendency of combination and trustification is to be avoided, and we fear we have no ready-at-hand solution to offer. But we confess to a feeling of something akin to dismay when we compare the ownership of the British press to-day with that of thirty years ago. The successful and independent newspaper proprietor is becoming a *rara avis*. The costs of newspaper production have become so great, and the capital outlay involved so considerable, that few private owners are in the position to meet the demands made upon their purses; for newspaper ownership except in special cases, is not the Eldorado that it is sometimes supposed to be.

—

Indian News in U. S. A.

The following extract regarding the Simon Commission's visit to India from the American *Current History* Magazine is a fair sample of the kind of news that are served to the American public by their Press.

The Simon Commission, which arrived in Bombay from England on Feb. 3, has begun and continues to prosecute its investigation of the operation of the present system of government in India. The bitter dissensions between Hindus, Moslems, the depressed classes, and the Anglo-Indian population as to whether the commission should be boycotted or co-operated with seem to furnish relevant evidence as to India's ability to use wisely an immediate extension of the powers of self-government it has already received.

Otherwise these differences between Indians apparently have not affected the program of Sir John Simon and his colleagues. After a considerable stay in Delhi the commission proceeded upon an extensive journey of inspection. Wherever they went they were warmly welcomed by large numbers of Indians of all classes, while their presence was ignored or resented by others. No serious disorder attended their journey.

Four events stand out among the many incidents connected with the commission's stay in Delhi and their attempts to conciliate those Indian leaders who were incensed because Indians were not included in the commission. A proposal by Sir John Simon that the investigation should be carried on by a joint free conference of seven Indian and seven British members presided over by the viceroy was contemptuously rejected by the Indian extremists, The Council of State, the upper house of the central Indian Legislature, voted by thirty-four votes to thirteen to elect representatives to co-operate with the commission. The Legislative Assembly, the lower house of the Legislature, expressed itself in favor of a complete boycott of the investigation by a vote of sixty-eight to sixty-two. Warning was given to the Indian leaders by Lord Birkenhead, Secretary of State for India, and Ramsay MacDonald, leader of the Labor Party, the official Opposition in the British House of Commons, that the investigation would be pushed through and action taken regardless of whether Indians should or should not co-operate with the commission. In a speech at Doncaster on Feb. 17 Lord Birkenhead said:

I wish to make it as plain as I possibly can that either with the assistance of the Indian Legislatures or without their assistance this commission will carry its task to a conclusion. * * * Those who are organizing this boycott will in my judgment, discover month by month how little representative they are of that vast, heterogeneous community of which we are now the responsible trustees. They will discover millions of Moslems, millions of the depressed classes, millions in business, and the Anglo-Indian community who intend to argue their case before the commission, and the commission will ultimately report to Parliament. If organized political opinion—a very small fringe in India—chooses to maintain itself in silent boycotting and aloofness, nevertheless the work of the commission will be performed. * * * I wholly misread the temper of the sophisticated, political intelligence of my countrymen if they [the Indian opposition] succeed in proving that India is ripe for an extension of the existing constitution by refusing in the first place to work for it and by declining in an organized boycott to examine its workings with a view to reform and possible extension.

Briefer, but equally indicative of the united determination of Great Britain to carry on along the lines established by the preamble of the Act of 1919 and extended by the creation of the present statutory commission, was the message which Ramsay MacDonald sent to Vernon Hartshorn, one of the Labor members of the commission: "It is reported here that if your commission were successfully obstructed a Labor Government would appoint a new commission on another and non-Parliamentary basis. As you know, the procedure now being followed has the full confidence of the Labor Party and no change in the commission would be made."

The net results of the developments to date thus seem to be as follows: There is a wide divergence of feeling among Indians as to whether they should co-operate with the commission in its investigation or boycott it and refuse to accept its findings, no matter what they may be. The politically organized radicals have carried the boycott in the Legislative Assembly and intensified their demands for immediate home rule status as a step toward complete independence of the British Empire. In general, the Hindu politicians are uniting in a rather definite anti-British movement, while the Moslems and the representatives of the depressed classes are rallying to the support of the British procedure. The commission sought by every possible means to conciliate the Indian political leaders, but having found this impossible, proceeded with their task. Great Britain, through the official spokesmen of both the Government and the Parliamentary Opposition, has plainly and forcibly declared that she will carry through her program, seeking the co-operation of all Indians who will work with her and disregarding the opposition of those who will not. Such a situation is fraught with possibilities of importance to both India and Great Britain.

Are Accidents due to Carelessness?

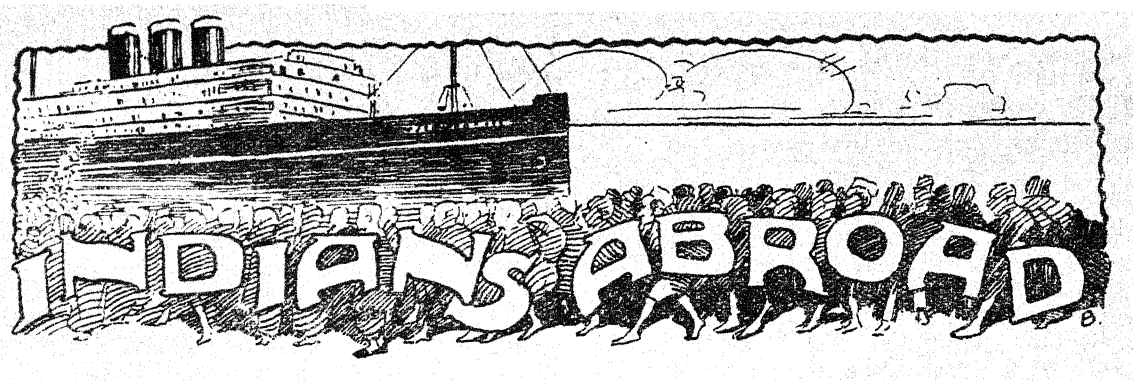
We get an answer in the *Literary Digest* which says:—

Few Accidents are properly chargeable to carelessness, asserts Sydney Ingham safety engineer of the Ludlow (Mass) Manufacturing Associates in a communication to *The Safety Engineer* (New York). What is generally called by this name may usually be traced to something more fundamental—poor eyesight, alcoholism late hours, defective nourishment, and so on. Any safety engineer who is not willing to look behind such a cause assigned for an accident, thinks Mr. Ingham, will not get very far toward an intelligent analysis of his problems. He writes:

"Carelessness may be a mental or a physical condition. A case comes to mind in which the woman involved was on the verge of being discharged for cerelessness, which had resulted in several falls and collisions. It was suggested that her eyes be examined. The poor woman could not see. When she had been fitted with proper glasses, she stopt appearing in the accident statistics and kept her job. Apparently there was no one more careless than she in the plant: really she was cautious, but could not see.

"Management can cure this type of 'carelessness' by proper physical examination. The obvious remedy for this condition is don't hire people who are physically incapacitated for the job in mind.

"What is to become of the physically incapacitated is another problem, relating to accident prevention; though it looms up larger as a problem in social equity, and in my opinion will have to be solved from the sociological aspect that it presents.



By BENARSI DAS CHATURVEDI

Mahatma 'Gandhi and Mr. Andrews on joint Imperialism'

In my notes on "Indians Abroad" for the month of March I had to criticise very strongly our countrymen in Kenya for their fatal mistake in demanding *due share* in the trusteeship of the Africans and in asking for their *'nomination along with Europeans to represent Native interests.'* I ended my criticism with a request to Mahatma Gandhi and Mr. Andrews for a declaration of their views on this subject. I am glad that they have done so in the columns of *Young India*. Mr. Andrews writes in an article named 'Fiji for the Fijians' :—

One of the most serious dangers in the way of attainment of Swaraj in India in the fullest sense of the term—moral and spiritual, as well as political and geographical,—may be this. We are likely to be tempted to 'assist' the white rulers in their 'trusteeship over the natives,' whether African, Fijian, or Malay. The most dangerous clause, of that kind, was put in the latest White Paper from Whitehall, which states that the trusteeship over the natives in Kenya may be shared by the immigrant communities. The Government official in the Legislature pointed to that plural—"'communities,' not 'community',"—with satisfaction, and regarded it as an assurance that Indian equality with the white immigrants was not to be threatened. But there are different kinds of equality ; and we who are fighting against imperialism do not wish for a moment to be equal partners in imperialism over the native Africans ; for that, in plain language, is what the hypocritical word 'trusteeship' really means. Pandit Banarasidas Chaturvedi was quite right in protesting in the *Modern Review* against the insidiousness of that plural.

Once I gave a somewhat sinister name to this 'joint-imperialism.' I called it the 'jackal policy.' The great British lion would allow India to follow it on its march of finding its prey, and would allow India to pick the bones after the lion's feast was over. I said that nothing in the world must let us ever 'play jackal' to the British lion over the native races.

There is no more dangerous offer ever made than the old Roman imperialist offer,—*Divide et Impera* 'Divide and Rule.' Everywhere imperialism feeds upon this policy : everywhere it is sure to be tried. The temptation may soon be offered in South Africa for the Indian to take sides—we will not say too openly *against* the native African ; for that would be giving away the secret. But the bribe will be offered, that it is much better for the Indian not to 'interfere' in native affairs, or not to 'have too much to do' with them, etc. etc.,—advice which may have some meaning at a certain stage, but which may also lead to a fearful estrangement later, if it is carried out in the interests of the white race against the African race.

In Kenya, one can already notice the same bribery beginning. It is openly said by European settlers that it would be very unwise for Indians to ask for the common franchise, because that in the long run would mean both Indian and European being swamped by the native vote. If one asks the natural question, 'Why not ? It is their country, not ours !' then one is called a Bolshevist by the European and the argument is at an end.

After giving long quotations from an article of Rev. J. W. Burton Mr. Andrews concludes thus :—

Just as a straw will show what way the wind blows, so these things are indications of a great struggle that lies ahead. Italy today is furiously imperialist under Mussolini, although not long ago Italy was crying out loudly against Austrian imperialism. The one remedy against the disease of Imperialism that ancient Indians discovered centuries ago is contained in the words of the Upanishat which I freely translate as follows :

"Those who see God in all things and all things in God, they attain immortality."

Mahatma Gandhi makes the following comment on this article of Mr. Andrews :—

Though what Dinabandhu says is the truth and nothing but the truth, I fear that if the British Imperialist rulers offer the Indian emigrants in any part of the world, sufficient inducement, they will succumb, and imagine that they are 'equal partners' not knowing that they are but 'jackals.' But the hope lies in Imperialists never offering enough inducement and the native wit of the Indian emigrants seeing through the thin veil of Imperial *maya*.

Will our Indian leaders its Kenya carefully read the opinion of these two great workers for Indians overseas—Mahatma Gandhi and Mr. Andrews ?

Among Indians in Fiji

Rev. A. W. Mcmillan has contributed an interesting article to the *Youngmen of India* giving a summary of his work among our people in Fiji.

He tells us of the useful work done at the Y. M. C. A. at Nausori. This work is being carried on in Hindustani. It is to be noted that the Europeans of Fiji objected to associate with the Indians in their Y. M. B. A. at Suva and therefore this new branch had to be opened at Nausori. We cannot condemn too strongly this attitude of these Europeans of Fiji, who by this act of theirs have brought discredit to the Y. M. C. A. movement.

Rev. Macmillan says that during the year 1927 there was a considerable increase of dissension between Hindus and Mahommedans in Fiji. This is really deplorable.

Then he tells us of his work in connection with temperance movement. He distributed several leaflets in Hindi and English and delivered many lectures among our people all over the colony. He is one of the founders of the Fiji League against alcoholism. He notes with regret that there is anti-Prohibition sentiment among the Europeans in Fiji. By means of personal friendship, illustrated lectures, discussions and deputations Rev. Mcmillan has done very useful work for our countrymen in those far off islands and he deserves our congratulations for it.

It is not an easy thing for an Englishman to work for colonial Indians. On the one hand, it is very difficult for him to gain the confidence of the Indians, who suspect him of some ulterior motives while on the other, he becomes an object of comtempt and ridicule at the hands of the arrogant whites who believe in the religion of White Race Supremacy. It, therefore, requires considerable patience and an examplary spirit of tolerance on the part of the worker to continue the work under such depressing circumstances.

Rev. Mcmillan had now gone back to New Zealand and his place has been taken by Mr. J. H. Waller. It is to be hoped that Mr. Waller will continue the work in the same spirit as was shown by his illustrious predecessor.

Andrews School, Nadi (Fiji Islands)

I have received a copy of the report on the working of Andrews School at Nadi. The school has made considerable progress. It opened with 25 boys on the roll on 1st February 1927 and to-day there are more than 130 pupils out of whom 35 are girls.. The school has three teachers on the staff.

Arrangement has been made for teaching the following subjects :—Reading, Writing, Arithmetic, Grammar, Geography, Nature study, Free-hand Drawing and Hindi. The school was visited by the Governor, the Director of Education and the Secretary of Indian Affairs, all of whom were satisfied with the work done. Dr. Deva Sagayam writes to Mr. Andrews :—

"It is our desire that the girls' department should be organised separately as a girl's school. The Director of Education recently visited the school and is of opinion that the boys' department should form the nucleus of a large provincial school for Indians to be shortly established in this district. In case such a school is established we would like to convert the present school entirely into a school for girls to be called after your name. A girl's school is a crying need in Fiji. I would like to have your assent to this proposal before we proceed further."

I understand that Mr. Andrews has gladly given the required permission. It is to be hoped that under the wise and sympathetic guidance of Mr. J. Caughly, the Director of Education, the school will soon become an important centre of Indian education in The Fiji. The Sabeto Indian school which was established by Mr. Andrews has also been progressing satisfactorily. It opened with 36 boys and to-day there are 58 boys and 7 girls on the roll. Dr. Deva Sagayam, who manages both these schools deserves our congratulations.

[The picture of Andrews' school of Nadi has been, by mistake, printed with a wrong title on page 551.]

Mr. Sastri

The South African Indian Congress at Kimberley requested. Mr. Sastri to prolong his stay in South Africa and we are glad to note that he has acceeded to their request. The Indian Opinion pays the following tribute to him in its issue of 30th March :—

"There are strong forces at work whose only aim is to see the last of the Indian and they are apt to easily distract the minds of even the right thinking men into doing the wrong thing, and

Mr. Sastri's magnetic personality has done much to avert that state of things in the past and will no doubt do a great deal in the future. This fact was very clearly proved when the Liquor Bill was introduced into Parliament with the colour-bar clause in it. Had it not been for the presence and personality of the Rt. Hon. Mr. Sastri then we feel almost certain that we would not have seen the favourable elements that were at work at the time nor would we have seen the favourable turn that it eventually took.

We have also the question of education to be settled. The Commission will be sitting next week to inquire into the question. The community will no doubt put its claims before the Commission. But the matter will not end there. The community looks to Mr. Sastri as an educationist to use his own influence in the matter and it would be a great misfortune if Mr. Sastri were to leave these shores without bringing about satisfactory solution of that important question. For these and many other reasons we are very pleased that Mr. Sastri has consented to prolong his stay and the community will doubtless appreciate the great sacrifice Mr. Sastri is making in the interests of his countrymen."

We hope the Indian public at home also will appreciate this decision of Mr. Sastri to prolong his stay in South Africa.

Arrangement for Colonial Boys at Dayalbagh Institute, Agra

The Radhaswami Institute at Dayalbagh, Agra is one of the best educational institutions in our country. It teaches students upto the Intermediate class and has a technical school attached to it. Sahebji Maharaj, who is at the head of the institute, is very much interested in the problem of the education of our countrymen abroad and he has kindly made an arrangement for four colonial boys to receive technical education at Dayalbagh. Here is an extract from a letter from his Secretary:—

(1) We have arrangements for a 3-year course in Mechanical and Electrical Engineering and one year course in Weaving. Both theoretical and practical instructions are imparted. In fact, the students here have the greatest facility for practical training on account of the Technical School being attached to our Model Industries. The Model Industries, as you know, possess an upto-date workshop, the machinery and other equipments having cost us to the tune of four lacs of rupees. Besides the Engineering and Weaving courses, we have provision for training in Footwear and Dairy Farming.

You will notice in the Prospectus that students for the Engineering courses must possess certain qualifications. These qualifications are necessary as without them the students cannot follow the theoretical courses provided for the classes. It is, however, not necessary that the colonial boys should take up these courses. They may join the Workshop as apprentices and receive only practical training. In the Footwear Department no theoretical instructions are imparted at present, but there are facilities for a thorough practical training.

(2) We shall be glad to take up four colonial boys, to begin with. But care must be taken that only willing students, possessing good moral character, are sent up. Generally, boys who are failures elsewhere are shunted off to Technical Schools where they prove no better, and the institutions are blamed for nothing.

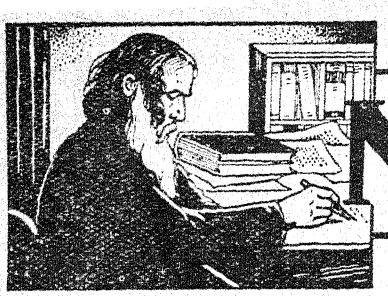
(3) I am sorry our present resources do not admit of our doing all we wish to do for our poor countrymen. At present we charge no fees from the boys coming for Technical Education. In addition to this concession, we shall provide Hostel accommodation for the colonial boys and shall arrange two scholarships of Rs. 50 a year each for them as special case and Rs. 7 per mensem as stipends for those joining as apprentices.

It is to be hoped that our colonial friends will take advantage of this kind offer of Sahebji Maharaj.

Death of a Satyagrahi

Maganlal Gandhi, nephew of Mahatma Gandhi, passed away at Patna the other day and our country has suffered a great loss by the untimely death of this Satyagrahi. The work that Bhai Maganlal did in South Africa during the days of the Satyagrah struggle is well-known to the students of the questions of Indians abroad. When hundreds of our people were going to jail it was Maganlalji who took over the entire charge of Mahatmaji's Ashram at Phoenix and thus sacrificed his intense desire to go to prison. It was very much easier to go to jail than to remain out and manage the whole thing. Maganlal Bhai was the life and soul of our *Charkha Sangh* and Mahatma Gandhi has never had a more efficient and trustworthy co-worker in his life.

His premature death will be a severe blow to Mahatmaji. May God give him strength to bear this calamity in his present state of health.



NOTES

Venereal Diseases Among British Troops in India

In his article on how ruling India injures England the Rev. Dr. J. T. Sunderland quotes from official papers some statistics relating to the incidence of venereal diseases among British troops in India. As recent reports were not available in America, he had to depend on some old parliamentary returns. Some more recent statistics with some observations thereupon are extracted below from the Annual Reports of the Public Health Commissioner with the Government of India, by way of supplementing Dr. Sunderland's figures.

VENEREAL DISEASES
British Troops

1919. (Average Strength 56,561)

"There were 4,954 admissions with one death. The ratios are 87.6 and 0.02, respectively.

	Actuals		Ratio for 1,000	
	Admissions	Deaths	Admissions	Deaths
Northern Army	1,826	1	72·9	0·04
Southern „	3,125	...	100·0	...

The incidence of venereal disease for eleven years

	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919
Ratio per 1,000 of strength	67·8	58·9	53·7	55·5	52·5	55·2	29·1	36·8	52·0	62·6	87·6

The above table indicates a striking rise in the admission rate since 1915, which has occurred in spite of every local effort on the usual lines to check the incidence of the disease.

1920 (Average Strength 57,332)

	Actuals		Ratio per 1,000	
	Admissions	Deaths	Admissions	Deaths
Northern Army	2,803	2	88·6	0·06
Southern Army	3,963	2	158·6	0·08
Army of India	6,775	4	118·2	0·07

The causes of the increase in the incidence of venereal disease amongst the troops in India are varied and complex and many factors considered to have had an influence are extremely difficult to substantiate.

1921. (Average Strength 58,681)

The admission ratio per 1,000 for 1921 was 110·4. The figure indicates a check in the steady rise in the prevalence of these diseases since 1916.

1922. (Average strength 60,166).

Venereal diseases. The admission ratio per thousand decreased from 110·4 in 1921 to 84·7 in 1922; this being the 3rd successive year showing a decrease.

—

Requests for Translating "India's Case for Freedom."

Dr. J. T. Sunderland has written to the editor of this Review that he has received applications from some Indian gentlemen for permission to translate the chapters of his book, "India's Case for Freedom," published in this Review, into some Indian language or other and publish them in book form. He thinks, and we are of the same opinion, that the question of publishing translations of his work in book form may be considered after the publication of his book. He has asked the editor of this Review to receive and dispose of applications for translating his book.

—

An American Estimate of Educational Progress in India

An increase of 9,113 recognised institutions of learning and 482,060 students in the fiscal year 1924-25 over figures for the preceding twelve month period is shown by the latest report of the Bureau of Education of the Government of India, according to Vice Consul Robert L. Buell, Calcutta. This increase in registration, however, is not as encouraging as it may seem at first glance, since 400,000 of the 482,060 additional students are of primary school status, says the report. Allowance must also be made for the normal growth in population.

The Indian Government's expenditure for education in 1924-25, when school and college attendance totaled 9,797,344 students, amounted to $31,936,610, less than 10 cents for each person of the total population. In the United States the

annnual expenditure is $16.25 per capita for public school education. Little real advancement has been made in the education of the masses, according to the statistics of the Bureau of Education. Of the country's vast population of 320,000,000 it is stated that 90 per cent. is illiterate.

In order to be able to form a comparative estimate of our rate of progress, let us take the case, not of any advanced peoples, but of the Negroes. According to the *Sunday Times* of London :

Educationally the advance of the Negro goes on. At the close of the Civil War there were 15 negro colleges and schools in America. To-day there are five hundred. The number of scholars in the public schools has jumped from 100,000 to 2,000,000. Every year £4,000,000 is spent on negro education.

The negro race is knocking at the door of white civilisation asking for admission to the representative institutions of the world.

—

Famine in Birbhum

The district of Birbhum in Bengal is in the grip of famine. The principal crop of that district is rice. Owing to the failure of that crop, the people are in great distress. Sixteen rice mills in and about Bolpur are idle and 2000 workers have to face starvation. The farmers, too, and the landless agricultural labourers are without food. Most cultivators have exhausted even their stock of seed.

The Rural Reconstruction Department of Visva-bharati has been collecting accurate statistics of those affected by the famine in the villages near Bolpur. Its reports make very painful reading. Many people have had no food for days together, many have been living on one scanty meal a day, many have been living on boiled leaves of the peepul tree, and many have left their villages for unknown destinations. In many villages the women cannot come out of their homes because of want of clothing.

The teachers and students of Santiniketan have formed a committee for the relief of the famine-stricken people. It has begun its work in right earnest. All contributions in money, cloth, and rice will be gratefully received and acknowledged by Professor Jagadananda Ray, Santiniketan.

—

Anglo-American Journalistic Misrepresentation

The following news despatch from London, published in the *New York Times*, presents a glaring instance of Anglo-American Journalistic misrepresentation :—

An American woman's attack on Hindoo manhood lies behind to-day's announcement by the Government of India that a committee would be appointed to inquire into child marriage in India, *The Daily News* asserts.

The truth of the situation is that from long before Miss Mayo was born, Indian social reformers have been working to bring about the needed social reforms. Recently Reuter's agency in India has sent a cable to London of which also the object is to show that Miss Mayo's book has stimulated social reform activities in India. These are attempts to prove that writer's good intentions from the results assumed to have been produced by her nefarious work.

—

An Italian Statesman's Views on War and Occidental Civilisation

The New York Herald (Paris edition) of March 18, gives the following summary of a speech delivered by Count Sforza, the former Foreign Minister of Italy in New York:

"Not Red propaganda, but "the stupidity of conservative Governments," is making Bolshevists, according to Conte Carl Sforza, former Italian Minister of Foreign Affairs, who has arrived here for a lecture tour. Aghast at the possibility of another war, he said that such a catastrophe would mean the collapse of all European institutions, including the Church, and the triumph of Bolshevism everywhere.

A lesson could be learned, he continued, if people would study the manner in which Oriental nations look upon the States of the Occident to-day. They despise such States, he said, and that feeling is a penalty exacted by the war.

"We had made the Oriental believe during a century that our civilization was higher," he said. "Now they have judged us through our deeds, not caring what may have been right or wrong in the last war. All our Western prestige has sunk there."

One need not say much about the ethical values of the Western Civilization in practice. It is undoubtedly true that reactionary government by their arbitrary actions, such as imprisonment of honest and highminded patriots *without any trial, promote revolutions.*

—

Increase of Population Among the European Nations

Prof. Werner Sombart in a recent lecture delivered at the London School of economics pointed out the following interesting fact :—

"Between the years of 1800 and 1914 the population of Europe increased from 180,000,000 to 452,000,000, and the population of Great Britain, Germany and the United States rose from 100,000,000 in 1800 to 495,000,000 in 1910."

The above figures clearly show the enormous increase of population among the nations of the West. It is a fact that during the past hundred years the *percentage of increase* of the population among the nations of Europe and America has been far larger than that of Asia.

Many of the Western scholars glibly speak of "Yellow Peril," "Rising Tide of Color" and "menace to white men" because of the increase of population among the so-called "coloured races." But the fact is that unless death-rate decreases in the Oriental countries and unless the people of the Orient begin to migrate to less densely populated countries, during the twentieth century the percentage of increase of the population among the western nations will be still greater, and it is quite probable that in two centuries the so-called white people will outnumber the people of the Orient.

—

British Foreign Office Banquet to the King of Afghanistan, and the High Commissioner for India in England

The Times (London) of March 15, 1928, prints a graphic description of the Foreign Office dinner given in honor of His Majesty the King of Afghanistan, who "sat in a gold chair at the right of Sir Austen Chamberlain, who presided at the head of the table." In page 16 of the same issue of *The Times* the names of the persons who had the honor of being invited on this state occasion were printed. Among the invited, we found mention of the "High Commissioner for Canada, the High Commissioner for Australia, the High Commissioner for South Africa, the High Commissioner for the Irish Free State, the High Commissioner for Southern Rhodesia." We did not, however, find that the High Commissioner for India was honored with an nvitation. It is very unlikely that *The Times* made a mistake by omitting the High Commissioner for India. In case the Foreign Office did not see fit to invite Sir Atul Chandra Chatterjee, the High Commissioner for India in England, it would mean that either India's High Commissioner in England does not enjoy a status to be invited on such an important occasion or *it is a part of the programme of "studied insult to the people of India."* Although Sir Atul Chandra was not honored with an invitation, all the ex-Viceroys of India and the Secretaries of State for India, including Lord Olivier, were invited to this banquet.

Britain's relations with Afghanistan are primarily due to the existence of the British power in India. In the past the British Government fought three sanguinary wars against Afghanistan, for which Indian manpower was lavishly used and India had to bear the cost of the operations. These wars were fought presumably on the ground of "defending India from foreign aggression." Today the King of Afghanistan is being honored in London, as the most distinguished Royal guest, for the primary purpose of promoting Anglo-Afghan and Indo-Afghan friendship and it is rather peculiar, to say the least, that the High Commissioner for India in England was not even invited to the foreign office banquet given in honor of His Majesty the King of Afghanistan.

It is well-known in all quarters that Sir Atul Chandra is a loyal and devoted servant of the British Government; and he has served his British Imperial masters very faithfully, even in the League of Nations' International Labor Conferences. Recently he has successfully pleaded for a large appropriation for the erection of an India House, for the office of the High Commissioner for India.

British Foreign Office's failure to invite Sir Atul Chandra, while all the High Commissioners from other parts of the British Empire were accorded the honor, was a studied insult to India. The members of the Indian Legislative Assembly should inquire about this incident.

T. D.

—

Religious Observances in College Hostels

At an informal conference of nine principals of Calcutta colleges, which was convened by Principal J. R. Banerji of Vidyasagar College and Principal G. C. Bose of Bangabasi College, and was held on Thursday the 8th March, 1928, the following resolution was passed with only one dissentient:—

"While we recognise that College authorities should grant free liberty of conscience to students in matters pertaining to their own faith, we are of opinion that the Governing Bodies of Colleges have also rights of conscience, and so on general principles we should be opposed to any pressure being brought to bear on the authorities of a Brahmo, Christian, Hindu or Muhammadan college to permit or recognise religious observances contrary to their faith in any hostel under their control, irrespective of any pecuniary assistance received from public funds."

Principal J. R. Banerji was absent owing to an accident.

The holding of the conference was due to the celebration of the Saraswati Puja at the City College Hostel by some of its students against its rules.

—

Prehistoric Remains in Chota-Nagpur

In the Royal Society of Arts, London, Sir Edward Gait delivered the first Sir George Birdwood Memorial Lecture on the 10th February last. The Right Hon'ble Viscount Chelmsford was in the Chair. The subject of the Memorial Lecture was "Ancient Bihar and Orissa." In the course of his Lecture, Sir Edward said,—

"The amount of historical information now available varies greatly in different parts of India. It is practically non-existent in the case of Chota-Nagpur. On the other hand, this sub-province is exceptionally rich in pre-historic antiquities. It is the only tract in Northern India where palaeolithic implements have been found. Neoliths are very common."

Referring to the explorations of Rai Bahadur Sarat Chandra Roy in the prehistoric sites of Chota-Nagpur Sir Edward went on to say:

"Copper and Bronze ornaments and utensils of a later date and phallic emblems in stone or terracotta are frequently dug up; and in some places finely finished and bored beads of crystal, cornelian and other stones are often picked up after rain. Coins of the Kushan kings have been found. There are numerous remains of stone temples and sculptures and also of buildings made of bricks like those in use in Bihar more than 2,000 years ago. There are extensive burial grounds where massive sepulchral stones cover groups of earthenware jars. These jars contain calcined human bones, together with earthenware lamps and other vessels, and also copper and bronze bracelets, rings and other ornaments, crystal beads, etc. There are remains of ancient copper mines. Near one of them several hundred copper coins were recently found. They are a very rude imitation of the coinage of Kanishka, and had evidently been cast in moulds. Many of them were in an unfinished state, so that the place where tkey were found was probably a mint. The form of the letters on them suggests that they date from about the seventh century of our era

"These various relics show that the old idea that the present aboriginal inhabitants of the Chota-Nagpur plateau have always been its principal occupants is no longer tenable, and that they must have been preceded, in some parts at least, by a more civilised race. In Ranchi there are widespread traditions of its former habitation by an ancient people called Asurs, to whom the present inhabitants attribute the burial places and ruins which I have just described. They are reputed to have been a tall and powerful race. It is impossible to say if they were identical with the Asurs of Vedic literature, but the facts that the latter were also worshippers of the Phallus and are said to have been expert in the working of copper suggest the possibility of some connection. Rai Bahadur S. C. Roy finds some remarkable resemblances between the Asur sites in Chota-Nagpur and the finds they yield and the ancient ruins of Harappa and Mohen-jo-Daro in the Indus valley, of which we are still anxiously awaiting a detailed account. According to another recent writer, the earliest known rulers of South Bihar were Vedic Asurs, and if so, they would naturally have spread thence into Chota-Nagpur. Whether these ancient people were exterminated or absorbed by the newcomers, or were driven to other parts of India, is a riddle that cannot now, and perhaps never will be, solved."

The Chairman, the Right Hon'ble Viscount Chelmsford former Viceroy and Governor-General of India, in proposing a vote of thanks to the lecturer said :

"Personally I have found the most interesting portions of the lecture to be those where hints were given of contact with other parts of India and with the outside world. The first was the conjecture made by Rai Bahadur S. C. Roy that there were some remarkable resemblances between the Asur sites in Chota-Nagpur and the finds they yielded and those of the ancient ruins of Harappa and Mahen-jo-Daro in the Indus valley. Nothing could exceed the importance of that contact if it were established, but he fancied a pretty quarrel might arise between those who attempted to establish that contact and the official view in regard to the matter, because he understood the official view was that in that eastern portion of India there were no remains which could be assigned to pre-Mauryan times. It was to be hoped that Rai Bahadur Roy would prove to be right, because in matters of archaeology nothing was more important than such contacts. Those who had taken an interest in ancient history had had their interest enormously aroused by the contacts estabiished in recent times between Crete and Egypt and the various civilisations in Mesopotamia, and it would be magnificent if it were possible to establish some evidence of contact between the remains in India and the remains of

early times which were to be found in those great countries."

Sir Charles S. Bayley, the first Lieutenant Governor of Bihar and Orissa, in seconding the vote of thanks, said,—

"The lecturer has shown how much was owed to the labours of people like Sir John Marshall, Dr. Spooner, and Rai Bahadur Sarat Chandra Roy and, indeed, Sir Edward Gait himself.....I could not help thinking, when the lecturer referred to the emperors who had built Pataliputra and made it such a marvellous city, of the irony of fate which had left it to me to found the modern city of Patna.'

—

Famine in Bankura

It is our painful duty to report that famine has again broken out in the district of Bankura. An appeal signed by Mr. G. S. Hart, District Magistrate of Bankura, states :

"The rainfall last year was deficient, especially at the times when it was most needed for the planting and subsequent growth of the paddy crop which forms the mainstay of life to a great majority of the population of this District. Investigation has shown that over large areas either no paddy could be planted at all or the crop planted was only a miserable fraction of the normal yield. The smallness of the harvest affects not only the rayats and petty landholders but also the labouring class. Many of the rayats have to resort to manual labour and thus the number of men wanting work is greatly increased but the amount of labour available is less than usual. These two classes are therefore faced with the certainty of great distress which will become more and more acute until the next harvest is gathered in."

Bankura is now in the throes of a severe famine with all its concomitant evils, such as scarcity of water and cholera and other epidemic diseases. In the course of the last thirteen years, the District has had to pass through three such visitations. Such repeated calamities have depleted the resources of the population to withstand famine even for a short time.

The Bankura Sammilani, a Society organized for the people of Bankura and registered under Act XXI of 1860, which maintains a Medical School and Hospital, successfully undertook famine relief on two previous occasions and won the confidence and generous support of the public. This time the Sammilani has appointed a famine relief sub-committee consisting of the following members :—

Ramananda Chatterjee (President) ;
Rai H. K. Raha Bahadur, Post Master General,
Basanta Kumar Chatterjee, Dy. Accountant General, (Treasurers) ;
Bejoy Kumar Bhattacharyya, Vakil ;
Bejoy Kumar Chatterjee, M. L. C. ;
Bholanath Banerjee, Retd. Executive Engineer ;
Braja Kishore Chowdhury, Bar-at-Law ;
Kedar Nath Ash, B. L. ;
Kshetra Kali Ghose ;
Radhika Prasad Banerjee ;
Rishindra Nath Sarkar, Advocate (Secretary) ;
Krishna Chandra Ray, B. L. (Asst. Secretary).

The Sammilani earnestly appeals to the generous public to give it all possible help. Contributions will be thankfully received and acknowledged by Ramananda Chatterjee, 91, Upper Circular Road, Calcutta.

There are in these days many calls on the resources of charitably disposed persons. Nevertheless, it is hoped the cry of the famished villagers of Bengal will meet with adequate response.

—

The Brahmo Samaj Centenary Essay Competition

On the occasion of the celebration of the Brahmo Samaj Centenary a number of medals and prizes will be awarded to the writers of the best essays on the following subjects :—

1. The Brahmo Samaj and Ram Mohun Roy. Open to children up to the age of 12.
2. The work of the Brahmo Samaj during the last hundred years. Open to boys and girls of High Schools.
3. The influence of the Brahmo Samaj on the progress of India. Open to College students.

The essays may be written in any of the following languages :—

1. English	7. Telugu
2. Bengali	8. Tamil
3. Hindi	9. Malayalam
4. Urdu	10. Kanarese
5. Marathi	11. Oriya
6. Gujarati	12. Khasi

The essays must reach Mr. H. C. Sarkar, *Secretary*, Brahmo Samaj Centenary Committee, at 210-6 Cornwallis Street, Calcutta, on or before June 30, 1928.

—

Rabindranath Tagore's New Novel in "Vishal Bharat"

Readers of Hindi will be glad to learn that Rabindranath Tagore's new novel *Kumudini* will begin to appear serially in the Hindi magazine "Vishal Bharat" from its May number.

—

Just Demands of Railway Men

At a public meeting held in Calcutta on April 25 last to express sympathy with the E. I. Railway workmen in a practical manner Mr. C. F. Andrews stated that there were five points which appeared to him both reasonable and moderate in the workmen's demands, namely :—

(1) No workman should be paid below a minimum rate which should be fixed for the lowest paid workmen so as to ensure a living wage.

(ii) Railway workmen at Howrah and Lillooah should be remunerated for bank holidays and festival off days in the same manner as at Jamalpur.

(iii) Since under the reconstruction scheme it might be assumed that a smaller number of hands would turn out no less work than before and since the railway had been making good profits for the last three years, an increase of pay should be given to the workmen, provided they were ready to accept the re-construction programme set forward by the Railway Board.

(iv) A comprehensive scheme should be started whereby Indian workmen would be offered quarters near the workshops at a low rent. This had already been done for high-paid service, which was mainly Anglo-Indian and European. It should be extended to the lower paid Indian workmen according to their requirements, and a temporary allowance should be given to those to whom no quarters could be offered. Such a housing programme would amply repay the State owing to the increased health and contentment of the workmen.

(v) A representative body should approach the Agent to open discussion along those general lines with a view to end the strike.

The suggestions made by Mr. Andrews are quite reasonable and moderate.

Where the State owns a railway, it stands in the place of the capitalist. Like other capitalists it is in a position to hold out longer than its employees who may be on strike. But the position of vantage occupied by capitalists is due to their getting rich at the expense of labour. Not that all capitalists intentionally cheat the workers of their just dues. The whole system of distribution of wealth is so unjust that perfectly honest and fair-minded capitalists often unintentionally and unconsciously withhold their just dues from their lower grade employees. It is this iniquitous system which enables capital to feel strong enough to starve strikers into surrender. But this mental attitude is just as inhuman as if one were to say, "Accept my terms or I shoot you down." For, in either case, whether the worker is shot down or practically starved to death, the ultimate result is the same. Just as the workers should not think of gaining their object by physical violence, so capitalists also should not think of obtaining a victory by the indirect threat of shooting them down or starving them into submission, both of which are varieties of physical violence. Arbitration is the only right method.

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The Bombay Mills Strike

Owing to the strike of the mill-hands most cotton mills in Bombay are closed. As soon as there are strikes, the Government should take the first opportunity to arbitrate. But this is not done. Things are allowed to drift and take a serious turn, and then it is alleged, shooting becomes inevitable. But, considering that British labourers are physically better fed and more unsubmissive than our mill-hands, one wonders why shooting is resorted to more often in India than in Great Britain. Perhaps it is inaccurate to use the word "wonder" in this connection; for some of the main reasons for the freer use of fire-arms in India by the police and the Europeans are well-known—human life is cheap here and the people have no political power.

—

Educational Expenditure of American Cities

The New York Times writes:

American cities are now spending more than a third of their total expenditures on public schools, the Commerce Department announced today. The aggregate outlay for these schools in the 250 cities of the country having more than 30,000 population was $607,059,853 in 1925, or 37 per cent. of the total city payments and $14.51 per capita.

Cities having more than 30,000 population in 1916 were estimated to have spent but $6.30 per capita on schools.

The 250 cities in 1926 had a debt of $982,000,000 incurred in previous years for permanent school improvements, while the similar debt of such cities in 1916 was but $385,000,000.

The 250 cities in 1926 had investments in school buildings, grounds and equipment of $2,112,000,000, while the cities of 1916 had only $750,074,000 so invested.

One dollar is roughly equivalent to three rupees. What percentage of their incomes do our municipalities spend on education?

—

Afghan Students and Their King in Berlin

In the course of a description of King Amanullah's reception at Berlin, an American paper writes:

King Amanullah with President von Hindenburg at his left walked along a line of some twenty-five Afghan youths, most of them students in Berlin institutions of learning, who shouted "Ullah, Ullah!" as they whipped their hats off their heads. There was no trace of kingly hauteur about the Afghan ruler as he acknowledged this expression of loyalty from a little group of his subjects far away, like himself, from their mountain home.

KING RETURNS STUDENTS' SALUTES.

Instead of saluting perfunctorily and hurrying forward King Amanullah, with a really friendly smile lighting his face, paced slowly past the swarthy youths, carefully saluting each in turn.

Suddenly, a girl stepped forward and handed her liege lord a packet tied with gold ribbon containing a gift for him. This he acknowledged with a special salute and smile, and handed it to an aide walking behind him, while more shouts of "Ullah" rang out.

The population of Afghanistan is eight millions according to the highest estimate, whereas that of India is 320 millions. If Afghanistan can send 25 students to Berlin, India ought to be able to send a thousand. But in comparison with the number of Afghan students there the number of Indian students is very small.

—

World's Greatest Radio Station in Germany

With the formal opening of the new radio sending station at Zeesen, fifteen miles from Berlin, Germany now possesses by far the most powerful station of the kind in the world. It has the tremendous energy of 120 kilowatts, or six times that of Daventry, the most powerful English station, and about a half more than Schenectady. The steel masts that bear the antennae are nearly 700 feet high.

So Germany's defeat in war, however brought about, does not mean her defeat in everything else.

—

National and Sectional Activities

In the course of his presidential address at the Jubbulpore session of the Hindu Mahasabha Mr. N. C. Kelkar said :—

It is inevitable that public-spirited men should be incessantly called upon to take part in a variety of activities, some of which may, to a superficial observer, appear to be mutually inconsistent or contradictory. But the man who cares to look deeper into things can easily get over this sense of contradiction. It is, of course, a difficult task to reconcile work for a particular community with work for the nation as a whole. But we of the Hindu Mahasabha have now learnt by long experience to reconcile the two, and I am glad to find that, with the advance of time, the number is decreasing of those who would characterize whatever is sectional as necessarily anti-national. In all purely national matters even the staunchest supporter of the Hindu Mahasabha ought, of course, to be able to say that he is an Indian first.

This is quite a sane view.

—

The Hindu Mahasabha and Politics

Whether the Hindu Mahasabha should have anything to do with politics was a question which was incidentally referred to at the Subjects Committee meeting of the Mymensingh session of the Bengal Provincial Hindu Sabha. The view which the present writer expressed was that, though the Mahasabha was not primarily, mainly and directly concerned with politics, it ought to express its opinion on political questions if the interests of the Hindu community be prejudicially affected by any resolutions and activities of the Indian National Congress or sectional bodies like the Muslim League; but the main object of the Mahasabha is the social betterment of the Hindu community in the widest sense. In trying to bring about such improvement it really subserves the highest national ends.

It should be presumed that the leaders of the Mahasabha are aware of the dangers and disadvantages of turning a religious community into a political party. That excellent weekly, *The Catholic Herald of India*, now defunct, wrote something very apposite on this subject on October 1, 1924. It said :—

Besides religious ignorance, Dr. R. Tagore's diagnosis, attributing the revival of inter-communal violence to the Khilafat campaign, contains a good deal of truth. It is the peculiar danger of identifying politics with religion, from which Christians in India have so much to fear, but which has recoiled on the authors themselves. Politics should always be permeated with religion and sanctified by its principles, but to turn a religious denomination into a political party profits neither religion nor politics. Catholics in other countries have had sad experiences in this matter. Mr. Gandhi has belied his own principles, in themselves perfectly sound, by playing too much of the

political tune on the religious string, and the string has snapped.

Let India be loved and defended by all Indians; let patriotism be a common privilege of every creed, let India's love be their common love and mutual bond. She is great enough to inspire every one with patrictic devotion. Patriotism should be the common platform of all the creeds, and unite them in one single passion; but it severs them, directly it is made the privilege of selected religions.

—

The Lilooah Strike

We know strikes are the very last means which should be resorted to for the redress of the grievances of labour; they should never be lightly entered upon, as they involve much suffering and often lead to violence. But if owing to any cause workmen have to strike, the employers should not vindictively try to starve them into surrender. In the case of the Lilooah strike Mr. Andrews has expressed the opinion that the grievances of the men are substantial—"they are wretchedly paid for most substantial work, and still more wretchedly housed; and it is nothing short of a standing disgrace that the Government should have refused to build decent quarters for workmen, allowing them to continue to live amid the filth of Howrah, where pools engendered diseases on every side." And yet it is argued by advocates of India's connection with the League of Nations in British interests that that connection has very greatly benefited Indian labourers.

After a detailed study of the Lilooah strike Mr. Andrews has come to the conclusion that the Bengal Government should without a moment's delay establish a board and invite each side to submit its case to it for arbitration.

—

Hindi Translations of Tagore's Works

The Poet Rabindranath Tagore has, by an agreement, given the proprietor and editor of this Review the sole right of publishing Hindi translations of all or any of his Bengali works in prose and poetry. Those, therefore, who have hitherto published such translations with or without his permission should desist from publishing new translations or new editions of old translations. Publishers of translations already in print should settle with Babu Ramananda Chatterjee the terms on which they may lawfully go on selling their present stock in hand until it is exhausted.

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Allahabad Public Library

The latest annual report of the Allahabad Public Library shows continued progress. Its subject catalogue is an excellent piece of work and shows, what we have known by long use of the library, that its directors have made good selections in keeping it up-to-date. *The Pioneer* only states a fact when it says that "there can be few public libraries in India outside the big seaport towns to surpass this in catholicity and completeness." Though we left Allahabad twenty years ago we still find the Allahabad Public Library occasionally more serviceable than any in Calcutta. From the numbers of books in Indian languages issued to depositors, given in the report, we find that the library keeps Hindi, Urdu and Bengali books also.

—

The Bengali Out-door Game of "Hadu-du-du"

The Bengali out-door game "Hadu-du-du" is good alike for physical exercise and team-work. Its other great recommendation is that it is entirely inexpensive. Familiarity often makes us blind to the real merits of our own games which are obvious to foreigners. A young Hungarian of the name of Francis Balazs, who has been touring in Eastern countries in connection with the World Youth Peace Congress, was recently present at a Hadu-du-du Tournament in Calcutta. He has, according to the *Calcutta Municipal Gazette*, given his impressions of the game in the following words to Mr. Narayan Chandra Ghosh, the director of the game :—

The most pleasant experiences are those that come as surprises. I am extremely glad that you called my attention to your national game.

Hadu-du-du is a very interesting one and I enjoyed it immensely. It is a game into which the player's whole personality enters; his physical fitness as well as his temperament. One jumps across the line with the tenseness of *nerve* and *muscle*, another is hopping gracefully, while a third tries to tease the opponent.

It is a game that is both *individualistic* and *socialistic*, a characterisation of human beings as they are. Beyond the danger-zone the player enters alone. He has the whole world against

himself. But overwhelmed or coming to the end of his breath, he falls back upon the *community*. Into adventures the individual only dares to enter. The defence, however, is displayed by all together.

It is quick and irretrievable. One little mistake, and the player is lost. Then again it often goes on for a long time without offering any thing interesting; while in the next moment, all of a sudden, something very exciting happens. This is all so much like life.

I shall surely try to introduce *Hadu-du-du* into Transylvania for its genuine *human* qualities.

The work you are doing in keeping alive this and other peculiarly Indian games, deserves all praise. No less admirable is another of your society's aims, to study and practise other nation's games as well. I hope some time I shall have time to tell you about the national games of the Hungarians.—Francis Balazs.

—

Outrages on Women in Bengal

With reference to one of our notes in the last issue, *The Indian Social Reformer* observes that "it is not the business of politicians but of the police to prevent outrages on women." That is true, of course. But when the police cannot or does not do so, "politicians" and others must do so. In Bengal the police have not been able to adequately grapple with dacoities; hence defence parties have been formed in some villages with the knowledge and consent of the Government. Similarly, not only have the police failed to cope with the evil of outrages on women in some Bengal districts, but when a Bengal M. L. C. asked whether the Bengal Government would take any special steps to prevent such outrages, the reply was in the negative. Only a fraction of the outrages that actually take place come before law-courts, and only some of these cases end in the conviction of the accused. What is worse, in quite a number of cases no trace has yet been found of the girls and women outraged though months, and in a few cases, years have passed since the prosecution of the ravishers. For these reasons, among others, we suggested that in Bengal "Hindus, young and old, should be more courageous, willing and able to protect girls and women than they are, and girls and women should also be taught the arts of self-defence." This has "surprised" our contemporary and led it to indulge in the platitude that it is not the business of politicians but of the police to prevent outrages on women.

Our contemporary goes on to ask :—

Does the presence or absence of the purdah materially affect the risk of such outrages? If so, there must be more outrages in non-purdah provinces, like Bombay, Madras and the Central Provinces than in Upper India? We are not aware that this is the case. In fact, we think that this is not the case. Then, again, we should like to have a sight of the statistics which, the *Modern Review* says, show that Hindu girls are victimised in larger number than Muslim girls, *Prima facie*, we should say that cannot be, as women not inured to the purdah are likely to be able better to look after themselves, and girls who do not observe purdah or observe it less strictly are generally more resourceful in an emergency than women who are brought up in strict seclusion. If actually a larger proportion of Hindu girls go astray, there must be other counteracting causes, and the raising of the marriage age and education of girls will bring about in their train other necessary reforms calculated to make women strong-minded and self-reliant.

As we said, "In writing this we *do not* indirectly suggest that purdah should be made stricter among Hindus," and our contemporary has quoted that sentence, we do not see the relevancy and necessity of its questions and of its lay sermon on the value of not observing purdah. Though living in benighted Bengal, we have long known these things and pointed out repeatedly that women who enjoy freedom of movement are more courageous, resourceful and self-reliant than those "inured to the purdah." We have, therefore, frequently urged that the abolition of the purdah would be one of the indirect effective remedies for outrages on women. But as, for reasons on which we do not like to dwell in detail, there are many brutal ravishers in some districts of Bengal, not used in their society to the free movement of women, and as that fact jeopardises the honour of non-purdah girls and women more than that of those who are beyond the ken of these evil-minded brutes, it is necessary during the period of transition from purdah to no-purdah for us men to give all the protection we can to girls and women who have occasion to move about outside their homes.

As for the statistics which *The Indian Social Reformer* wants, we shall give them presently. Week after week some time ago Babu Krishnakumar Mitra gave statistics of outrages on women in Bengal in his weekly, the *Sanjivani*, which were very laboriously and carefully compiled, and have remained unchallenged to this day. Of course, the figures related only to published cases. The following table gives the religion, civil condition and numbers

of the women outraged during the period for which the figures were compiled:

	Hindu	Muslim	Christian	Unknown	Total
Unmarried	40	21	2	3	66
Married	213	82	0	8	303
Widowed	87	5	0	4	96
Unknown	137	38	1	30	206
Total	477	146	3	45	671

Though Muslim women greatly outnumber Hindu women in Bengal, the latter are outraged in larger numbers than the former. It is needless to dwell here on the causes of this state of things.

Our contemporary writes, "If actually a larger proportion of Hindu girls *go astray*," etc. We wrote about *outrages* on women. We suppose, to be outraged and to go astray are different things.

Our contemporary is a master of sociology and social reform problems; but we may without offence claim to possess some detailed knowledge of social conditions in Bengal which it does not possess.

—

"The City College Incident."

The Indian Social Reformer has published a leading article under the above caption. As its main observations have been answered in its own columns by a member of the City College Council, we need not take the trouble to do so again in detail. We shall comment on only a few sentences of the article. Our contemporary says:

> In our previous comment on the incident we pointed out that the Hostel was not a church. The *Modern Review* retorts that it is not a temple either. Quite true. But a Hindu puja is not solely a temple affair, and domestic worship is more important in Hinduism than temple worship."

Our contemporary forgets that the Hostel students claim to be fighting for the right of what they call "congregational worship" in the Hostel, by which they mean corporate worship. Now such worship is not generally a domestic affair, but is performed in temples, of which sometimes temporary structures serve the purpose. That at any rate is the case in Bengal. We do not know what it is in Bombay and Madras. We possess only a vague general knowledge of those provinces and have, therefore, never engaged in any controversy which requires detailed knowledge of them.

Our contemporary says:—

> "Saraswati, the Hindu Minerva, is the proper patron saint of an educational institution with high ideals such as those for which City College and its devoted Principal stand and it is a great pity that the trouble should have arisen about Saraswati Puja."

We, too, are sorry that any students should have thought that one of the ways of propitiating the Goddess of Knowledge is to teach a lesson to those who impart knowledge to them. We hope our serious-minded contemporary will excuse us for confessing that the idea of a Brahmo College having Saraswati as its patron "saint" has vastly amused us. The Brahmos of Bengal may be quite wrong—they may be fools, but as they profess to be worshippers of the One God who is formless, how can they have a goddess of a polytheistic pantheon—we do not mean the least disrespect to her, as the patron "saint" of their college? And is Saraswati a saint (or a deity) by the by? It is not usual to think and speak of Hindu gods and goddesses as saints.

As our contemporary thinks that "Christian Missionaries are striving hard to make the Christian Church in India continuous with the ancient religious culture of the country", it is to be hoped that it has already suggested to the Madras Christian College to make Saraswati its patron saint and its suggestion has been accepted.

As regards "conserving every particle of of the past which has the slightest cultural or character value," the editor of *The Indian Social Reformer* would not have thought it necessary to write what he has done, if he had been acquainted with that portion of Bengali literature which has been created by Bengali Brahmo authors, including Brahmo *kathakatas*. Had he read even those Bengali speeches and sermons of Keshub Chunder Sen alone which unravel the spiritual truths underlying the conceptions of some Hindu Gods and Godesses, his apprehensions would have been set at rest. We beg to be pardoned for writing about Bengal. Our only excuse for doing so is that Brahmoism arose in Bengal, its first teachers were Bengalis, most of the literature they and other Brahmos of Bengal have created is in Bengali, and the City College is managed by Bengali Brahmos. We are not, of course, so presumptuous as to suggest that Mr. Natarajan should have read or should read Bengali literature before lecturing to or admonishing the Brahmos of Bengal on cultural matters, including ancient Hindu culture. We are

quite ready to learn from him and other teachers, as we have hitherto done with great advantage. But as platitudes are apt to be rather boring, one does not like to be pelted with them, if it can be helped.

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All Parties Swaraj Constitution

On the 22nd February last the All Parties Conference passed a resolution appointing a Committee to report to the Conference on the following subjects: Constitution of the Swaraj Parliament—whether bi-cameral or uni-cameral, Franchise, Declaration of Rights, Rights of Labour and Peasantry, Indian States. A report of the Committee has been published, and suggestions and criticisms have been invited from the public.

The Committee of the Conference consists of twenty-two members, including the two co-opted members. Though one of the subjects to be considered by the Committee was and is Indian States, it does not appear that any member has been chosen to represent even the biggest or the most progressive ones. The reasons for this omission are unknown and may never be known. As regards British-ruled India, two members come from Delhi, five from the U. P., four from Madras, six from Bombay, four from the Panjab, and one from Ajmer or Rajputana. No member has been chosen from Assam, Baluchistan, Bengal, Bihar and Orissa, Burma, Central Provinces and Berar, Coorg, and N.-W. F. Province. This shows that out of a total population of 246,960,200 living in British-ruled India, 118,221,640 or nearly a half have not been drawn upon for drafting a Swaraj constitution for the country. This circumstance may be accounted for in various ways. It may be that among these 118 millions of people no one was found sufficiently qualified to be given a place among the "constitutional experts and political thinkers" (as they are called in the report) who form the Committee. It may be that the All Parties Conference asked some leading men from each of the unrepresented Provinces to accept membership of the Committee, but none was found willing or able to do so. It may be that only those Provinces which were regarded as the most progressive, enlightened or influential were considered entitled to representation in the Committee. Or it may be that it was not intended or thought necessary by the organisers and directors of the All Parties Conference to make the Committee democratic and representative. What the real reasons were are not known and probably will never be known.

The report is an important document and records the recommendations, of the Committee, including the opinions of dissenting members on some points. It does not generally state the reasons for the recommendations, decisions or dissentient views, probably because it was impracticable to do so, or, even if practicable, would have made the report bulky and delayed its publication. For similar reasons suggestions and criticisms must likewise be generally brief and without any statement of reasons.

Declaration of Rights. This is comprehensive. Nevertheless, we support the dissenting opinions that it should be stated that the sovereignty of the Commonwealth belonged to the people and was inalienable, indivisible, and imprescriptible. At the end of Article 2 the words "and by duly constituted courts of law" should be added. The articles suggested to be introduced by Mr. Srinivasa Iyengar regarding the equality of castes and communities may be given a place in the Declaration of Rights, provided it is made quite clear that only equality as regards political, civic and economic rights and opportunities is meant. Personally, we are in theory and actual practice in favour of equality in social and religious matters also. But there are large numbers of orthodox people who ought to be *persuaded* to accept such equality, not forced by law to do so.

The Indian States. The recommendations regarding the Indian States are acceptable. As Dr. Besant's reasons for disagreement with paragraphs 1 and 3 are not given, it cannot be discussed. Pandit Madan Mohan Malaviya is right in suggesting the omission of "and people" in paragraph 3 ("agreement between the Commonwealth and the Government and people of the States"), because there is no available means of treating with "the people" of the vast majority of the States.

Language. The language of the Commonwealth should be both Hindustani and English. In the provinces, the local languages, with old and modern literatures, and English may be used. In Hindustani-speaking provinces, the people will use Hindustani and English. Similarly, in a provincial area speaking Tamil, for example, Tamil and

English will be used. What we mean is that as in Hindustani-speaking areas educated people are to be bi-lingual (speaking Hindustani and English), so in Tamil-speaking areas also (for example) they are to be bi-lingual.

The Committee's recommendation is that "in the provinces, the local languages will naturally take pride of place, but Hindustani and, if necessary, English can be used." We do not say that in the provinces of which Hindustani is not a mother-tongue, it *must not* or *shall not* be used. What we suggest is that in such provinces it should be perfectly optional to use either English or Hindustani in addition to the local vernacular. Patriotic bias or animus should not blind us to the fact that for cultural, political and commercial intercourse with the world abroad we require to know at least one European language, and as English is the most widely spoken of such languages and many Indians know it already, it would be best and most expedient to continue to learn and use it. Educated Indians would, therefore, be in future, as many of them are already, bi-lingual. In Hindustani-speaking areas educated people need not learn more than one language in addition to their vernacular. In other areas also the educated people should not be obliged to know more than one language besides their vernacular, and that language would be English both as a world lingua franca and an Indian lingua franca. The arrangement we suggest would place an equal educational burden on Hindustani-speaking and non-Hindustani-speaking areas. But if any arrangement be made by which non-Hindustani-speaking persons would be obliged to learn Hindustani *and* English in addition to their vernacular, they must be tri-lingual, whereas Hindustani-speaking persons need be only bi-lingual. Of course, educated people may, if they can and like, be trilingual, quadrilingual, etc. What we want is that the linguistic burden should press equally heavily on the people of all provinces.

Many of us dislike English (the present writer does not), because it is the language of a conquering people. But as the Urdu script is the script of an once conquering people but is no longer so, so under Swaraj English would be only the language of the whilom conquerors and rulers of India. Therefore, as the Urdu script has been prescribed to be used in the alternative, there should not be any reasonable objection to the use of English under Swaraj, particularly as it facilitates world intercourse.

Uni-Cameral or Bi-Cameral Legislatures. As there are to be both Central and Provincial Governments and as members are to be returned to the Central Legislature "on an uniform population basis," the more populous provinces would return more members than the less populous ones. In the circumstances, the less populous ones might complain of "the tyranny of numbers". So in order to counteract this "tyranny", there should be a second Chamber of the Central Legislature on the American plan, to which each province would send an equal number of members. In our opinion the Central Legislature should, therefore, be bi-cameral. The provincial legislatures should be uni-cameral.

Franchise We are for literacy or minimum income franchise for the present, and adult suffrage later, not earlier than ten years or later than twenty years after the holding of the first elections on the literacy or minimum income basis. During this period of ten or twenty years, all children and illiterate adults must have at least free elementary education, as provided in Article 5 of the Declaration of Rights. There is much to be said in favour of Mr. Vijiaraghavachariar's suggestion to give the franchise to every person whose educational qualifications were not below matriculation or its equivalent.

Rights of Labour and Peasantry. The recommendations of the Committee on this subject are good. There is no harm in accepting Mr. Joshi's suggestion that the right to strike should be definitely recognised.

Distribution of Powers between Central and Provincial Governments While agreeing with the recommendations of the Committee in the main we would support the following : Mr. S. S. Iyengar's opinion that "Fees" should be a provincial subject, Mr. Vijiaraghavachariar's suggestion that Excise should be a Central subject.

As the 'Meston Award" has not given general satisfaction, the committee, in our opinion, should deal with the *Distribution of Revenues between the central and Provincial Governments* also. It is connected with the distribution of powers between the Central and Provincial Governments. For without adequate funds powers cannot be

adequate by exercised for the good of the people.

Other Items. We are for joint electorates, with, if necessary, reservation of seats for minorities in all provinces on an uniform plan only for a definitely fixed period not exceeding ten years. We are against the reservation of seats for majorities in any province even temporarily.

We think the redistribution of provinces on a linguistic basis is not practicable all over India. In the case of some areas, *e. g.*, the Oriya-speaking tracts, the idea should be given effect to. In cases where linguistic redistribution is merely a cloak for obtaining a communal majority, we are against it.

The N.-W. F. Province, Baluchistan, Delhi, Ajmer-Merwara, Coorg, etc., are not singly populous enough and rich enough to be able to support a Governor apiece, a legislature apiece, and other paraphernalia of a "Reformed" province. They may and should be given the advantages of the best form of Government and executive and judicial administration prevent in India by being associated or amalgamated with the nearest "Governor's Province." If they do not agree to such a step, they can only have their judicial aad other departments approximated to the best that is in India. In no case have they the right to be a financial burden on the rest of India. Even as matters stand at present, many of these areas are not self-supporting, as the following figures taken from the *Statesman's Year-Book* for 1927 will show:

Area	Year	Revenue Rs. in lacs	Expenditure Rs. in lacs
Ajmer-Merwara	1924-25	25'9	27'8
Baluchistan	"	20'79	76'41
Coorg	1925-6	13'7	14'1
Delhi	1926-7	35	80'6
N.-W.F. Pr.	1924-5	77'2	270'8

It is not possible in this note to discuss Mr. Jawaharlal Nehru's suggestion that "the constitution should establish a democratic socialist republic in India," particularly as details are wanting and as there are different kinds of socialism. He also wants election by "economic units". The suggestion may be discussed if concrete examples be given to make it easy to understand what exactly he desires. "Elections by economic units" may "automatically do away with the problem of communal representation"; but other problems may take its place. There may be bitter strifes among economic units as there are among religious communities. The numerical strength, the revenue-yieding capacity, etc., of the different economic units would, no doubt, be taken into account.

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A Suggestion for Constitution-makers.

We wish to draw the attention of the All Parties Conference to the subject of the allotment of revenues to the different provinces for provincial expenditure. They all know that though Bengal is the most populous province in India and though Government collects very large sums of money within its boundaries, it is allowed to keep for its provincial expenditure a sum which is less than what any other major province is allowed to keep. Bengal's provincial allotment is utterly inadequate for its large and disease-ridden population. It is starved on the plea that it enjoys a Permanent Settlement of the land revenue. We will not argue that point now. The we shall say only this that, if the Bengal landlords are gainers by the Permanent settlement, they do not generally make the people of Bengal sharers in the advantages of that arrangement. constitution-makers may recommend its abolition, if they like. But in any case they should recommend an equitable allotment of revenues for provincial expenditure to all provinces.

It may be that there are other provinces which have been as unjustly treated as Bengal in the matter of allotment of revenue for provincial expenditure. In their case also the wrong should be righted. It would produce greater national solidarity in India, if the grievances of one province were sought to be redressed by the leaders of the other provinces also. It is for this reason that, though Bengal is unrepresented in the All Parties Conference Committee, we hope that this subject will engage its attention.

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Jogendranath Chaudhri

Mr. Jogendranath Chaudhri, the distinguished lawyer of Allahabad, passed away last month in his residence in that city at the age of eighty. Tributes have been paid to his great ability as a lawyer by such distinguished members of the bar as Sir Tej

Bahadur Sapru. He was a great scholar, too, and a voracious reader of books, every English mail bringing to him a fresh batch of them for study. He began life as a professor in the General Assembly's Institution (now the Scottish Churches College) in Calcutta, and was well-known for his uncommon command over English.

The Leader says: "We think it is acknowledged by almost all that no one has ever practised in the Allahabad High Court who equalled Mr. Chaudhri in sheer brilliance of advocacy."

Mr. Chaudhri was not "politically minded." "He was far too shy and retiring ever to be tempted into public life. A solitary occasion when he could be induced to attend a public meeting was in 1905 to join in Allahabad's protest against Lord Curzon's convocation address, libellous of Indian character." Yet, as *The Leader* recalls,

> Our all-wise Government ordered or allowed a police search of Mr. Chaudhri's house due to suspicion that he had something to do with bomb-throwers and their organization. A letter addressed to him by a Bengali acquaintance telling him about possible arrangements for him at Dehra Dun where Mr. Chaudhri thought of spending a part of the summer, was got hold of by the police, as it contained references to 'rice', 'milk' and '*rasgulla*.' The police officer asked Mr. Chaudhri for the meanings of these words and Mr. Chaudhri replied 'rice means rice', 'milk means milk' and '*rasgulla* means *rasgulla*'. But the police interpretation was that rice was the code word for gunpowder, milk for picric acid and *rasgulla* for bomb. This house-search was regarded by everyone at Allahabad and elsewhere who knew, or knew of Mr. Chaudhri as a political outrage. But we suppose we need not add that neither private representation nor a question in the Council nor press criticism was successful in forcing an expression of regret from the Government for the most wanton insult that had been offered to one of the quietest of men and most respected of gentlemen in the whole province.

We do not think the police search of Mr. Chaudhri's house lowered him in the least in public estimation. It was not an insult to him but to the intelligence and good sense of the Government which had ordered it.

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The British Press on the Simon Commission Boycott

Many British papers are at present adopting a rather amusingly inconsistent attitude towards the boycott of the Simon Commission in India. In their opinion the boycotters are insignificant both in numbers and influence, and the boycott is fizzling out. They hold that those who are eager to co-operate with the Commission and cordially welcomed it are more numerous and influential and their number is increasing. At the same time these very newspapers are fulminating against the boycotters and are surprised and disappointed at their foolishness! But what man in his senses ever got furious with a really contemptible opponent?

—

Officials and Subordinates in Railways

As thousands of E. I. railway workers have declared a strike, it would be useful to have an idea of the rates of pay of the highest and the lowest grade of railway employees. In the course of his presidential address at the seventh conference of the B. and N.-W. Railwaymen at Gorakhpur Rai Saheb Chandrika Prasad said:—

> The salaries of the highest officials of the B. & N.-W. Railway are Rs. 3000 per month for the Agent and Rs. 2200 per month for each of the four Heads of the Accounts, the Locomotive, the Traffic and the Engineering departments; whilst the pay or wages of the lowest employees is about Rs. 9 per month only, giving a proportion of 333.3 and 244.4 to one. This shows that each of the highest officials takes as much as 333.3 or 244.4 men of the lowest rank get from the railway; whilst such officials pretended to show before the Lee Commission that their emoluments in thousands of rupees per month were insufficient to defray their expenses; yet they maintain that their subordinate workers should be satisfied with Rs. 9, 20, 50, 100, a month. The surprise is that the Lee Commission, the Secretary of State and the Government of India have admitted the false claims of the higher officials but none of them gave a moment's thought to do justice to the lower employees, who are daily deteriorating in physical condition and general health for want of proper nourishment.
>
> The Legislative Assembly has repeatedly voted for an imperial inquiry into the long standing grievances of the poor men, yet the Government of India, professing to be the Trustee of the people of India, have suppressed the decision of the people's representatives in the Assembly.

What is true of the B. & N.-W. Railway is generally true of the other big lines.

The Rai Saheb proceeded to add:—

> The officials maintain that they pay their subordinates at the Market rates. It is very wrong of the officials to treat their fellow workers like goods and chattels. This is quite contrary to the provisions of Article 427 of the Treaty of Peace concluded at Versailles by the High contracting Nations in June 1919, which declares that

labour should not be regarded merely as a commodity or article of commerce.

It guarantees "the right of Association for all lawful purposes by the employed as well as by the employers" and "the payment to the employed of a wage adequate to maintain a reasonable standard of life as this is understood in their time and country."

The workers are surely entitled to a living wage to cover the cost of a reasonable standard of life in their own part of the country. This means their pay and allowances should be sufficient to defray the cost of food, clothing, house-rent, and other contingent expenses of themselves and their dependents (wife, children, etc.)

The Rai Saheb's reference to the Versailles Peace Treaty should be found useful and timely by the representatives of Indian Labour at the next International Labour Conference at Geneva. The question of a minimum living wage for workers in India should be brought before the conference in a pointed and prominent manner.

—

"Independence by All Possible Means"

Before the last Madras session of the Indian National Congress its declared object was the attainment of Swaraj by peaceful and legitimate means. At the Madras session "Independence" was substituted for "Swaraj." It became plain at the last session of the Punjab provincial conference that some persons there wanted it to be declared that it was the object of the Congress movement to win independence by "all possible means."

"All possible means" may include means which are moral or immoral, righteous or unrighteous, lawful or unlawful, pacific or warlike. We need not here go into all such implications of the phrase. Let us confine ourselves to the alternatives of peaceful or military campaigns. Without entering into the question of the *desirability* of a war of independence, it may be stated that all the principal political parties in India are agreed that such a war is under present circumstances *impracticable*. That opinion may be right or wrong, but it exists.

Another indisputable fact is that all the legitimate peaceful means have not yet been tried even partially. So it cannot be said that Swaraj or Independence cannot be gained by peaceful means.

For these reasons we are not in favour of theoretically heroic statements of the means whereby the Congress may gain its object. That body has or should have a practical outlook, so far at any rate as its methods and means are concerned. It does not exist for the promotion of speculative political philosophy.

—

Maganlal Gandhi

The untimetly death of Mr. Maganlal Gandhi has been suitably referred to in our "Indians Abroad" section. The object which brought him to Bihar, where he died, was quite in keeping with the high idealism which characterised all his activities. He went to Bihar to help in promoting the movement started there to secure for women greater freedom of movement, speech and action outside their homes than they now enjoy. He has practically died a martyr to the cause of woman's emancipation. A most fitting memorial to him would be an active organisation named after him for furthering "the woman's cause," which is also man's.

—

Dr. Sudhindra Bose

We cordially welcome Professor Dr. Sudhindra Bose to his and our motherland, to which he returns after an absence of a quarter of a century. He has been forced to give an undertaking to stay in India only for six months during which he is not to engage in any political activities. It is to be hoped that the Government of India does not expect him to keep his mind inactive and his eyes and ears shut.

—

Cawnpore "No Punitive Tax" Campaign

On account of communal riots in Cawnpore in the months of August and September last year a private police tax has been imposed on the people of that city. It falls on innocent and guilty alike. There is a widely prevalent belief that there are employees of the Government who foment "religious" dissensions. That may be unfounded. But there can be no doubt that British polity and policy in India are to some extent responsible for these strifes. It is also true that Government has not taken any effective steps for the prevention of religious riots. It is part of its duty to maintain law and order. Far from admitting its neglect of duty in this respect, or at least its failure to do its duty,

it tries to throw all the blame on the people of the localities where, "religious" riots take place. Under the circumstances the people of Cawnpore are justified in refusing to pay the punitive tax.

—

Bardoli No-tax Campaign

The revised rates of assessment on land introduced at the recent re-settlement in Bardoli *taluka* in the Bombay Presidency are 22 per cent. above the old rates. The contention of the rayats is that this has been arrived at in an arbitrary and unjust manner, that the Settlement Officer disregarded popular representations, that the economic condition of the *taluka* has been getting worse year after year, and that the assessment is an oppressive burden. The rayats and their champions have made every possible effort to obtain justice but have failed. As a last resource the rayats have resolved not to pay rent at the increased rates, and they are manfully sticking to their resolve. It would be quite easy for a powerful Government to ruin a small number of villagers. But there can be no glory in such a victory, if victory it may be called. On the other hand, if the people's spirit be not crushed in spite of financial ruin, it would be clearly a shameful defeat for the Bombay Government. It is to be hoped that that Government will behave in a statesman-like and just and generous manner.

—

The late Maharaja of Mayurbhanj

The untimely death, at the age of 29, of the late Maharaja Purna Chandra Bhanja Deo Bahadur of Mayurbhanj is a great loss to the people of that State in Orissa and to the cause of education and culture. He had inherited many of the good qualities of his father, well-known for virtues not commonly met with in men of his class. The late young Maharaja gave a lac to the Ravenshaw College, Cuttack, for electric installations, etc., in its laboratories, and made other donations for the encouragement of education and learning. He was also a patron of music and historical research.

—

Bengal Provincial Hindu Sabha

The address delivered in Bengali by Maharaja Bhupendra Chandra Sinha Sarma of Susang, Chairman of the Reception Committee of the Mymensingh session of the Bengal Provincial Hindu Sabha, brings to light some facts which are not generally known. One is that many castes showed diminished numbers at the census of 1921 from that of 1911. They are Mali, Dhopa, Gop, Kumar, Muchi, Namadas, Patni, Teli and Tiyar. This has been the case in many other districts also. The Hindu Sabha has passed some resolutions like that in favour of the remarriage of widows which, if acted upon, are calculated to arrest this tendency, and lead to an increase of population among these and other similar castes.

Another fact is that some aboriginal tribes have adopted Hindu cults and customs without being assigned to any particular caste. Latterly, they have begun to express dissatisfaction at not having the services of Brahmins to officiate as priests. It should not be difficult for the Hindu Sabha to remove the cause of this discontent.

In summing up the Maharaja drew attention to some social, economic and political problems which the Hindu Community in Mymensingh (and elsewhere in Bengal, too) has to face.

In his presidential address in Bengali Mahamahopadhyay Pandit Pramathanath Tarkabhushan dwelt on many important topics, to only a few of which we can refer here. He showed both from history and from the *Puranas* that many foreign and non-Hindu tribes, such as Saka, Yavana, Huna, Khasa, etc., have become part and parcel of the Hindu community. He cited a verse from the Bhagavata to the effect that even a *Chandala* acquires the right to Vedic sacrifices and other observances prescribed in the Vedas by accepting the Bhagavata Dharma.

As regards those who were once Hindus but renounced Hinduism to accept a different religion, he declared that there was no sastric obstacle to their reconversion to Hinduism.

He denounced in strong terms the hypocrisy of those who persecute others for practices of which they themselves are guilty in private.

His outstanding pronouncement was to the effect that "human society is not a cast iron frame incapable of change." Like man, society also is living and maintains itself by necessary changes. Therefore, any attempt to preserve the outward form of Hinduism as it existed in the age of the Vedas or of the Smritis is bound to fail. Change in religion and social structure

owing to changing times is inevitable. The author of the *bhashya* (commentary) on Parasara Samhita has plainly said that even if the injunctions of some scriptures be transgressed in bringing about such changes, no guilt is incurred and therefore no expiation is necessary.

The Pandit further declared : "The external form of our religion which has been in existence for a thousand years must be changed according to the Sastras. Abundant proofs exist in the Sastras that we have made such changes before. That in doing so, we have sometimes adopted a path contrary to the dicta of our *maharshis* ("great sages") and acknowledged this path as the path of *dharma*—of this too proof can be found in the Sastras."

"The external form of Dharma has to be changed according to the Age. That *Achara* (custom) has to be changed is not a new idea to Hindus. No one can reckon how often during the Ages such changes have been made in the Hindu society. Consequently, it is certain that for the preservation, improvement and expansion of our race and religion, we shall have to adopt *Achara* suited to the times and give up that formerly practised."

In the paragraphs devoted to the so-called untouchable and depressed classes, the Pandit declared that the true strength of the Hindu community lies in those classes. "In the circumstances if we do not give them equal rights in our society, then our suicide is inevitable in a short time." He pleaded for universal toleration.

It was a very remarkable speech that he delivered.

The resolutions passed at the Mymensingh session of the Hindu Sabha related to many pressing problems, and should be carried out by the Hindu community in their entirety.

—

Indian Hockey Team in England

Of the ten matches played by the Indian hockey team in England, they have won nine and lost one, which is the first match of the tour which was characterised by wretched weather conditions. At the "At Home" given in London to the team and to the Indian world cyclists Sir Atul Chatterjee said, he was sure the visits of such teams was the best method for bringing about international understanding. He was convinced that the success of the team would enhance the international prestige of India. He hoped other teams would follow the example.

—

A Little Girl's Heroism

A tale of extraordinary courage on the part of a six-year-old girl at Dodballapur is related by the Deputy Commissioner, Bangalore. When two days ago he witnessed a fire accident there, it appears a hut in the poor quarters of the town caught fire in the evening when all inmates were out on work. When the hut was half burnt, the girl who was playing near by, rushed in and brought its younger brother three-years old, and placed it on the road.

The girl then rushed in again brought out a babe of six months safely and then fell down on the road badly burnt all over but alive. The hut was destroyed and very great admiration and enthusiasm is evinced by one and all for the silent courage of the girl, who rescued the children from certain death.

The Deputy Commissioner has recommended five acres grant and other rewards and help to her and her family. The brave girl in hospital is smiling.

—

Claim of Protection for "Indian" Oil

The Indian Chamber of Commerce of Calcutta rightly points out the oil industry seeking protection is one which is hardly Indian in any sense of the term, except that it is geographically situated in India. It has a foreign capital, a foreign directorate and even foreign investments.

The Chamber protests strongly against the precipitate hurry in referring the case of the oil industry and the extremely insufficient period of 68 days by which the Tariff Board are to report. It strongly objects to the procedure adopted by the Tariff Board of not publishing the oil companies' representation and their decision to hear local evidence only. Any increase in price will hit the consumer hard, and the Indian Chamber recommends full and free competition between the imported and indigenous oil unimpeded by tariff barriers.

In a letter addressed to the Secretary, Government of India, Commerce Department, the Secretary of the Maharashtra Chamber of Commerce, Bombay, urges that the time of acceptance of representations and submission of the Board's report should be extended, and that the public should be informed of the oil companies' case to enable them to formulate their views as consumers and tax-payers. It is also urged that the cost of production should be made one of the terms of reference. The Chamber has submitted that the time for submission of the report should be extended to the end of October.

—

Discipline and Slavery

Taking their cue from some Politicians and journalists of Bengal some of our

students have begun to consider discipline synonymous with slavery. Their attention is drawn to an article on "Obedience and Discipline," written years ago by Sister Nivedita, who was a fearless lover and champion of freedom, and published in the last April number of *Prabuddha Bharata*. Says she :—

"The power of obedience is what we, as a people, require. It is a mistake to imagine that obedience is a form of servility. True obedience is one of the noblest expressions of freedom."

"Before freedom comes training. The child must be disciplined that man may be free. Discipline means, before all things, the mastery of how to obey."

"To the great, strength is first necessary, and next, discipline. It is the discipline we have had that determines our power of endurance. Power of endurance is always the result of discipline. By great impulses alone little is achieved. They sometimes bring about ill instead of good."

"The youth of European nations is full of iron discipline, and to this they owe their success in combination."

—

Ridiculous Misrepresentation of India

The Manchester Guardian's Madras correspondent has written to that paper that "the most wealthy professional men in India refuse to spend more than five pounds, or, at the outside, ten pounds, a year on the schooling of a son." However ridiculous such falsehoods may be, they mislead people in England, who do not know the truth.

Let us take the case of school children. In Rabindranath Tagore's school at Santiniketan, boys and girls have to pay a monthly fee of Rs. 25, and they are generally children of middle-class parents. The fee alone comes to *twenty pounds* a years. There are besides expenses for clothing, books, stationary etc.

In Calcutta colleges even the poorer class of students cannot maintain themselves and get an education at an expense of less than two pounds a month or twenty-four pounds a year.

Sons and daughters of "the most wealthy professional men" spend very much more than the sums mentioned above for their education.

—

"Suttee"

Rev. Edward Thompson's "Suttee: A Historical and Philosophical Enquiry into the Hindu Rite of Widow Burning" is almost as well timed as Miss Mayo's "Mother India." Sir H. V. Lovett reviews it in the *Asiatic Review* for April and recalls the news of the self-immolation of a young widow as Barh in Bihar a few months ago, in order to suggest that one swallow does make a summer. He quotes Mr. Thompson as saying that it would be "easy to show that suttee in one form or another, public or private and irregular has occurred almost every year in some part of India between 1829 and 1913; and probably it will still occur, though at longer intervals."

The reviewer quotes a passage from Sir Surendranath Banerjea's "Nation in Making," written in 1925, which shows that Indian writers must be very accurate and must weigh their words, if they are not unintentionally to play into the hands of our political opponents. The passage runs as follows :—

"The Hindu widow's lot remains very much the the same as it was fifty years ago. There are few to wipe away her tears and remove the enforced widowhood that is her lot. The group of sentimental sympathisers has perhaps increased, shouting at public meetings on the great Vidyasagar anniversary day. but leaving unredeemed the message of her great champion."

That the number of active helpers of the widow is small is true. But it is not true to suggest that their number is as small as it was fifty years ago. True. The number of widow-marriage associations and widow-marriages is on the increase. The late Sir Ganga Ram's association for the re-marriage of widows is well-known. Every month it brings about a few hundred such marriages. Such marriages are taking place in many Bengal districts by the dozen. There are, besides, schools and homes in many places where widows receive general and industrial education

It was not quite a correct description of the state of things when Sir Surendranath wrote the passage, and the quoting of it now is calculated to produce a still more incorrect impression.

—

Indian World Cyclists

LONDON, April 19.

Four Indian motor (?) cyclists, three Mukherjees and Bose, who left Calcutta in December 1926 and arrived in London, were the guests of the Indian Students' Hostel to-day.

In an interview with Reuter, they said they were quite fit and had an adventurous journey through Iraq, Syria, Turkey, Bulgaria, Hungary, Austria, Germany and Holland. They will be resuming their journey shortly,

—

Ex-Maharaja of Nabha's Internment

In the Commons, replying to Mr. Thurtle, Earl Winterton stated that the ex-Maharaja of Nabha

had been deprived of his title, rights and privileges by the Government of India, because he had not observed the conditions under which he was permitted in 1923 to sever his connection with the Nabha State. On the contrary, he had repeatedly participated in disloyal activities, had engaged himself in propaganda, associated with notorious agitators, and had spent a considerable sum in press campaigns in several provinces, some of which were of the most virulent and untruthful character. He had been informed, on apprehension, of the reason for his detention for which no period had been fixed.

Earl Winterton makes a profuse and reckless use of venomous adjectives because he knows he cannot be compelled to substantiate the charges against the ex-Maharaja of Nabha.

That he, like other detenus, is to be detained for an indefinite period is only in accordance with the most superior brand of justice. Men whose offence is proved by open trial in a law-court are imprisoned for a definite period; but men against whom there is no evidence, none at any rate that can bear the light of day, are deprived of their liberty for an indefinite period!

—

Bengal Detenus

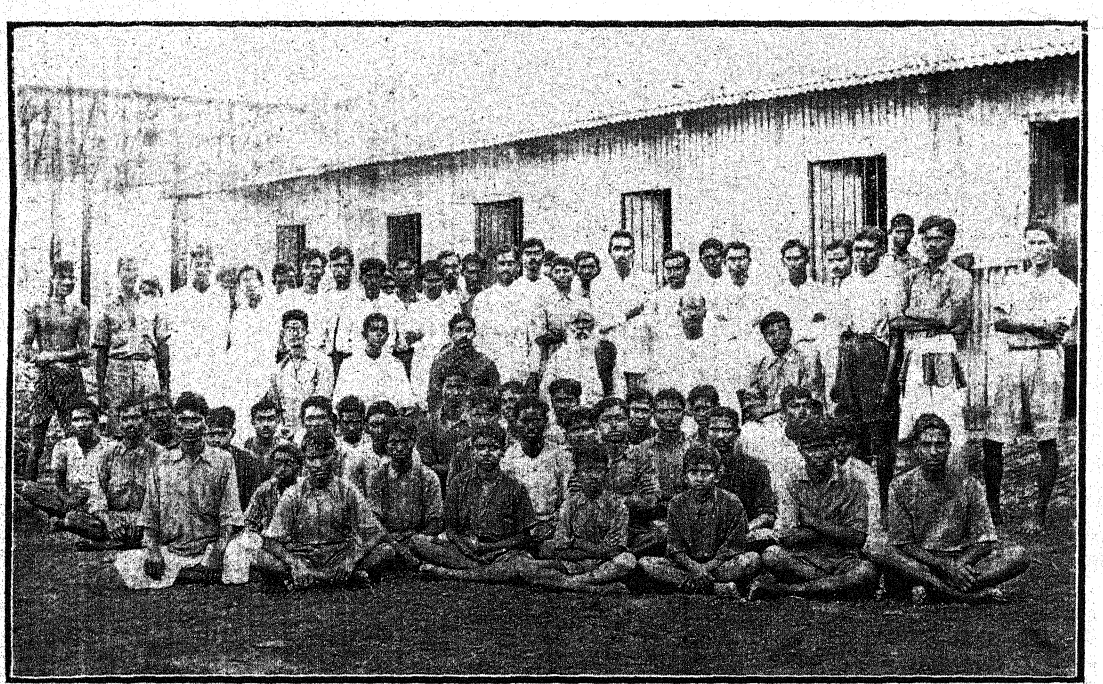
According to a statement made by Lord Winterton in the Commons sixty persons are still under restraint under the Bengal Criminal Ordinance and four had been put in jail under Regulation III of 1818. All of them are under detention for an indefinite period. They are said to be guilty of offences for which other men have been tried and imprisoned and released after serving out their term! But the offence of those against whom there is no proof is necessarily so heinous that some of them have paid for it by dying of illness contracted in prison and many others still remain deprived of their liberty.

—

ERRATUM

The Name of the Picture on Page 551 Should be "Andrews School, Nadi."

The Picture of the workers of the House of Laborers Ltd. (Sj. Ramananda Chatterjee. in the Centre, Second Row), is Printed here.



The workers of the House of Laborers Ltd., Comilla, (Sj. Ramananda Chatterjee in the centre, second row.

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DANCING IN SPRING-TIME
By Mr. Manishi De

Prabasi Press, Calcutta.

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SOUTH AFRICA AND INDIA

Olive Schreiner's Message

By C. F. ANDREWS

I

SOUTH Africa has produced already one supreme literary genius during the comparatively short period that has elapsed since the first migration of Dutchmen and Englishmen from Europe. Olive Schreiner will live in history, not only as a great writer, but also as a noble personality and a fearless champion of the African races.

Her first novel, 'The Story of a South African Farm' made vividly real to the outside world the strangely remote civilisation of the Boer farm life in South Africa. Mr. Gladstone did more than anyone else to bring this unique novel to the notice of Europe. As written by a very young, unknown writer, it was a revelation Since that date, Olive Schreiner's name has taken its place in world literature among the immortals.

But few outside South Africa have realised how brave this frail woman was in her defence of the rights of the Bantu races, whom she loved. To the Indian immigrants also, although she never came into close contact with them, she held out a hand of sympathy and welcome. Brought up in the very midst of deep colour prejudices and racial antipathies, her outstanding fearlessness was all the more remarkable and significant. It would be difficult to find another instance of whole-hearted sympathy, such as hers, among the Dutch people of her own day and generation. Her brother, the Hon. W. P. Schreiner, perhaps came nearest to her ; and it is well-known that she influenced her brother more than any other person.

I was very fortunate in picking up, in a second-hand book stall in Capetown, a very small book which Olive Schreiner had published more than twenty years ago, before the inauguration of the 'Union of South Africa.' It is called 'Closer Union.' Though written for Europeans, it is in reality a very noble plea for the inclusion of the Bantu races in the Union as an organic member of the whole body politic. The essay was still-born. It excited, strangely enough, no opposition. Not that its thesis was accepted. Rather, it was ignored. I could not find anyone in South Africa, who

even remembered the book, so short-lived had been its career. Yet it is a very inspiring book, full of critical issues even today ; and it is prophetic of the future. No other pamphlet, written in South Africa, comes near it, in my opinion, in living interest.

In the earlier part of the book, Olive Schreiner deals with the problems arising between the two races from Europe, the Dutch and the English. These chapters have their own interest. But in the second half she rises to heights of splendid eloquence and fervent enthusiasm, as she comes to the one subject that interests her most deeply of all—'the native question.' The word 'native' has still to be used in South Africa, unfortunately, because it is, in actual speech, the one common word for the African. But Olive Schreiner herself did very much indeed to introduce the true word, 'Bantu' in order to signify all Africans resident in the South. She uses the word frequently in this essay.

In dealing with the 'native question,' Olive Schreiner comes naturally to the Indian problem. I shall quote, almost in full, what she says on that subject. In these two articles, I have ventured to quote so copiously Olive Schreiner's own words, because they enable a practical understanding of what is happening, much more graphically and pictorially than any description by a lesser writer.

No one knew the vast country districts of the illimitable South African veldt more intimately than Olive Schreiner. None had studied the problem of the Bantu population more thoroughly. Brought up there as a child, with the non-European races around her, she seems to have formed her own philosophy of humanity, on sound and wholesome lines, and to have clung to her own true humanitarian instinct all through her pained and troubled life, in spite of the depth of race and colour prejudice on every side. Her own friends, whom she gathered around her, as life went on, were inspired by her example. At Capetown, and elsewhere, little groups were formed of those, whose deepest interest in life was to see that, on every occasion, when some great issue arose, the Bantu races should not be trodden under foot by the more powerful civilisation from the West, which was determined at any cost to assert itself, and to possess the land, with all the diamonds and gold that lay beneath it. She writes as follows :—

"I hold the native question to be the root question in South Africa ; and as is our wisdom in dealing with it, so will be our future.

'No exact census exists of the population of South Africa, but it is roughly calculated that there are about nine million inhabitants, eight millions of dark men and 1 million of white.

'The white race consists mainly of two varieties of rather mixed European descent, but both largely Teutonic, the Dutch and the English ; and though partly divided at the present moment by traditions and the use of two forms of speech, the Taal and the English, they are so essentially one in blood and character that within two generations they will be inextricably blended by inter-marriage and common interests, as would indeed, long ago have been the case had it not been for external interference. They constitute therefore, no great problem for the future, though at the present moment their differences loom large. Our vast, dark native population consists largely of Bantus, who were already in South Africa when we came here ; of a few expiring yellow varieties of African races, such as the Bushmen ; a small but important number of half-castes, largely the descendants of imported slaves whose blood was mingled with that of their masters, as is always the case where slavery exists ; and a very small body of Asiatics. It is out of this great heterogeneous mass of humans, that the South African nation of the future will be built.

'For the dark man is with us to stay. Not only does the Bantu increase and flourish greatly, as is natural in his native continent, and under the climatic conditions which are best suited to him ; not only does he refuse to die out in contact with civilisation, as the Bushmen have largely done ; not only can we not exterminate him,—but, we cannot even transport him, because we want him ! We desire him as thirsty oxen in an arid plain desire water ; or as miners hunger for the sheen of gold. We want more and always more of him—to labour in our mines, to build our railways, to work in our fields, to perform our domestic labours, and to buy our goods. We desire to import more of him when we can. It has more than once happened in a House of Legislature that bitter complaints have been brought against the Government of the day for employing too many natives on public works, and so robbing the landowner of what he most desires—native labour.

'They are the makers of our wealth, the great basis rock on which our State is founded—our vast labouring class.

'Every great nation of the past or present has contributed something to the sum total of things beautiful, good, or useful, possessed by humanity ; therein largely lies its greatness. We in South Africa can never hope exactly to repeat the records of the past. We can never hope, like Greece, to give to the world its noblest plastic art ; we can never hope, like Rome, to shape the legal institutions of half the world. The chief glory of England,—that wherever she goes, whether she will or not, and even against her will, she spreads broadcast among the nations the seeds of self-governing institutions,—may never be ours. But the

great national parts are not exhausted in the drama of humanity. There lies before us, in South Africa, a part as great and inspiring as any which any nation has ever been called upon to play,—if we are strong enough to grasp it.

"The problem of the Twentieth Century will not be a repetition of those of the Nineteenth, or those which went before it. The walls dividing continents are breaking down; everywhere European, Asiatic and African will intertwine. The world, on which the Twenty-first Century will open its eyes, will be one widely different from that which the Twentieth sees at its awaking. And the problem which this century will have to solve is the accomplishment of this interaction of distinct human varieties, on the largest and most beneficent lines, making for the development of humanity as a whole, and carried out in a manner consonant with modern ideals and modern social wants."

It is indeed refreshing, to those who know how deep the race and colour prejudice lies in South Africa, to have such a word of hope, in a writer of genius, who had faced the very worst that South Africa had to offer of narrow racialism. If her way of stating the case touches the note of patriotism, and appeals to local pride, no one will blame her for that, provided only that in the long run her appeal is able to penetrate the hardness of racialism and inoculate a health-giving antitoxin. India, many centuries ago, had to face the very same racial problems, which South Africa is about to face today. There is nothing new under the sun. With her own untouchability problem still unsolved, India is perhaps in a humbler mood than Olive Schreiner, the young South African novelist, in this essay. For, India has known, long before the Twentieth Century, the problem of the conglomeration of conflicting races. She has bravely tried, in her own way, to solve the problem; and her solution has not been altogether inglorious. Let us see how Olive Schreiner continues her story of South Africa. She writes:

"We in South Africa, are one of the earliest and youngest peoples in the modern world. Under the new moral and material conditions of modern civilization, we are to be brought face to face with this problem in its acutest form. On our power to solve it regally and heroically, depends our greatness. It is possible for us out of our great complex body of humanity (its parts possibly remaining racially distinct for centuries) to raise up a free, intelligent, harmonious nation, each part acting with and for the benefit of the others, then we shall have played a part as great as that of any nation in the world's record. And as today we turn our eyes towards Greece, or Rome, or England, for models in those things wherein they have excelled, nations in the future, whatever their dominant class may be, will be compelled to turn their eyes towards us and follow our lead, saying 'Hers was the first and true solution of the problem.'

"I have said we today have to face the problem in its acutest form; but we have also exceptional advantages for solving it.

In our small European element we have the descendants of some of the most virile of the northern races,—races which at least for themselves, have always loved freedom and justice; in our vast Bantu population we possess one of the finest breeds of the African stock. A grave and an almost fatal error is sometimes made, when persons compare our native question with the negro question in the Southern States of America. Not only is the South African Bantu (a race probably with a large admixture of Arab blood) as distinct from the West Coast negro, who was the ancestor of the American slave, as the Norwegian is from the Spaniard, but he has never been subjected to the dissolving and desocialising ordeal of slavery. We find him in the land of his growth, with all the instincts of the free man intact; with all the instincts of loyalty to his race and its chiefs still warm in his heart; with his social instincts almost abnormally developed and fully active; we have only with wisdom and patient justice slowly to transfer them to our own larger society. They are there! Every man and woman who has studied the Bantu in his native state before we had indoctrinated him with those vices, which dog everywhere the feet of our civilisation, and had compelled his women to graduate in our brothels and his men in our canteens, or had dragged him into our city slums, where even our own races rot knows that the proudest of us may envy many of the social virtues which the Bantu displays. We have a great material here, wisely handled."

After this enthusiastic expression of the virtues of the Bantu races, whom she knew well by living among them, Olive Schreiner comes on to the question of the Indian immigration. Those who have never been in South Africa cannot realise how minute this problem is,—except in Natal, which Olive Schreiner had hardly ever visited. It is therefore significant, that after dealing with the millions of the Bantus, she turns aside. even for a moment, to give one good word on behalf of those whom her own fellow countrymen had despised. She writes as follows:

"In our small, permanent, and largely South African born, Asiatic population, we have a section of our people, sober, industrious, and intelligent, rich with those deep staying powers, which have made many Asiatic peoples so persistent, and often dominant, in the past and present. Even in the most disorganised element of our population, often without race or social traditions, I believe that careful study will show it to compare favourably, and often most favourably, with analogous classes in Europe."

This allusion, however, brief, to the Indian Community by Olive Schreiner, more

than twenty years ago, in the very midst of her discussion of what is called the Native Question, is significant of the spirit of the writer. She had a very high regard for Asia. The fact that the Bantu had advanced so much further in social qualities than the negro in other parts of Africa, she puts down to the theory that there was constant immigration from Asia all along the East African coast, which led to a mixture of blood. Whether her theory of racial admixture between Asia and Africa is correct historically, or not, is not the point. The point is this, that this gentle lady, brought up in a Boer farm, under a burden of racial prejudices hard indeed to overestimate, was able to throw off this burden so completely, and to look upon such an intermingling of racial characteristics between Asia and Africa not only without any inward opposition or repulsion, but with evident approval and appreciation.

I have probably given sufficient in a single chapter to create an interest in India in this high, intellectual, womanly genius, of German parentage; for her father was a German. Her long Boer tradition in South Africa made her a true South African; for, she was brought up from her very babyhood on the veldt, upon a South African farm. It will be best to reserve for a second chapter any further endeavour to explain, partly in her own words, her vision of race union and race sympathy, in South Africa.

The study of the glowing ideal of this woman of singular genius, concerning the racial future of mankind, will be well repaid in India. For, there is no country in the world to-day that is nearer to India, in its own race problems, than South Africa. This lady nevelist and essayist may give her own vision; but what is needed besides, after the ideal has been formed, is for a body of scientific thinkers from both sides to carry forward, detail by detail, the slow solution of this, the most difficult of all the major problems, that are to-day perilously affecting mankind.

II

In the earlier chapter, Olive Schreiner's ideal of racial unity in South Africa was roughly sketched out in her own words. In that unity, she had a place for the Indian immigrant, side by side with the European and the Bantu. Her picture of the Bantu race was nobly drawn. Its steady future development was, more than anything else, to be the deciding factor in the destiny of South Africa. She faces the whole problem of race, without swerving for a moment in favour of her own white race against others. Rather, the principle of 'noblesse oblige' runs through every word she writes. It needs to be added, that up to the very end of her life she maintained this attitude without any compromise. One of her truest and best friends, Mrs. Ruth Alexander, the wife of Advocate Alexander of Capetown, has carried on her work after her death. Without any shadow of reservation, she and her husband also have stood out for absolute racial equality, political, social and economic.

It is a delight to read Olive Schreiner's sonorous sentences, and I shall give the readers of the *Modern Review* the salient passages in full. She writes: —

'If we realise that the true wealth of a nation is the health, happiness, intelligence, and content of every man and woman born within its borders: if we do not fail to understand that the true crown of honour on the head of a dominant class is that it leads and teaches, not uses and crushes; if, as the years pass, we can point with pride to our native peoples as the most enlightened and the most free, the most devoted to the welfare of its native land of all African races; if our labouring class can in the end be made to compare favourably with that of all other countries; and if, for the men of genius, or capacity, who are born among them there be left open a free path, to take their share in the higher duties of life and citizenship, their talents expended for the welfare of the community and not suppressed to become its subterraneous and disruptive forces, if we can make our State as dear to them, as the matrix in which they find shelter for healthy life and development, as it is to us; then I think the future of South Africa promises greatness and strength.

'But if we fail in this? If, blinded by the gain of the moment, we see nothing in our Bantu people but a vast engine of labour; if to us the Bantu labourer is not a man, but only a tool; if he is dispossessed entirely of the land, for which he now shows that large aptitude for peasant proprietorship, for the lack of which among their masses many great nations are decaying; if we force him permanently in his millions into the locations and compounds and slums of our cities, obtaining his labour cheaper, only to lose what the wealth of all the gold reefs and diamond mines could not return to us; if, uninstructed in the highest forms of labour, without the rights of citizenship, his own social organisation broken up, unbound to us by gratitude and sympathy, and alien to us in blood and colour, we reduce this vast mass to the condition of a great seething, ignorant proletariat—then,

I would rather draw a veil over the future of this land.

'For a time, such a policy may pay us both as to labour and lands; we may work gold mines where the natives' corn now stands, and the dream of a labourer at two-pence a day, which has haunted the waking visions of some men, may be realised. But can it pay ultimately?

'Even in the commercial sense, will it pay us in the direction of manufacture and trade, if, when the labouring classes of other countries are steadily increasing in skill and intelligence ours remain in the mass, mere hewers of wood and drawers of water, without initiative or knowledge? Will it even pay us to have him robbed of his muscular strength and virility by a sudden change to unhealthy conditions of life? If we poison him with our canteens, and immerse him in our city slums, will he, even as a machine of labour, remain what he is?'

What has attracted me so much in this essay of Olive Schreiner, in addition to its literary charm, is the parallel to India which I have found in almost every word she utters on the race question. For, India represents an even greater congeries of races than South Africa; and the struggle for racial unity in India is many centuries old, while in South Africa it has only just begun.

Towards the end of her essay, Olive Schreiner works out a very beautiful simile of the mother having younger children of her own by a husband, who has brought into the family other children by a former marriage. She uses this, as an illustration of the difficulties confronting a great ruler, who has to rule with fairness and equity, not only over his own people, but also over other races. I have never before seen this imagery used in literature with reference to the problem of racial unity. When I read it, I felt very deeply indeed, that in the Hindu-Muslim unity problem it was, really this singular grace of character, this sensitive sympathy for others, this consideration of humanity that was needed, far more than anything else. It will be well to give Olive Schreiner's whole illustration with its sequel, asking my readers to bear in mind all through a vivid recollection of India itself; she writes as follows :—

'Lastly, if I were asked what in South Africa is our deepest need at the present moment, I should answer, Great men to lead us."

'In an ordinary household, where a woman brings up the children she herself has borne, who share her blood and to whom her instincts bind her, she needs no exceptionally great or rare qualities to rear her children and govern her house in harmony. But if a woman should marry a man having children by another wife, and they two should again have children of their own, and even receive into their family one or two children by adoption, then, to make her work a success, that woman would require altogether wider and more exceptional gifts. The animal instinct which binds her to what is hers by blood would not suffice; and unless carefully watched and controlled might totally unfit her for the work she has to do. She would need, not merely those high intellectual powers which enable us to understand types of mind widely distinct from our own, but those still rarer graces of the spirit, allied to intellectual gifts, but distinct from them, which make the love of justice inherent in an individual. If she possessed these qualities, in balanced proportions, the domestic world she ruled over might become a centre of unity and of desirable human relations; if she possessed none of them, it would become a hell.

'So the man fitted to be the national leader of a great heterogenous people requires certain qualities not asked for in the leaders, even the great leaders, of a homogeneous race. Our call in South Africa today is not for a Cavour or a Talleyrand, nor even at the moment for a William Wallace, or a Robert Bruce. The man who should help to guide us toward the path of true union and a beneficent organisation must be more than the great party leader, the keen diplomatist, the far-seeing politician, or even the renowned soldier. He may be some of these, but he must be much more.

'He must be a man able to understand, and understanding to sympathise with, all sections of our people: Loving his own race and form of speech intensely, he will never forget that it is only one among others, and deserving of no special favour because it is his. He will understand the really colossal difficulties, which a white race has to face in dealing with a labouring class severed from it by colour. He will realise to the full the difficulties the Bantu faces, when, his old ideals and order of life suddenly uprooted, he is confronted with a foreign civilisation which he must grasp and rise up to, or under which he must sink; and he will seek by every means in his power to help him to bridge the transition without losing his native virtues. At all costs to himself, he will persist in holding up before us the ideal, by which he is himself dominated, of a gerat South Africa, in which each element of our population, while maintaining its own individuality, shall subserve the interests of others, as well as its own till from this sense of mutual service, and from that passionate love of our physical Mother Earth, which is common to all South Africans, shall grow up the wide and deep South African feeling which alone can transform us into a great nation. In spite of many mistakes and many failures, and the sorrow which walks beside all who strike out new paths for the feet of men, such a man would form the true centre of our national life, and, however fitfully and slowly, would lead our national conscience to shape itself in harmony with that ideal. For, beneath the self-seeking and animal instinct which covers the surface of our lives, lies that which in its saner moments does recognise singleness of purpose where it finds it, and knows

only that a wide justice and humanity between men is righteousness—the righteousness that exalteth a nation.

'It is said that when centuries ago a great Hollander died, the little children cried for him in the streets. When our national leader dies, the hearts of a complex people will put on mourning for him, from the kraal in Kafirland to the solitary Karroo farmhouse and the cities where men congregate. And when, with the passing of the years, the mists of present self-interests and racial antagonisms have faded from before our national eyes, men standing beside his grave will recognise him for what he was—the father of his people.

'What South Africa calls for today is simply for a man, with a clear head and a large heart, organically incapable of self-seeking, or racial prejudice.'

It is not easy to find one single man, who is able to fulfil in South Africa such a high destiny as that. But General Botha came very near, in heroic and regal character, to such a fulfilment. The present Prime-Minister, General Hertzog, has also qualities which make him deeply loved and profoundly respected by all.

In India itself, there are those who have learnt by birth and experience to set forth this higher type of human character. If we leave aside for a moment such unique outstanding figures as Gandhi and Tagore, we may point with genuine pride to the President of the All-India National Congress, Dr. Ansari. A country which can produce a character such as his, at the most critical time, need never despair.

COULD INDIA, FREE, PROTECT HERSELF?

By J. T. SUNDERLAND

DOES any one question whether India, if free, would have sufficient men, sufficient fighting ability, and sufficient material resources to enable her to protect herself against external aggression? Let us see what are the facts.

1. First as to physical location and surroundings. There is probably not a country in the entire world better situated for natural security, for natural safety from attack, invasion or aggression by other nations, than India. It is a vast peninsula which nature has thrust, all by itself, far down into the Indian Ocean. On its northeast, north and northwest, that is, on its almost entire land border, it is surrounded and to a most extraordinary degree protected by vast ranges of mountains the loftiest and most difficult of passage in the world. The rest of its boundary is ocean, with no country within thousands of miles from which there is probably the slightest danger of attack.

2. As to men. India has a population of 320,00,000, from which, to draw soldiers in time of need. This is twice the number of Russia, five times that of Germany or Japan, more than six times that of France or Great Britain.

In 1918, an estimate was made of India's available military manpower, that is the number of her men between the ages of twenty and forty. It was found to be over 40,000,000. Here is a source of supply for soldiers greater than that exists in any other nation in the world except China.

3. What about the fighting quality of these men? It is true that the Indian people, as a whole, are more peacefully inclined than Europeans. But all history shows that peaceful nations often produce the bravest and most effective armies known, when there is need to defend their liberties and their country. Such armies fight from duty, from principle, from true patriotism, their courage is moral, not merely physical; and they come nearer than any other soldiers to being invincible.

But as a fact, fully one hundred million of India's population consists of what is known as her "fighting races,"—her Sikhs, Mahrattas, Rajputs, and others.

As for the qualities of Indian soldiers, notice some testimonies of British authorities.

No Englishman of the past generation knew India better than Lord Curzon, for five years its Governor-General and Viceroy.

In an article in the *North American Review* of July, 1914, speaking of the native army of India which at that time contained in the neighbourhood of 150,000 men, Lord Curzon called it "one of the finest fighting forces in the world."

Sir Valentine Chirol, in his last book on India, declares that "the Indian army has a fine record for gallantry, and it is a great fighting engine."* He tells us of a remark once made by the German Kaiser, that the Sikhs of India were the only foreign troops against whom he feared to pit his own German infantry.

General Allenby, whose conquest of Palestine was achieved largely by the use of Indian troops, reported in the highest terms of their bravery and efficiency, declaring that in every quality required to constitute good soldiers they had no superiors.

Says General Sir Ian Hamilton: "There is material in the north of India sufficient and fit, under good leadership, to shake the artificial society of Europe to its foundation: and diffusion of knowledge will produce leaders."†

As is well-known to every one at all perfectly acquainted with the history of the Great War in Europe, it was the splendid Indian army, brought over with the greatest possible haste to France when war was declared, that turned the tide at the first battle of the Marne, beating back the German advance and saving Paris from capture.

India free could easily meet an invading army with a fighting force of five millions, or if necessary ten millions, of such soldiers as these, should any nation on earth be insane enough to attempt an invasion.

Does any one say that India could not protect herself without a strong navy? There is no ground for such a declaration. The experience of the British at Gallipoli, even if there were no other evidence, proved once for all, that a navy, with such forces as it can carry, is powerless against strong land fortifications and an adequate land army. But even if India should find herself requiring a navy, we have found that she can provide herself with one as strong as that of Japan, which ranks third in the world, at an expense no greater than that of her present military budget. And as for the qualification of her men for sea service, it should not be forgotten that before the British came India was one of the greatest sea-faring and ship-building nations in the world. Why under freedom should she not become the same again?

Is it said that Indians fight well under British or other European officers, but would fail under officers of their own? That while they make good soldiers in the ranks they have not the intellectual ability to make competent military leaders?

This is what the British claim. Is the claim well-founded? No. In all the centuries of her long history India has seldom lacked competent leaders, military or civil. It was an Indian army under Indian military leaders that checked the conquering career of Alexander the Great. The Indian Emperor Asoka, whom H. G. Wells declares to have been one of the six greatest men of all time, was great not only as a statesman and civil ruler, but also as a military commander. The Emperor Akbar the Great, the contemporary of Elizabeth of England, and the equal of any civil ruler that Europe ever produced, was a general of great ability. Europe has produced few commanders of armies of greater military genius than the Indian Sivaji, the hero of Mahratta history.

The British in all their later history in India have kept their Indian troops strictly under European officers, seldom if ever allowing any Indian to rise to a position as high even as second lieutenant. But this has not been because of lack of Indian military ability: it has been solely a matter of caution; it has been because the British have feared to allow any Indians to receive training or experience in military leadership or command lest they use the same in creating movements of revolt against the foreign government of the country.

Other Asiatic countries Japan, China, Persia, Turkey possess able military leaders. Japan in her war with Russia produced generals in her armies and admirals in her navy quite the equals of those of her European antagonist. The Indian people are not inferior in ability to the peoples of any of these countries. There is every reason to believe that if she were free, and if there were need, India could and would develop

*"India," p. 277.

†"Japan's Foreign Policy" by A. M. Pooley, p. 310

military and naval leaders and commanders equal to those of any nation.

Finally, has India material resources with which to carry on successfully a war of defence: coal, iron, timber, oil, and others? It is well-known that to-day these are as important as men. Is not India wanting here? No, she is not. She has all these in abundance beyond any nation of Europe except Russia. Indeed, there are not more than two or three nations in the world that possess these indispensable requisites for war in such almost inexhaustible quantities as does India. Japan has shown herself able to defend herself both by land and sea, and yet her material resources, of all the kinds named, are scarcely more than infinitesimal compared with the vast recources of India.

From all these facts it will be seen utterly without foundation is the claim that India needs the so-called protection of any foreign power; or that, if once master in her own house, she would not be able to make herself as secure from outward molestation as any nation in the world.

Sooner or later India will be free, either with the freedom of equal partnership with Great Britain, like the freedom of Canada and South Africa, or with the freedom of absolute independence. No future event is more certain than this. And the date of the attainment of this freedom cannot be long delayed without disaster to Britain as well as India.

When India becomes free, no nation will have cause to fear her. Notwithstanding her vast population and her unexcelled potential military strength, she will not be a danger to any people, as so many nations are. On the contrary, cherishing ideals of peace and goodwill, as she does, her freedom and her occupancy of an important place in the world will be a powerful influence in favour of world peace. Gandhi and Tagore are a sufficient guarantee of this.

Many Indians, following Gandhi, believe that India, when free, will need nothing for her protection from aggression by other powers except her own peaceful spirit and her determination to deal with all nations justly, fairly, without aggression on her part and without giving any ground for offence. Most of her leaders, Gandhi and Tagore among them, are strong believers in treaties of peace, and arbitration; and there is every reason to believe that when she becomes master of her own career. she will, among her earliest acts, seek to make her security doubly secure by negotiating with all the leading nations, treaties of complete arbitration like that which France has proposed to the United States, pledging India on the one hand and those nations on the other to settle all their disputes and differences by reason and justice, and not by force, thus making war between them impossible. Thus she will be relieved from that shameful and shocking necessity of being compelled to waste on a great army and navy the nation's revenues which are so sorely needed for education and the welfare of the people.

However, if India finds, such against her spirit and her earnest desire, that she must arm, that she can obtain safety in no other way, then the world may be perfectly certain that *arm she will and to the full*, making herself as formidable as Japan, and far more because her supply of men and material resources are so much greater. *And she will be unconquerable.* Never again will the great Indian people allow themselves to be robbed of their freedom and their nationhood by any foreign power. The lesson they have learned in the last century and a half will last them a thousand years.

A TRIBUTE TO THE REV. DR J. T. SUNDERLAND

By TARAKNATH DAS, Ph. D.

India will remain eternally indebted to the Rev. Dr. J. T. Sunderland; and it is not possible for me to express adequately the feeling of appreciation and gratitude I cherish towards him. However, on the occasion of the celebration of his eighty-sixth birth-day, I feel it to be a privilege to write these lines, to enlighten the Indian public and the friends of India abroad.

About twenty-one years ago, while study-

ing "Presperous British India" by the late Mr. William Digby, I came to know of Dr. Sunderland's work. I found that the eminent English aurhority on India, in discussing the causes of famines in India, quoted long passages from the writings of the Rev. Dr. Sunderland, published in the *New England Magazine*, some time in the nineties of the last century. Dr. Sunderland pointed out that the famines in India were not due to scanty rain-falls or the lack of production of food-stuffs, because while millions starved in India, ship-loads of food-stuffs were being exported from the country. The awful abject poverty of the people, caused by exploitation was the real cause of Indian famines. He came to this conclusion as the result of his studies and observations, while visiting India.

In 1908, when I was in Boston, I came to know that Dr. Sunderland had written an article on India in the *Atlantic Monthly*, discussing the causes of unrest in India. This article created such an unfavorable impression about British rule in India, that the late Lord Curzon personally wrote to the *Atlantic Monthly* that the publication of such articles was harmful to British interests.

In innumerable ways Dr. Sunderland has served the cause of India and tried to interest American people, even men like the late Andrew Carnegie and others, to aid the people of India in their sufferings under an alien rule. During these efforts of his, he became convinced that strong British influence in America and other countries was constantly at work against Indian interests and to keep India in subjection and to lower her in the eyes of the civilized world. This fact made him redouble his energies, in a spirit of righteous indignation.

He keenly felt the need of representation of India's cause in America and other countries and thus counteracting the anti-Indian activities of interested Americans, Englishmen and Indians. During the stay of Lala Lajpat Rai in America (1914-1919), Dr. Sunderland aided him in every possible way; because he felt that by doing so he was pleading India's cause, the cause of one-fifth of the population of the world, before the international court of world public opinion. With Lala Lajpat Rai, he was instrumental in organising the India Home Rule League of America and co-operated in editing *Young India*, the organ of the organization.

During the last few years, among his other activities, he has devoted his time to write an authoritative work on "India's Case For Freedom". He knows his subject more thoroughly than many Indians, because he regularly studies at least a dozen Indian dailies, weaklies and periodicals; and very few important books on India written in the English language has escaped his attention and perusal. Certain chapters of the above book have been lately published in the *Modern Review* of Calcutta; and I have reasons to believe that all responsible Indian leaders feel that, by this work alone, not to speak of his forty years' constant activities in favor of India, Dr. Sunderland has rendered a very valuable service, not only to the cause of India's Freedom, but to the cause of Indo-American friendship and to the cause of better understanding between the East and the West. To day, when many persons are engaged in misrepresenting India, Dr. Sunderland by his action has proved that the cause of Freedom should be fought in every land, and for a truly religious man, there is no room for racial or religious prejudice.

One may ask what is the motive behind Dr. Sunderland's interest regarding India. It is needless to say that there is not the motive of gain of any form or character. After an analysis of his life, (about which it is very hard to secure much information from our worthy friend, because he does not want to speak of his own work), I have come to the conclusion that he is a very remarkable man, he can be well-compared with an ancient Hindu sage or a prophet of the Old Testament. He has devoted his whole life for the causes of Truth, Justice, Liberty and Human Brotherhood.

When he was young, he championed the cause of the abolition of slavery in the United States of America and worked ardently with the great men of that time. Later on, he devoted his best energies to the cause of Religious Liberty and Toleration. As a man of God, a student of Comperative Religion and devout Christian of the Unitarian sect, he stood against all forms of religious bigotry and tried his best to promote better understanding between the peoples of all religions and all races. With that noble spirit of sympathetic understanding, he

visited the countries of the Orient and became interested in the peoples of the East, and worked and is still working for the furtherance of the cause of Human Brotherhood.

To know the Rev. Dr. Sunderland intimately has been one of the great privileges of my life. His burning sincerity and loyalty to the highest ideals of life have been an inspiration to me. When he speaks for the cause of the oppressed peoples, he champions it with the deepest passion for Truth.

Knowing as I do all of Dr. Sunderalnd's devotion to the cause of India, I can safely assert that in the eighty-seventh year of his age, he devotes more time daily to serve the Indian cause than any Indian youth in America or India. Dr. Sunderland, as I know him, works like a Yogi of the Bhagabat Gita, who thinks that it is his privilege to serve and work; and the result is in the hands of God. Thus he is a confirmed optimist; and his optimism has its magnetic force which I experienced in a very difficult situation in my life.

We should pay homage to the Rev. Dr. Sunderland, a friend of oppressed humanity. The best token of tribute to him by the people of India will be their efforts to carry out the ideals of Truth, Justice, Freedom and Human Brotherhood, which he has championed during his life. He will feel happier, if the Indian leaders and public respond to the idea that "India's Case For Freedom" should be spread all over the world and through the support of World Public Opinion, the struggle for Indian Freedom be won, if possible without violence and bloody revolution.

Florence, Italy.
April 6. 1928.

VIDYASAGAR AND VERNACULAR EDUCATION

By BROJENDRANATH BANERJI

II

Supreme Government approves the Scheme of Vernacular Education

The Home authorities at last realized that the education of their Indian subjects was a part of their duty. On 19th July 1854 the President of the Board of Control signed the great Despatch—rightly known as the *Educational Charter of India**—which gave such an impulse to education in India. In January 1855, a start was made in carrying out its provisions in Bengal, by the appointment of a Director of Public Instruction (in succession to the Council of Education) and, shortly afterwards, by the constitution of the University Committee,—of which Vidyasagar was elected a member in order to prepare a scheme for the establishment of Universities at the Presidency towns of Calcutta, Madras and Bombay.* We also find from the *Public Procdgs.* dated 12th December 1856 (p. 7) that the Pandit was appointed a Fellow of the Calcutta University when formed.

The Despatch of the Court urged a greater expansion of primary education than Halliday had suggested in his scheme. The Governor-General, however, was in favour of introducing the scheme gradually and making a beginning with certain districts only. He did not object to the occasional inspection by Vidyasagar of the vernacular schools in Bengal, if it were found that his more important duties, as Principal of the Sanskrit College, would not suffer, but the terms of the Court's Despatch would not allow of his being made a Superintendent of Vernacular Education, as it was settled that the work in future should be done by the

* Letter from Ishwarchandra Sharma to Capt. H. C. James, Private Secretary to the Hon'ble the Lieut. Governor of Bengal, dated 3rd July 1854.—*Education Con.* 19 Octr. 1854, No. 118.

* Letter to Pandit Ishwarchandra Sharma, dated 26th Jany. 1855.—*Public Con.* 26 Jany. 1855, No. 154, also No. 153. (I. R. D.)

Director of Public Instruction and by the Inspectors under him. At the same time the Governor-General was strongly impressed with the necessity for establishing Normal Schools for the training of vernacular teachers.*

Although a Director of Public Instruction was appointed, Halliday felt that he could not do without the help of a man of Vidyasagar's ability, if the scheme of vernacular education in Bengal was to be made a real success, as the following extract shows :—

"...The Lt.-Governor remains of opinion that a person so specially qualified for the work as Pandit Ishwarchandra Vidyasagar may be very advantageously employed, for a time at all events, even under the new organization of the Education Department, and he requests that you will consider and report in what manner his services may be most usefully made available without injuriously interfering with his duties as Principal of the San skrit College." †

The Director of Public Instruction, in reply, suggested the temporary appointment of Vidyasagar as Inspector of Schools, until the services of the permanent incumbent—Mr. Pratt—would be available. This proposal however, did not commend itself to the Lt.-Governor, who wrote as follows :—

"I should not anticipate any advantage from a merely temporary employment of Pandit Ishwarchandra.

He is a man of a very decided character who has formed and expressed strong views on the subject of vernacular education which, if permitted, he will no doubt endeavour to carry into effect with energy and intelligence according to the scheme approved of.

But I do not see that he could be expected to effect, if temporarily employed, and left to understand that any time, three weeks or three months hence he is to retire from the work on the appearance of Mr. Pratt as inspector.

I do not see why Ishwarchandra should not, under the name of Officiating Sub-Inspector, and with the salary sanctioned by the Supreme Government, be directed to carry into effect in the three or four zilas mentioned in my plan of the scheme of vernacular instruction which I have recommended and which has been approved by the Supreme Government.

This need not interfere with Mr. Pratt, who besides the task of *inspecting* what Ishwarchandra has done, will have abundant occupation as Inspector of English and Anglo-Vernacular schools and colleges in the zilas to which the plan already approved of has destined his labours to extend.

This scheme of Bengali vernacular instruction is of the deepest importance. I believe the method, which I devised with great pains and after much enquiry, to be the most promising and it would be a pity to wish its failure by placing one of the chief instruments of its execution in an embarrassing and erroneous position in which it would be difficult for him to exert himself with effect."*

On 20th April 1855, the Government of Bengal wrote as follows to the Director of Public Instruction about the best means of utilizing the services of Pandit Ishwarchandra Sharma :—

2. With regard to your proposal to employ Pandit Ishwarchandra Sharma as an Inspector of Schools for a time merely, and until the services of Mr. Pratt are available for that duty, the Lt.-Governor is disposed to doubt the expediency of such an arrangement, for not only would the Pandit be necessarily unable to effect any results of importance during so brief an incumbency, but to place a man of his mature views and experience in a temporary position like that proposed, and with the understanding that he would be liable to be removed from it at any moment, would evince, the Lt.-Governor thinks, less consideration on the part of Government than the Pandit's character and great qualifications for the duty in question justly entitle him to.

3. The Lt.-Governor is of opinion that Pandit Ishwar Sharma may at once receive directions to set on foot the scheme of vernacular instructions which was recommended in the Minute [24 March 1854] drawn up by His Honour when a Member of the Council of Education in March last, and which scheme was generally sanctioned in the letter from the Supreme Government, forwarded to you with this office letter of the 23rd ultimo, three or four of the zilas in the neighbourhood of Calcutta being selected by yourself, in communication with the Pandit, for the introduction of the scheme. This will not, particularly at the present time, interfere in any way with the Pandit's duties at the college. The details of the Pandit's employment on this duty should be arranged for the present in direct communication with yourself, and will eventually be carried on in co-operation with Mr. Pratt and under his immediate superintendence. While employed in this way the Pandit should draw the allowances specified in the Minute above referred to, *viz.* Rs. 200 a month (exclusive, however, as recommended by you, of his travelling charges), in addition to his allowances as principal of the Sanskrit College."†

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* Letter from C. Beadon, Secy. to the Govt. of India, to W. Grey, Secy. to the Govt. of Bengal, dated 10th Feby. 1855.

† Letter from the Secy. to the Govt. of Bengal to the Director of Public Instruction, dated 23 March 1855.—*Education Con.* 10 May 1855. No. 71.

* Minute by Fred. Jas. Halliday, dated 11th April 1855, *Education Con.* 10 May 1855, No. 73.

† *Education Con.* 10 May 1855, No. 74.

Vidyasagar Establishes a Normal School for Training Vernacular Teachers

The Director of Public Instruction immediately called Vidyasagar and discussed matters with him. The Pandit was made Assistant Inspector of Schools, South Bengal, in addition to his duties as the Principal of the Sanskrit College, on a salary of Rs. 200 a month from 1st May, 1885. The selection of qualified teachers for the proposed new Model Vernacular schools was his first task. This subject was one of extreme importance as he knew that the success of the Government educational measures would depend mainly on the proper training and equipment of the teaching staff. Early in May 1855, he issued notices inviting candidates for vernacular teacherships to undergo an examination in the vernacular at the Sanskrit College. More than 200 candidates from the neighbouring districts appeared and, on examination, it was found that very few among them could take charge of the Government Model Schools without further training, and thus the necessity of a Normal School for training teachers was established beyond doubt. In this connection Vidyasagar was desirous of having the Bengali School called (Patshala) formerly attached to the Hindu College, placed under his care and superintendence. This institution, he told the Director, might be made to serve an important purpose in connection with the training of teachers for the vernacular schools in the mofussil, by affording the means of testing their qualifications as teachers, and by its being raised, under his own careful supervision, to the status of a Model School for imitation.* In the following letter (dated 2 July 1855) to the Director he clearly set forth the special object for which he advocated the establishment of a Normal School and the arrangements for conducting it :—

"I have the honour to represent that under present circumstances it is very difficult to get a good number of competent vernacular teachers. To supply this want the establishment of a Normal School or class has become absolutely necessary. I beg, therefore, most respectfully to submit the following plan for such an institution for your favourable consideration and sanction.

I would propose that two masters, one at Rs. 150 and the other at Rs. 50 per month, be employed for the present to undertake the task of training up the teachers for our new vernacular schools.

I have lately, with the co-operation of my assistant, examined upwards of 200 candidates for teacherships in the new vernacular schools, out of which number 92 only have been found to to be eligible for the situation of teachers. Of this last number, however, very few only are qualified to undertake the duties of teachers immediately,—the remainder require previous training. I would, therefore, beg to propose that these form the Normal class and that they be attached to it for six months, which period in my humble opinion will be quite sufficient to make them fully competent for the post of teachers.

As most of these men do not belong to Calcutta, and as they are not in circumstances well enough to afford for their living here, I would recommend that a stipend of Rs. 5 per month be allowed to 60 of the best of them while they ramain in the Normal class. To ensure their continuance in the class and subsequent service in the vernacular schools, I beg to suggest that they be required to subscribe to covenant containing the following conditions :

That they shall continue in the Normal class for such period as may be necessary for their training.

2nd. That when appointed as teachers they shall serve Government for at least three years.

3rd. That they shall accept situations of not less than Rs. 15 a month to which they may be posted within certain districts to be named in the covenant.

4th. That in default of the fulfilment of any of the above conditions, they shall each of them pay a fine of Rs. 50.

I would further propose that the Normal class or classes be established in connection with the Patshala, as in that institution they shall not only have the benefit of observing the mode of teaching and the management of the classes thereof, but by being made occasionally to teach them, they shall acquire a practical knowledge of the art of teaching.

For the post of Head Master of the Normal classes, I would recommend Babu Akshoy Kumar Dutt, the well-known editor of the *Tatwabodhini Patrika*. He is one of the very few of the best Bengali writers of the time. His knowledge of the English language is very respectable and he is well informed in the elements of general knowledge, and well-acquainted with the art of teaching. On the whole, I do not think that we can secure the services of a better man for the post. For the second mastership, I would propose Pandit Madhusudan Bachaspati. He is a distinguished ex-student of the Sanskrit College, an able and elegant Bengali writer, well-acquainted with the art of teaching, and, in my opinion, in every respect qualified to fill the post for which he is recommended.

The above arrangements are intended to meet, for the present, all requirements for teachers in the vernacular schools and should immediately be carried into effect. There is one difficulty, however, which I beg here to bring to your notice. It is the want of accommodation for the

* Letter from the Director of Public Instruction to W. Grey, Secretary to the Government of Bengal, dated 1st May 1855.—*Education Cons.* 10 May 1855, No. 88-89.

Normal classes in the building now occupied by the Patshala. This building is scarcely sufficient for the purposes of that school and can by no means accommodate the additional classes. Arrangements for room should, therefore, be so made that the classes may be opened as soon as their establishment is sanctioned."*

The scarcity of qualified teachers for vernacular schools was at that time felt everywhere, and both the Director and the Bengal Government gave their cordial approval to the Pandit's plan, as Rs. 500 a month was but a small expenditure, considering the benefits to be derived from it, viz, the production of 60 well qualified teachers every six months.† A Normal school was formally opened, on 17th July 1855, under the immediate superintendence of Vidyasagar.

The following details based on the Pandit's report on the Normal school will give the reader more of its early history.‡

For want of a separate building the Normal School was located in the Sanskrit College and was open only in the morning as no spare rooms were available in the College building during the usual college hours.§ The school consisted of two classes, the higher of which was under Akshoy Dutt, the Head Master, and a well-known Bengali writer, and the lower under Pandit Madhusudan Bachaspati, the Second Master. It made a start with 71 pupils, and monthly stipends of Rs. 5 each were awarded to the 60 most deserving amongst them. No candidate under the age of 17 years, or above 45 years, was eligible for admission, men of the lower castes being excluded at first. Students were taught from the *Bodhodaya*, *Nitibodh*, *Sakuntala*, *Kadambari*, *Charupath* and *Bahyabastu*, and attended lectures on Geography, Natural Philosophy and Natural History. Examinations were held monthly and the inattentive pupils were dismissed. Those who were found to have made creditable progress were selected for teacherships. In the examination held in August 1855 ten pupils were passed, in September fifteen, and in November thirteen ; of the passed students 29 were appointed to the Model Schools, and the remaining 9 placed at the disposal of Mr. Pratt, the Inspector of Schools, South Bengal, at his request, for employment by him in the aided and indigenous schools.

The test for admission at the commencement was a fair knowledge of the vernacular which was ascertained by the candidate reading the *Nitibodh* with fluency and correctness, and explaining passages from it with tolerable accuracy ; but this test, having subsequently been found too low, was raised after a few months, when a familiar acquaintance with the *Nitibodh*, *Sakuntala*, *Betal Panchabignshati*, and *Introduciion to Sanskrit Grammar*, was required.

Vidyasagar opens Government Model Vernacular Schools

As already stated Vidyasagar took charge of his new office on 1st May 1855. To facilitate his work, four Sub-Inspectors* were placed under him In the following report of Vidyasagar we get an interesting narrative of the measures adopted by him to introduce the scheme of vernacular education into the districts of Nadia, Hughli, Burdwan and Midnapur :—

"On the 1st May 1855, I took charge of the office of Asst. Inspector of Schools. Previous to taking charge, I had submitted to the Director of Public Instruction a memorandum of the measures which I would adopt on being appointed to my new post. These measures were all sanctioned by that officer in his letter of the 26th April 1855, which authorized me to enter upon my duties, and forwarded for my guidance, the Minute of His Honour the Lieut.-Governor when a member of the late Council of Education, together with other papers on varnacular education.

2. Agreeably to my memorandum aforesaid, I first engaged myself in selecting my Sub-Inspectors, and having selected them, despatched them to the interior to inspect suitable towns and villages for the Model Schools. I was next engaged in examining a large number of candidates for teacherships in the new schools, out of whom I selected 92. Most of these men, however,

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* *Education Con.* 12 July 1855 No. 89.

† *Ibid.* Nos. 88, 90.

‡ *General Report on Public Instruction in the Lower Provinces of Bengal Presidency* for 1855-56 pp. 37-38, App. A.

§ The Pandit, later on, represented to the Director the need for a separate building for the school, as the first arrangement was not only inconvenient but retarded the progress of the Normal pupils who, instead of six hours' study, had only the benefit of two hours.'—Vidyasagar to D. P. I., dated 8 August 1856. *Education Con.* 28 Augt. 1856, No. 125.

* The Sub-Inspectors were : Harinath Banerji, Madhav Chandra Goswami, Tarasankar Bhattacharji and Vidyasagar's second brother-Dinabandhu Nyayaratna. They were appointed from 1st May 1855 on a monthly salary of Rs. 100 each, plus travelling charges.

were found not competent to take immediate charge of schools. The establishment of a Normal School became, therefore, necessary to give them a previous training, and a plan for such an institution being submitted was sanctioned by Government, and the school duly opened by the middle of July.

3. By the middle of June the Sub-Inspectors returned from the interior and submitted their reports. I selected five villages in each district for the Model Schools. It appearing most expedient to open the schools first in the district of Nadia, I submitted a report on the 25th to the Director (through the Inspector of Schools, South Bengal) soliciting his sanction to the establishment of schools in that district, and to the commencement of operations from the first of July following for which I made the necessary arrangements. In this report I made no mention of the expenditure to be incurred on account of the schools, because I understand from the papers forwarded for my guidance that, that point had been settled. But the Director was of opinion that it was necessary to obtain the orders of Government upon the subject and therefore desired that my report should have reference to it. Accordingly, on the 28th I sent in a second report, proposing the establishment of six schools in each zila, and the appointment of three teachers to each school at a monthly cost of Rs. 70.

4. His Honour had proposed in his Minute the establishment of five schools in each zila with two teachers to each school, at an expenditure, not exceeding, as I understood, Rs. 55 per month. But as a fresh reference was to be made to Government upon the subject, as above stated, and as it appeared to me that the requirements of each district could not be well met by five schools, I proposed in my second report the establishment of six. I also took this opportunity to propose the appointment of three instead of two teachers to each school, as I had reason to believe that the latter number would not be sufficient. In this report I solicited sanction to the establishment of schools in all the four districts, because I thought it most convenient to obtain the orders of Government upon the subject at once, instead of submitting the point on four different occasions.

5. On the 30th June I waited upon the Director and found him very anxious for the immediate commencement of operations. I also understood from the conversation I had with him that in anticipation of the sanction of Government I might adopt measures for opening the schools. Measures were accordingly taken by me to commence operations in Nadia.

When at the beginning of July I again waited upon the Director in the hope of receiving final instructions, he shewed me a letter from the Inspector in which I found objections were taken by the latter officer to my report, in consequence of no mention having been made in it of the following points: Course of instruction, Class-books, Sale of books in the schools, Distance and direction of schools from Police Thanahs, Rules for attendance, Schooling fees, etc., I explained to the Director that the first two points had not been mentioned by me, because they had been settled in His Honour's Minute, and the third, fourth and fifth points were admitted by him to be too unimportant to retard our operations. With reference to the sixth, namely schooling fees, the Inspector had strongly urged that the system should be introduced from the opening of the schools, and in this view the Director appeared to agree. I represented to him that personally I also was strongly in favour of the fee system but that I did not think it expedient to introduce it into the new schools from the commencement, as its introduction might, to a certain extent, throw impediments to our success. It was on this consideration alone, that His Honour was pleased to suggest in his Minute, that admission into the new schools, should at the beginning and for some time be gratuitous. I further represented to him that in case fees were insisted upon I and my Sub-Inspectors would be placed in a very awkward position, as we had told the villagers in positive terms that the schools would be free at the commencement. The Director, however, did not agree with me, and directed me to think over the matter again. Thus this important point remained unsettled, and operations were consequently postponed.

7. I have observed in paragraph 5 that measures had been taken by me to commence operations at the beginning of July. Teachers had accordingly been sent by me to some villages to await the opening of the schools there. I was now obliged to recall them, but at Kanchrapara a school had been opened through a misunderstanding of my instructions before the teachers who had been sent there could be called back. When on my way to Balagarh I visited that village on the 6th July, to postpone the opening of the school that was to be established there, and heard that it had already been opened, I thought long on the propriety or otherwise of stopping it. But as I expected to receive the final orders within a few days, I came to the conclusion, that the one which has been opened might be allowed to go on. But unfortunately those orders directed me to strike out Kanchrapara from the list of villages for Model schools, in consequence of representations made to the Director by certain Missionary gentlemen that the new school would be prejudicial to the interests of an English school which they have at Ghoshpara, a village about 4 miles distant from Kanchrapara.

8. On the 6th July, as aforesaid I was obliged to go to the interior, agreeably to engagements which I had made with the inhabitants of Balagarh and Krishnagar Vernacular School Committee to visit those places to report upon the application of the former for a Model School, and of the latter for a grant-in-aid. I also went over to Boinchi to make certain enquiries regarding the vernacular school there.

9. I returned from the interior by the middle of July and on the 26th of that month, I submitted a third report upon the establishment of the Model schools. In this report I explained at length the inexpediency of introducing schooling fees from the beginning.

10. I waited upon the Director on the 6th August and learned that final orders had that day been passed upon the subject of the schools, and I was referred to the Inspector for information regarding them. When I called upon that officer in the course of the day, he shewed me the orders in question, which authorized me to open

Model Schools in five villages in each of the zilas of Nadia, Hughli, Burdwan and Midnapur at a monthly cost of Rs. 50 per each school. The orders also required that the schools were to be opened on the understanding that the inhabitants of each village should build a suitable school house, and engage to keep it in repair and that measures should be adopted to erect a gallery and attach a garden or play-ground to each school-house. The Inspector promised to send a copy of these orders for my guidance, but as the same was not received up to the 14th, I called his attention to the subject, and got a reply from him on the same day, embodying the purport of the orders.

11. The above orders threw fresh difficulties in my way. I had made arrangements with the inhabitants of sixteen out of the twenty villages where schools were to be established, for the erection of school-houses only, without my reference to galleries and play-grounds, which I did not know would be required. With the inhabitants of the remaining four villages, who were generally not in easy circumstances, I had stipulated that a portion of the expenses for the school-houses would be defrayed by Government. In making this latter arrangement, I was guided by His Honour's Minute from which it will be seen that His Honour meditated the construction of these buildings at the expense of the State. I was personally directed by His Honour to the same effect when I was sent by him to the interior in May 1854,

12. Accordingly on the following day 15th August, I wrote to the Inspector representing that if the condition of galleries etc, was enforced, our operations could not immediately be commenced, because it would then be necessary to send the Sub-Inspectors again to the villages selected to sound the inhabitants as to whether they were prepared to meet the additional expenditure of galleries, etc. and if not fresh villages will have to be selected, the inhabitants of which would act up to the conditions.

13. On the 16th I received a reply from that officer explaining that galleries etc.. were not to be considered as conditions, but that it should be ascertained if the villagers were unwilling to give this additional aid. The letter also authorised me to open schools in the sixteen villages, the inhabitants of which had agreed to erect school-houses, and stated that a reference had been made to the Director regarding the remaining four. On the next day, I received another letter from the Inspector conveying authority to me to open schools in all the twenty villages. The important question of schooling fees was also decided by the Director and I was directed by the Inspector in a later date, 15th August, to postpone the introduction of the same for a period of six months, after which it was not to be deferred, if possible.

14. Operations were accordingly commenced in the district of Nadia, and on the 23rd August a school was established at Belgoria. Since then fifteen schools (5 in Nadia, 4 in Hughli, 4 in Burdwan and 2 in Midnapur) have been opened up to this day.

15. After operations had commenced I received a letter from the Inspector on the 28th August enquiring whether any pledge had been given by me to the inhabitants of the four villages who were unable to defray the total cost of school-houses, that schools would be established in them and if otherwise, directing me to select other villages in their stead. It is true I had given no *positive* pledge at the beginning to the inhabitants of the villages in question but on receipt of the Inspector's letter of the 17th August authorizing me to open schools in all the twenty villages, I had assured them that schools would be established in their villages. The requisition of the 28th item, was therefore rather late. A school had already been opened at Jowgong one of the four villages on the 26th August, or two days before the receipt of the Inspector's last letter referred to. I may here mention however, that the people of two of the four villages have subsequently been induced by me to bear the entire expense of school-houses.

16. I now beg to enter upon an account of the other measures adopted by me in connection with vernacular education. In my memorandum sanctioned by the Director I had proposed that arrangements should be made to make the school-books as cheap as possible. To this subject I directed my attention, and have been able to compile two new books for beginners and to revise and make cheap editions of others. I am also compiling other class-books myself, and have engaged competent parties in the same task. I hope that at no distant period the following books would be ready for use :—

Outlines of Geography
Geography of India
Biography
Arithmetic
Elements of Natural Philosophy
Popular treatise on Physiology
do. Astronomy
History of Greece
do. Rome
do. England
do. India
Rasselas
Telemachus
Aesops Fables.

17. I proceed now to offer a few observations on the remarks made by the Inspector in his Quarterly Report, dated 23rd August 1855, and in his letter to the address of the Director dated 13th September following regarding myself. In the former the Inspector states in the 3rd paragraph that I submitted a report at the end of June for the establishment of Model schools, but the scheme being incomplete and information on certain important points wanting, I was requested to forward a revised report after making the necessary enquiries, which I did after visits to the interior by myself and my Sub-Inspectors. In respect to this paragraph, I beg to observe that in my report I merely mentioned the names of the villages I had selected for the Model Schools and solicited sanction to their establishment with permission to use places which the villagers proposed to lend temporarily for our schools before the school-houses would be ready. I proposed no scheme of instruction whatever because I was directed to work out that which was recommended

by His Honour in his Minute and sanctioned by the Government of India. I do not see on what important points information was wanting, because to my understanding all important questions had been settled by His Honour in his Minute. There was one point only on which information was wanting, it is the distance and direction of the villages selected for our schools from the Police Thanah. But this point did not strike me as very important. It is true I went to the interior before I submitted my third report, but as I have above explained, I did so in conformity with arrangements made for that purpose with the villages and not to gather information for my report as the Inspector supposes.

18. Again in the 3rd Paragraph of his letter to the Director of the 15th ultimo, the Inspector states that he has taken charge of the indigenous schools himself, because it appeared to him that I preferred that some one else should undertake that duty. I do not remember to have either written or said anything upon this subject, which led the Inspector to the conclusion. All that passed regarding it was that the Inspector in a conversation between us asked me one day whether I had any objection to his visiting the Patshalas under Guru-mahashays near Gobardanga in Nadia, to which I replied in the negative. As regards my not having directed my attention to the improvement of those schools from the beginning, I beg to refer to the 9th paragraph of my memorandum in which it was proposed that I should commence the inspection of the Patshalas when the Model Schools were in a settled condition. The memorandum was approved of by the Director and my attention was therefore entirely directed to the establishment of Model Schools."*

By January 1856 the Pandit was able to provide each of the districts in his charge with its full complement of five schools at a monthly expenditure of Rs. 50 each, and the following is a list of the villages where these schools were located.† :—

	Belgoria Model School		Eastablished on 22nd August 1855.
NADIA :	Maheshpur	„	1st. Sep. 1855.
	Bhajanghat	„	4th „ „
	Kusda *or* Kantura	„	11th „ „
	Debagram	„	12th „ „
BARDWAN :	Amadpur	„	26th Aug, „
	Jowgong	„	27th „ „
	Khandghose	„	1st Sep. „
	Mankar	„	3rd „ „
	Dinehat	„	29th Oct. „
HUGHLI :	Harope	„	28th Aug „
	Shiakhala	„	13th Sep. „
	Krishnagar	„	28th „ „
	Kamarpukur	„	28th „ „
	Khirpai	„	1st. Nov. „
	(Subsequently transferred to Dandipur)		
MIDNAPUR :	Gopalnagar	„	1st. Oct. 1855
	Basudebpur	„	1st. „ „
	Malancha	„	1st, Nov. „
	Pratap-pur	„	17th Dec. „
	Juckpur	„	14th Jany. 1856.

The Model Schools at once became popular and a serious inconvenience was soon felt at some of these institutions in dealing with the pupils who now flocked to them in large numbers. Vidyasagar was, therefore, obliged to represent to the Director the absolute necessity for the employment of additional teachers. He wrote :—

"In the narrative of my proceedings for the quarter ending 31st October last, I noticed the serious inconvenience in some of the Model Schools for want of a sufficient number of Teachers. At present there are two teachers in each of those schools and the number of pupils in most of them is above one hundred, in some near two hundred and in one two hundred thirty one. This large number of pupils, most of whom are little children, can never, I beg to submit, be efficiently managed or taught by two individuals.

"I have therefore the honor to solicit your serious attention to the subject, and to request that you will be good enough to authorize me to employ the requisite number of additional teachers to be regulated by the number of pupils in each school. In my humble opinion there should be three teachers when the number of pupils is between one hundred, and one hundred and fifty, and four when it is between one hundred and fifty and two hundred and so on. The salaries of third teachers should be fixed at Rs. 16 each and of the fourth teachers at Rs 12 each per month."

The Director at first hesitated to recommend to the Government this proposal as he held that the additional teachers should be paid from the school-fees, and that the schools intended to serve as Models for imitation by the indigenous schools should be made as far as possible self-supporting and should not depend on Government aid for so large a portion of their expenses. The Pandit, however, was opposed to this view, at any rate for the time being, for as he observed :

"Though it is true that the fee system has been introduced in nearly all our schools, the fees now collected in those schools, where additional masters are immediately required cannot by any means meet more than a moiety of the charge on that account. It might be urged that since the schools have become popular the present rates of fee (2 annas for the first and one anna for the lower classes) should be increased. But I cannot yet place such reliance on that popularity as to press a higher rate immediately. I have, however, every reason to hope that in the course of about two years we shall be able to

* Ishwarchandra Sharma to W. Gordon Young, D P. I. dated 8th October 1155.—*Education Con.* 1 Nov. 1885, No. 51A.

† *Education Cons.* 24th Jany. 1856, No. 82 ; 13th March 1856, No. 77.

increase our present rates of fee, so that the whole of the additional expenditure, now submitted for sanction, will be met from that source."

Finally, an additional outlay of Rs. 90 per month, or only one half of the sum applied for by the Pandit, was sanctioned for a period of two years on the understanding that the other half would be met from school-fees. *

In November 1856 the official designation of the Pandit was changed into *Special Inspector of Schools, South Bengal.* This was done at the instance of the Supreme Government with a view to preserving uniformity. †

The vernacular schools established by Sir Henry Hardinge were unsuccessful. But their fate did not discourage Vidyasagar, who worked hard to make the Model Schools a success. The preparation of class-books also received his due attention. Such honest labour could not be fruitless, and the Pandit, some three years after the commencement of his operations, was able to present a very favourable report to the Director, from which we quote the following :—

"It is now about three years since our operations commenced and the Model Vernacular Schools have been established. During this short period, the progress of these institutions has really been very satisfactory. The pupils have gone through all the vernacular books suited to such institutions and may be said to have acquired a thorough knowledge of the language and to have made respectable progress in several branches of useful studies.

At the commencement of our operations, doubts were entertained in several quarters as to whether the Model Schools could be duly appreciated by the people in the interior. These doubts, I am happy to state, have long since been fully removed by the almost complete success of those institutions. The people of the villages in which they are located, as well as those of contiguous places who are also benefited by them, look upon the schools as great blessings and feel grateful to Government for them. That the institutions are highly prized is evident from the number of pupils attending each of them."*

The English School he founded at his birth place

It was to Vidyasagar's exertions that several institutions owed their origin, such as the Anglo-Sanskrit School at Kandi in Murshidabad, founded at the cost of the Paikpara Rajahs, and of which he was for some time the Hony. Superintendent. The Pandit also established a free school for boys at his own native village. Mr. E. Lodge, the Inspector of Schools, South Bengal, himself inspected the school, and the following extracts from his Annual Report for 1858 59 show how very much the great pandit cared for it:—

"*Birsingha School.*—This school has been established and entirely supported by the well-known Pandit Ishwarchandra Vidyasagar. In mere justice to that noble philanthropist, I feel it my duty to observe that he has erected a beautiful bungalow for the school in a very convenient locality, pays some six or seven teachers from his own private resources, the boys are educated *free* and supplied with all sorts of books, and what is still more to be admired, the poorer students about 30 in number, are constantly boarded and lodged in his family mansion and now and then supplied with clothes, etc., when considered necessary. Careful medical attendance is also secured for them, and they are all taken care of as if they were so many members of his family.

Sanskrit is the chief subject of study here, English to the higher and Bengali to the lower classes being taught as supplementary branches. The number of classes in the school is eight, and that of the boys on the list 160, out of which 118 were present, when I visited. In English the first and second classes passed a pretty good examination, but their pronunciation appeared defective.

Bengali is not much attended to. I have recommended the introduction of Bengali books of a scientific character. In Sanskrit they are very clever."†

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* *Education Cons.* 18th Sept. 1856, Nos. 53, 54, 58.

† Letter from the Under-Secretary to the Govt. of India to the Junior Secretary to the Govt. of Bengal, dated 14th November 1856. *Education Con.* 27 Nov. 1856, No. 92. See also *Education Cons.* 16th October 1856, Nos. 65-66

* *General Report on Public Instruction,* etc., for 1857-58, App. *A*, pp. 178-80.

† E. Lodge, the Inspector of Schools, South Bengal, to the Offg. Director of Public Instruction, dated Chinsurah 20 May, 1859. *Appendices to General Report on Public Instruction,* etc., for 1858-59, ii-84-85.

RAMKRISHNA PARAMHANSA

By NAGENDRANATH GUPTA

II

WHAT books could have imparted to him the lore of wisdom that he acquired from the Book of Life ? He knew all without the books, and he knew also what no book can teach, the knowledge that comes from within, the lesson which is written on the illuminated scroll of the spirit. The floating wisdom of the scriptures and the saints came to him by the mnemonic method known in India from time immemorial, but he gathered from this commonplace and mercenary world itself his gift of illustration and simile even as the lotus derives its beauty and fragrance and purity from the mud and slime out of which it grows. The figures and comparisons he used were extremely simple but strikingly and profoundly suggestive. For instance, he compared the formless Absolute, the deity detached from any conception of a personality, to water without form and the notion of a Personal God to a block of ice. The parable of the fisherwoman and the florist is a beautiful illustration of the man who cannot turn his thoughts away from the world and the other man who thinks of his God. A fisherwoman who had sold her fish in the market was returning home in the evening with her empty basket when a thunderstorm came on and it grew dark, and she sought shelter in the house of a florist who happened to live on the way. She was received kindly by the flowerwoman, who asked her to put her fish basket in a corner of the yard, gave her food and a place to sleep near a room in which flowers were kept and below which there were plants with flowers in bloom. Although tired the fisherwoman could get no sleep. She remained awake and tossed about on her bed, and felt something was irking her. At length she realised that the unaccustomed scent of flowers was the cause of her uneasiness and prevented sleep coming to her eyes. She got up, brought her basket and set it down near her head, and with the familiar stench of stale and putrid fish in her nostrils she went off into a happy sleep. Never can the man of the world be happy if his thoughts are withdrawn from the associations of the world, associations which cling to him as the fisherwoman's sense of smell is haunted by the malodour of fish. The florist is an admirable symbol of the man who turns his thoughts towards God, for in worship there can be no finer offering than flowers. As the worldly man, engrossed in the affairs of the world, derives no benefit in the company of a man of God, so the fisherwoman gained nothing by passing a night under the roof of the dealer in flowers.

And this identical thought will be found in the Itu-vuttaka, the Sayings, or Logia, of the Buddha :—

Like unto a man that wrappeth up
A stinking fish in Kusa grass,
And the grass giveth forth a stinking savour,
Like unto him are those that attend on fools.

And like unto a man that wrappeth
A (morsel of the fragrant) Tagara within a petal,
And the leaves give forth a pleasant savour,
Like unto him are those that attend the steadfast.

How can we account for this parallelism of thought and parable, illustration and symbol ? Ramkrishna Paramhansa, uninstructed even in the speech of gentle folk, spoke often even as the Buddha and the Christ spoke, and again out of the radiance of his own wisdom. It was not a process of cerebration, conscious or unconscious, no mentation or intellection within our very limited knowledge, but a subtle sympathy of a freemasonry of the soul defying time, and beyond our cognition and conception. I shall cite one more instance of coincidence between the sayings of the Buddha and the Paramhansa. Almost word for word the Bengali text of the Paramhansa's saying * is the same as that of the Buddha, the only difference being in the moral drawn from the parable. In the *Kevaddha Sutta* in the Dialogues of the Buddha it is related that

* Sri Sri Ramkrishnakathamrita, by M., Vol. III. p 216.

a certain Bhikkhu asked a certain question of the gods and getting no satisfactory answer came back to the Master to whom he repeated the question. Before answering the question the Buddha told him this parable: "Long long ago, brother, sea-faring traders were wont, when they were setting sail on an ocean voyage, to take with them a land-sighting bird. And when the ship got out of sight of the shore they would let the land-sighting bird free. Such a bird would fly to the East, and to the South, and to the West, and to the North, to the zenith, and to the intermediate points of the compass. And if anywhere on the horizon it caught sight of land, thither would it fly. But if no land, all round about, were visible, it would come back to the ship. Just so, brother, do you.....come back to me." There is an under-current of humour and slight badinage throughout the legend. Ramkrishna Paramhansa repeated the same legend to point the moral that after many wanderings the spirit of man finds peace in thinking of God and is at rest. It should occasion no surprise if this parable is found in other ancient books.

In the history of religions we find the same human weaknesses that are to be met with in the affairs of the world. There is no single religion, small or great, which has not been divided into sects and factions even as land, wealth and other property are divided among men. Religious differences have led to bloodshed and the waging of war. Belief in one religion exists side by side with unbelief in others. The followers of every religion consider it as the only true and the best religion in the world. Some religions admit no newcomers into their fold and are strictly confined to those who are born in them. There is no other ingress. Those who profess one religion designate the followers of another faith in terms of opprobrium and contempt. Their own prophets and saints are the best and the greatest in the world. Out of each particular religion there is no salvation to be found. Each particular religion claims to be the only oasis in the Sahara of heresy and unbelief, the only haven of refuge in the tempestuous sea of doubt. There is a sense of superiority, self-elation, a persistent manifestation of egoism, and even the proud feeling of proprietorship. Some people look upon themselves as specially chosen by God, others look upon their God as greater and more powerful than the God of other people. As Ramkrishna Paramhansa said, some one fences in a little bit of the Ganges by driving in some stakes and says, "This is my Ganges," implying that he claims a particular and reserved share of the sanctity ascribed to that river.

Earlier Teachers taught love and compassion for all men and even for all creatures having life. Ramkrishna Paramhansa added love and respect for all religions. In four words he said what may be amplified and expounded in volumes: 'as many faiths so many paths (यत मत तत पथ).' 'In my father's house are many mansions,' said Jesus Christ; 'and many roads lead to them,' added Ramkrishna Paramhansa. If religion were compared to a compass the four cardinal points would be represented by the four principal religions of the world, Hinduism, Buddhism, Christianity and Islam, and the other directions would indicate other creeds and sections. If the compass is turned round all the different directions marked on the dial will, in turn, point to the north. All religions are so many radii streaming out in various directions, but however wide apart at the circumference they have only to be retraced and all of them will be found converging upon the same centre—God. Neither by word nor by thought is any religion to be despised or condemned by any man. This is Ramkrishna Paramhansa's message and this is his teaching.

From of old men have believed in the working of miracles, mystic wonders, by prophets claiming divine powers, saints and even poets imbued with a deep religious feeling. This widespread belief is due in a great measure to the superstitiousness inborn in human nature, but it is also part of the cumulative evidence considered necessary to establish the extraordinary gifts or capacity of the man supposed to be endowed with supernatural powers. Very ancient books like the Ramayana and the Mahabharata are full of miraculous incidents, such as the restoration of the dead to life, the opening of the earth to overwhelm an offender or to give shelter to some ill-treated being, sudden vanishing from sight and so on.

People are not deterred by the consideration that among common and credulous men the line that divides a miracle from a clever

juggle is a thin one and even indistinguishable to very ignorant people. On the other hand, the mere multiplication of miracles can make no man a prophet, or a teacher holding a commission from on High. As a child Sri Krishna is reputed to have performed many wonderful miracles, but if it had not been for the profound teaching in the Bhagavadgita he would not have taken such high rank as an *avatar*. Wipe out the whole of the miracles that happened at Brindavan and Mathura, and it will make no difference whatsoever to the reverence and the worship of Krishna. But take away the Bhagavadgita and nothing will be left of his divinity and supreme personality. Gotama the Buddha claimed no divine powers, as in fact he taught nothing but self-reliance and self-control for the attainment of Nirvana. The strongest language that he ever used was in condemnation of miracles or mystic wonders. He explained that the unbeliever and the sceptic might attribute these wonders to the possession of some particular charm. Said the Buddha :—"It is because I perceive danger in the practice of mystic wonders, that I loathe, abhor, and am ashamed thereof." In spite of this emphatic expression of detestation legend and tradition have invested the Buddha with more numerous and astonishing miracles than have been ascribed to the founder of any other religion. Is Jesus Christ remembered and revered for his miracles or for the Sermon on the Mount and the beauty and the depth of his teaching ? If the Gospels were not burdened with miracles it would take away nothing from the real value of the books. But since Moses and Aaron worked miracles and Jesus Christ was greater than them his miracles were also greater. The unbelievers of whom the Buddha spoke were not slow to disparage Jesus Christ. When he cast out evil spirits the Pharisees said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." And Jesus had to expostulate with them and to explain that he derived his power from the Spirit of God. At the very last, even when the great Master was passing through the agony of death on the cross, they mocked him, saying, "He saved others ; himself he cannot save", meaning that the miracle that had recalled Lazarus to life after he had lain four days in the grave was unavailing in the case of the Saviour himself. The Pharisees are to be found everywhere and in every race, and at all times. The Prophet of Arabia is reported to have split the moon in two by pointing at it and water ran through his fingers as he held them out. But did the Pharisees and the unbelievers accept the sign of the miracles ? The answer is given in the Koran itself :— "The hour hath approached and the moon hath been cleft : But whenever they see a miracle they turn aside and say, This is well-devised magic. And they have treated the prophets as imposters." Miracles were quite common among Mussalman saints and Sufi mystics, several of whom could restore the dead to life. But it is the message and not the miracle that is the real test, the true symbol of power. It is not by the temporary upsetting of the ordering of nature and dazzling the eyes of men and filling their minds with wonder that the prophet and the teacher are to be recognised, but by their words and the manner of their lives, the errand of mercy and the message of promise. Think of the potency of the word when it is said the sound is Brahman and the word is Brahman (नाद ब्रह्म, शब्द ब्रह्म) and again when it is said at the western end of Asia, the word was with God and the word was God (St. John). Of all miracles on record the one that impresses the imagination the most, apart altogether from its credibility or otherwise, is one that relates not to life but to death, to the strength of faith, to the steadfastness of testimony in life and in death. An account of this miracle is to be found in the book known as *Tazkaratul Aulia*. The name of Hussein Mansur at Hallaj, the great Persian Sufi and mystic who lived about a thousand years ago, is known throughout Islam. He was a weaver like Kabir, the saint and poet of Benares. He proclaimed *An al-Haq*, meaning I am the Truth, God. This is no more than the *Sohamasmi* (I am that I am) of the Upanishad, *Ahmi yad Ahmi Mazdao* (I am that I am) in the Hormazd Yasht in the Zend Avestha, and 'I am that I am' in the second Book of Moses. Wandering Sadhus in India go about shouting *Soham*. But Mansur was several times tortured and punished for blasphemy, and was finally put to slow death. His hands, his feet and his tongue were cut off and from each dismembered and quivering limb came forth the cry, *An-al-Haq*, *An-al-Haq*. He was then beheaded and the body was burned to ashes, and, lo ! even the ashes

bore triumphant testimony with a disembodied, clear voice. And when the ashes were thrown into the waters of the Tigris they formed into Arabic letters and framed the words *An-al--Haq.*

Ramkrishna Paramhansa characterised the desire to perform even minor miracles (*siddhai* सिद्धाइ *iddhi* in Pali, *riddhi* in Sanskrit) as evidence of a low mind. Why should any miracles be attributed to him when those who were honoured by a sight of him, and I was among the number, saw the main miracle of his self-luminance and listened to the outflow of the welling spring of wisdom that never ran dry? The lamp that burned within him, steady and unflickering, and diffused light all around was the miracle. It was a miracle when he passed into *samadhi.*

What can be more marvellous than that when at length Ramkrishna Paramhansa drew a few disciples towards himself he selected young lads and men of good families receiving their education in English schools and colleges? It was a sign of which the importance has not yet been sufficiently recognised. He knew nothing of English and he had always consorted with Sadhus and devotees ignorant of English, but he did not seek any disciple from among them. "Why do I love young men so much? Because they are masters of the whole of their minds", said Ramkrishna. The young mind is unsophisticated, impressionable, receptive, responsive. And each one of the disciples was chosen with great care and remained under the closest observation of the Master. With what prophetic penetration he saw the promise in the boy Narendra, now known all the world over as Swami Vivekananda! He crooned over him like a mother, sang to him, wept for him, spoke about him with unbounded praise. What was the secret of this great, unfathomable, inexplicable love? It was the knowledge of the power that lay latent in the young, masterful and independent lad. The Master wanted to win this boy from the world and to set him on the path appointed for him. Vivekananda objected to bow to the image of Kali on the ground that it was a sign of a blind faith. Ramkrishna gently remonstrated with him, saying, Is not faith of every kind blind? Faith is not built on the syllogistic foundations of reason but on the unseeing rock of intuition, the adamant of the spirit. Samson, blinded, waxed stronger than he was before his eyes had been put out, and 'the dead which he slew at his death were more than they which he slew in his life.' When orphaned by the death of his father Vivekananda was struggling with desperate poverty and rushing hither and thither for employment in order to find a mouthful of food for his widowed mother and brothers, Ramkrishna, while apparently indifferent, was putting forth his will to hold the distracted young man to the rough road of renunciation. When one of his followers asked for leave to bury his dead father, Jesus Christ, the Compassionate One, who healed the sick and promised to give rest to those that labour and are heavy laden, replied in stern accents, "Follow me; and let the dead bury their dead." Let the hungry feed themselves, was the unspoken mandate of Ramkrishna, though at the earnest entreaty of Vivekananda he gave the benediction that those who were left would not lack plain fare. Not many are called to leave the ways of the world, but when the call doth come the iron must enter the soul of the man who wrenches himself free from the entangling meshes of the world. Ramkrishna used to say of Vivekananda, "He moves about with a drawn sword in his hand"—the sword of intellect and wisdom, the keen blade that divides the darkness of ignorance and slays the dragon of desire. Some of the young boys used to go and see Ramkrishna Paramhansa by stealth, all of them were rebuked at home and some were even chastised. In the opinion of the people at home these boys were being led astray by the strange talk of the strange Teacher at Dakshineswar. And so once again the words of Jesus of Nazareth were fulfilled :—"Think not that I am come to send peace on earth : I came not to send peace, but a sword. For, I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Vivekananda was a brand snatched from the burning, the roaring furnace of the desires and distractions of the world. He and his fellow-disciples never faltered in their loyalty to the memory of the Master, or in following his teachings through life. It is a little over forty years that Ramkrishna

Paramhansa passed from this life and Vivekananda, the greatest among his disciples, followed his Master about twenty-five years ago. This is not a long period for the acceptance of a doctrine and the understanding of a message, but the result so far achieved is by no means insignificant. The gospel of Ramkrishna Paramhansa is not a new creed and it does not seek to set up a new religion. It is a note of peace in the conflict of the many contending religions of the world. It is the living faith of universalism. Is not every religion a path to God, does not every river find its way to the sea? There may be many religions, but there is only one Truth, as there is only one sun in the solar system. To the man of faith there is salvation in every religion. Ramkrishna Paramhansa condemned lachrymose and repeated confessions of sin. If a man constantly thinks and speaks of his sins he tends to become sinful. It is not by professions of repentance but by the strength of a burning faith that a man frees himself from sin. This courageous and heartening doctrine has been carried to many lands and many peoples. The secret of the remarkable success of Vivekananda's mission to the West is to be found in the teaching of the Master. There is no exhortation to prefer one creed to another. There is no suggestion of eclecticism. There must be unquestioning and loving acceptance of all religions as true, every honour is to be shown to every religion. Vivekananda yielded a full measure of gratitude to his Master :—"If in my life I have told one word of truth it was his and his alone." Of the many disciples of Vivekanadda in the West the most intellectual and the most gifted was Sister Nivedita, who was formerly known as Margaret Noble. I have seen her kneeling reverently before an image of Kali, and surely she was no idolator. In Bombay I have seen devout and earnest Zoroastrians helping the Ramkrishna Mission liberally with funds. The largest donor, a Parsi friend I have known for thirty years, has refused to disclose even his name, and the story of his attraction to Ramkrishna and Vivekananda would read like a miracle. The Maths at Belur and Mayavati were founded with funds supplied by the English and American disciples of Vivekananda. Those who have understood the message of Ramkrishna Paramhansa, whether monks or householders, recognise that it does not mean the setting up of a new church, religion or sect. A new sect would be lost in the wilderness of sects in India. Rather should we look upon the doctrine of Ramkrishna as the confluence of all the streams of the various religions of the world, each one retaining its identity and distinctiveness. The Ramkrishna Mission is the assembly room of all religions, the reception hall were the Hindu and the Zoroastrian, the Buddhist and the Christian, the Moslem and the Sikh may meet as friends and brothers, with conviction in their own faiths and respect for the faiths of others. In equal honour are held the Vedas, the Vedanta and the Puranas, the Zend Avasta and the Gathas ; the Tripitaka and the Dhammapada, the Old Testament and the New ; the Koran and the Grantha Saheb. The first great evangelist of the doctrine of the truth in all religions was the Swami Vivekananda and he expounded the Vedanta, the most ancient of all the living religions, while upholding the claim of all other religions to the possession of the Truth. The next great apostle may be a Zoroastrian, a Buddhist, a Christian, or a follower of Islam. Words like *Mlechchha*, Heretic, Unbeliever, Heathen, Pagan *Kafir* and *Musaik* must cease to be current coin in the treasury of languages and must be decently buried out of sight and out of memory.

Up to the present time the majority of the disciples and followers of Ramkrishna Paramhansa and those who hold his memory in reverence are to be found among the educated classes of India. It has happened just as in the case of the disciples selected by himself. If he did not acquire any learning from books it was of no consequence, for his insight was keener and his outlook and sympathies were broader than is to be found in any book. Men like him have been called incarnations of God, messengers of God, or God-inspired. This is a matter of belief, on which opinions may conflict, since a man who is called an *avatar* by his followers may be called by a less respectful appellation by other people. There is no universal acceptance by all mankind of any prophet or living incarnation of God. But there can be no disagreement as to the peculiar qualities which distinguish them from other men. If Ramkrishna had been content to follow the vocation of a priest who would have heard his name today ? What was it that turned his thoughts away from the world and illuminated him from

within with the light of God ? Some people imagined at first that his mind was unhinged and he was suffering from a physical ailment. What made them change their minds ? And it is now admitted that he is among the few who, from time to time, bring light into the long night of human ignorance. Men are happy in the bondage of the world even as a prisoner long kept in irons finds music in the clank of his chains. Renunciation of the world is looked upon as an aberration, an act of foolishness, not only by men of the world but sometimes even by men presumed to be unworldly. When the Buddha gave up painful penances and a course of starvation the ascetics with whom he had been undergoing this discipline discussed him, and one of them said, "Have you seen so late that this man acts like a mad man ? When he lived in his palace he was reverenced and powerful ; but he was not able to rest in quiet, and so went wandering far off through mountains and woods, giving up the estate of a *Chakravartin* monarch to lead the life of an abject and outcast. What need we think about him more ; the mention of his name but adds sorrow to sorrow." * This is the wisdom of the world, but does the world deny today that the teachings of the Buddha have lifted the burden of sorrow from the lives of millions and millions of men and women ?

Apparently such men spurn the world with all its fleeting pleasures and fascinations from a feeling of disgust with the ways of the world. But they are neither cynics nor misanthropes. They cast away the world only to save it. It is because they are filled with a boundless love for humanity, because their hearts are moved by an unfathomable pity that they renounce the world. When a man falls into a pit he can be pulled up only by a man who stands outside and not by another who has himself fallen in. The man who holds a torch to guide other people though the darkness must stand clear of the crowd. It is only a man having eyesight that can lead the blind. The tinsel power and pomp of a day dazzles the beholder as a fluttering butterfly attracts a child. But what are kings and emperors and the mighty ones of the earth compared to these humble men who were content to be poor ? When the Buddha stood with his begging bowl before the door of a householder, barefooted, silent and with his head bowed upon his breast, did the man or the woman who put a morsel of food in the beggar's bowl, or let him pass with an empty bowl, ever realise that that beggar was among the very greatest ones of the world through all time, before whose image millions would prostrate themselves long after the very names of kings and emperors had been forgotten ? When they nailed the bleeding and tortured Christ to the cross did those who mocked him and jeered at him ever think that even the cross itself would become a symbol of blessing and salvation to millions upon earth ? The king of the Jews they called him in foolish mockery and he is today the Lord of Christendom, the Redeemer and Saviour all who believe him to be the Son of God. Ramkrishna Paramhansa lived an humble life forty-five years ago. Today he is regarded as an *avatar* by many ; who can tell what place will be assigned to him a thousand years hence ? A considerable literature has already grown up around his teachings and his memory.

If we say one *avatar* is greater than another, or the founder of one religion is endowed more highly than another, we sow afresh the seed of the disputes that have been the bane of all religions. And how are comparisons between these Teachers to be made ? Is it by a comparison of the miracles attributed to each one of them, or by the number of the following of each and the extent of their spiritual dominions ? Either of these tests would be misleading. In the first place, the most devout followers of every religion are content to read their own sacred books and do not take any interest in other scriptures. Suppose, in the next place, some one undertook to read all the sacred books of all religions. Would that make him competent to make a comparison between the personalities of the great Teachers of humanity ? Did even the disciples of the Buddha and the Christ, men who followed them constantly and listened to their teachings, know all about the Masters ? There is no order of precedence in which such names can be placed and we shall be well-advised in being cautioned by the grave rebuke administered by the Buddha to Sariputra, the right-hand disciple, who shared with Mudgaraputra the distinction of being the chief follower of the Blessed One and was the ablest among the disciples.

* Hiuen Tsang.

On one occasion when no one else was present Sariputra told the Master : 'Such a faith have I, O Lord, that methinks there never was and never will be either monk or Brahman greater or wiser than thou.' Note should be taken of the fact that Sariputra did not call the Buddha an incarnation of God, or the embodiment of all divine qualities, because such a doctrine formed no part of the teachings of the Buddha.

The Buddha replied, 'Grand and bold are the words of thy mouth, Sariputra. Behold thou hast burst forth into ecstatic song. Of course, then, thou hast known all the sages that were ?'

'No, Master.'

'Of course, then, thou hast perceived all the sages who will appear in the long ages of the future ?'

'No, Master.'

'But at least then, Sariputra, thou knowest what I am, comprehending my mind with thy mind, and all about my conduct, wisdom, doctrine and mode of life ?'

'Not so, Lord.'

'Lo : here, Sariputra, no knowledge hast thou concerning Awakened Ones, past, future or present. Why then forsooth are thy words so grand and bold ? Why hast thou burst forth in ecstatic song ?'

This is the admonition to be always borne in mind. How can we call one prophet or Teacher greater than another when we really know nothing of either ? But human presumption is equalled by human ignornace, and we solemnly proclaim some one as a full incarnation and another as a part incarnation of God as if we carry in our poor heads and puny hands an instrument to measure God Himself ! It is easy enough to compare kings and emperors, fools and wise men, men of wit and men of wealth, poets and philosophers, but the yard-stick that can measure the Masters of mercy and the Lords of ruth, the guides and teachers of the human race, the pathfinders who point out the ways that lead to salvation, has not been made. There is a legend that a certain Brahman attempted to measure the height of the Buddha with a bamboo, but failed to do so because he could not find any bamboo which was not overtopped by the head of the Buddha. * This must be interpreted in a metaphorical sense, for it is clear that the reference here is not to the physical stature of the Buddha. The wisdom of this Brahman is not yet a thing of the past. In thinking of such Teachers let us at least endeavour to reach a frame of mind in which we may truthfully say, 'Lord, I believe ; help thou mine unbelief.' Let us believe in the many paths that lead to the one Truth. And belief comes not in the pride of intellect or the rigidity of dogma, but in the lowliness of the spirit, the receptivity of the soul to light, whencesoever it may come.

To Ramkrishna Paramahansa and the Exalted Ones of the Great White Lodge, homage!

* Hieuen Tsang.

THE FUTURE OF THE INDEPENDENT TRIBES OF THE NORTH-WEST FRONTIER OF INDIA

By PROF. M. TIMUR

I

THE tribesman in the popular imagination is a robber and cut-throat—a savage hardly to be distinguished from the beasts of the forest. This opinion is the result of fear and ignorance. The rich trader living on the Frontier whose whole mind is engrossed with the idea of making money and hoarding it regards him as a fiend who occasionally despoils him of his wealth. The British official whose duty it is to guard the Frontier and to whom an inroad into British territory means a proof

of his own inefficiency and the loss of a possible chance of promotion, considers him an intractable disturber of his peace. They have not the courage or the humanity to abandon their selfish points of view and to look at the tribesman with an unbiassed mind. The Indian politician bases his opinion on the opinions of these two—for he has no personal knowledge of the frontier. Thus the tribesman is condemned throughout the length and breadth of India as a man who robs innocent and peaceful citizens and whose activities cost millions of money every year to the Indian exchequer.

Yet no one can come in contact with him without admiring him, and the British administrators of the Frontier are no exception to this rule. His chief characteristic is the most intense love of independence, from which flow most of his faults and failings. It is his patriotism which makes him a robber and cut-throat in the eyes of the world. He cannot explain his point of view, for he knows no language of the world except his own, which is not a literary language—nor is he a literary man ; but he always acts from it, irrespective of what the world may say about him. The freedom he loves is not the one which is dear to peaceful citizens living in an organised state where the interests of the state take precedence of individual interests and where the state has the right to coerce the citizen when the good of the community demands it. The tribesman (we speak especially of the Afridis, Mahsuds, Wazirs and Mohmands) recognises no authority over him. He is not bound even to obey the tribal *jirga* if he is not so inclined. His ideal of political freedom is the anarchist one according to which the state has no authority and no power of coercion over the individual, all things are done by mutual agreement, there is no ruler and no ruled and all have equal freedom. But he does not possess the patience, forbearance and culture of the mind essential for a successful working of this system—and it is doubtful if any people possess them at the present stage of the mental development of the world.

It should not be concluded from what is said above that the tribesmen are a lawless rabble. Whenever there is danger of foreign aggression, they organise themselves into *lashkars* and oppose the invaders to the last man. They have their councils to decide important questions both in times of peace and war. But the instinct of the tribesman seems to be, that he must have freely agreed to the formulation of a law before he can be called upon to obey it. They have their leaders, but their authority depends on their power to convince their followers of the wisdom and justice of what they do. The most powerful Malik cannot be confident before consulting his people what course of action they would adopt on a certain occasion. He cannot order them as a King orders his subjects or a lord his retainers.

In an uneducated society this law of equal freedom cannot be maintained unless every individual has the highest kind of courage and is physically able to defend his rights. This courage the Afridis, Wazirs, Mahsuds and Mohmands possess in the highest degree. The Marris, Baluchis, Kakars, Swatis and Buneris, too, are highly spoken of by the British military officers, but among them the individual does not seem to possess the same intense desire for his freedom, and so they have submitted more or less completely to the rule of their Khans.

No one who knows the tribesmen intimately or has fought against them can omit to pay tribute to their great courage, physical endurance and faithfulness. There is a notion abroad that the tribesman is treacherous and should not be trusted. This is wrong. He will be as faithful and loyal to a friend as any other man, but no benefits received from a foreigner can make him a traitor to his own country. He will fling his 'loyalty' to the winds when the independence of his own country is at stake. No doubt, there are perfidious men among them as there are in all countries, but their special reputation for treachery is due to their unwillingness to be loyal to foreign governments when the interests of their own country are in danger.

That the tribesman can be loyal even to a foreigner when he believes him to be his sincere friend is shown by the following quotations from Sir Robert Warburton's "Eighteen Years in Khyber". In exceptional circumstances, as mentioned in the quotation, a few individuals may be found who would serve their foreign employers loyally even against their own country; but generally when serving in the armies of foreign governments they would desert *en masse*, taking with them, if possible, their arms when war is declared between their own country

and their employers. The treachery of the tribesman when mentioned by foreigners means nothing but the difficulty they experience in persuading them to betray their country.

We give below the opinion of Sir Robert Warburton than whom no Englishman has ever had a greater opportunity of knowing the tribesmen intimately:—

"From the first week in October 1897 to April 5, 1898, I had with me four Afridi orderlies from the Khyber Rifles who acted also as guides or scouts and were continually being requisitioned for that purpose. All proved faithful and loyal, although working against their own countrymen. One of them broke down from pneumonia, but the others continued to do the trying and perilous duties required of them. They would often go out of their own accord to gather information and frequently returned with clothes riddled with bullet holes, proofs of the wonderful escapes they had had. When it is remembered that they were literally carrying their lives hourly in their hands and knew the cruel certain fate which awaited them if they were taken prisoners, I do not think that I exaggerate in saying that such loyalty to the Sirkar deserved recognition, and that no men better earned the Victoria Cross or the Military Order of Merit than these. But they got nothing". P. 311.

"The germs of confidence once established amidst these people always bear fruit and increase, as I have found out, and the English official is treated with far greater deference and respect than by the British native subject of Peshawar, Rawalpindi or of any other part of India. After 29 years' experience of Peshawar the British native subject would have stolen the last coat off my back if he had seen a chance of doing it with safety. In the Khyber Hills, at Landikotal, Tor Saffar, Shilman valleys, etc., wherever my camp happened to be, it was a point of honour with the independent hillman that nothing was ever removed from it. And the same security was assured to and secured to every visitor, European or native". P. 332.

"The Afridi lad from his earliest childhood is taught by the circumstances of his existence and life to distrust all mankind, and very often his near relations, heirs to his small plot of land by right of inheritance, are his deadliest enemies. Distrust of all mankind and readiness to strike the first blow for the safety of his own life, have, therefore, become the maxims of the Afridi. If you can overcome this mistrust and be kind in words to him, he will repay you by great devotion, and he will put up with any punishment you like to give him except abuse. It took me years to get through this thick crust of mistrust, but what was the after-result? For upwards of fifteen years I went about unarmed amongst these people. My camp, wherever it happened to be pitched, was always guarded and protected by them. The deadliest enemies of the Khyber range, with a long record of bloodfeuds, dropped these feuds for the time being when in my camp. Property was always safe and the only record of anything being ever removed was the gear belonging to a trooper of the Khyber Rifles taken away from the Serai at Landi Kotal, which was a case of enmity, but every item was brought back and placed at Malik Walli Muhammad Khan's gateway in the Khyber. The only loss ever incurred by me was that I have already related, when my pony, Colonel Barrow's charger, Captain Swanstone's pony and some ten mules were carried off from the camp of the Second Division Tirah Field Force at Suvikot on December 17, 1897. Time after time have the Afridi elders and jirgas supported me even against their own Maliks. Lastly, when at Bagh in the Maidan of Tirah during November, December, 1897, with war, and burning houses and desolation surrounding them, when I told the old men of the Afridis in reply to their cry, that it was out of my power to help them then, the jirga with tears in their eyes replied; 'Never mind, Sahib, whatever happens we are earnestly praying that you may not be injured in this campaign'. These old men were witnessing the destruction of everything that was dear and sweet to them in life—the burning of their homes, built up with enormous labour and after several years of work, for, in Tirah, forts are not built by contract. And yet in that supreme hour of their distress they had a thought for the safety of the kafir who had done nothing for them, except to try to be their friend.'' P. 344.

II

It would be said that the Afridi or the Wazir may be a fine man in himself, but he is a very troublesome neighbour for India. It is *their* presence which makes life and property unsafe on the Frontier. We must analyse the causes which lead the tribesman to raid British territory before convicting him of this charge. Predatory habits and poverty are generally considered to be the causes of these raids. There are bad characters in every country, even in peaceful India and, no doubt, a few of the minor raids may be attributed to them. *But poverty alone is never the cause of a daring raid.* The leader of a raid must be a man of substance. He must possess good rifles and a sturdy following. The poor among the tribesmen work peacefully in the Frontier towns as coolies. A thief is hated by the tribesmen themselves. Unless an element of daring and romance is found in the performance the raider is not held up to admiration even among his own people. Besides this, the average tribesman is better off than the average man in India. The fact is borne out by the testimony of their own leading Maliks. To rob innocent people is not the instinct of the inhabitants of the independent tribes, nor is it a necessity for

them. The chief causes which make life and property so insecure at certain times on the Frontier are the political and personal grievances of the tribesmen. The keynote of their character is love of independence. To maintain their indepedence against two powerful states, one on the east and the other on the west of their narrow strip of land they must have arms and ammunition. The tribesman, it must be remembered, is not partial even to Afghanistan when a question of his own independence is involved. He manufactures arms in his own country, but for what he cannot manufacture himself, he raids British armories, for he cannot import any arms through India. Most of the raids are made to get arms or to get money in order to purchase them. Every tribesman considers himself a responsible part of his own nation and views every British citizen in the same light. If the tribesman has a grievance against the British Government he avenges himself on the British subjects. The British Government, too, does the same with him. If a raid is committed by a few desperadoes, the whole tribe is taken to task for it and they are heavily fined, military expeditions are sent against them and their villages and crops are burnt down.

The most terrible raids ever experienced by the people of Peshawar were those during the late Afghan War in 1919. Every night the city and the cantonment of Peshawar were raided. Firing began immediately after sunset. When peace was made with Afghanistan the raids ceased of their own accord. This clearly shows that we must solve the political problem before we can have peace on the Frontier. It is generally believed by British politicians that if the lot of the tribesmen could be improved by encouraging the emigration of their surplus population to India where they could be provided with land on the canals, we could have peace on the frontier. It is also sometimes thought that by constructing a few canals in suitable places much land could be brought under cultivation and if this was given to the tribes, they could be made peaceful. No doubt, if the tribesmen had plenty of good land to cultivate, which they have not got at present, they would not have the excuse of poverty to raid British territory. Many petty raids from across the border would also stop. But it is doubtful if the tribesmen would cease to trouble the Indian Government as long as the latter holds advanced military posts in their territory and they fear that it has designs on their independence. The Indian government cannot make them loyal to itself by giving them land. If, however, such useful works as canals are constructed in their territory merely as acts of magnanimity to help its neighbours without any intention of controlling them and they are not required to barter away their freedom for agricultural land, the Government of India may secure the real friendship of the tribes.

We shall now state the policy of the British Government, which is the source of all its troubles, in the words of the special correspondent of the *Pioneer*, who was sent with the permission of the Government durthe third Afghan War (1919) to investigate the actual conditions on the Frontier and report on them.

"For several reasons, therefore, it is desirable that we should have clear ideas on the subject of the frontier. The problem is easy to state though difficult to solve. There are, as every body knows, three policies that may be followed. The first is not likely to commend itself, though its adoption originally would have saved us most of our difficulties. It would fix our frontier at the Indus. This is a natural line and would be easy to hold; but to give up the Trans-Indus country after seventy years of occupation would weaken too much the prestige of the Indian Empire and would, moreover, be grossly unfair to the present inhabitants; we could not abandon them to the fury of their hereditary foes; such a refusal of responsibilities incurred would seem but a feeble beginning of responsible government.

The second policy has found many advocates: it is commonly known as the forward policy. It has all the merits of logical consistency and the disadvantages of impracticableness.

According to this we should extend our administrative control from the present line which skirts the hills, to the Afghan boundary, which was defined in part by the pillars set up by the Boundary Commission of the Durand Agreement and completely delimited by the additional pillars on the further side of Landi Khana, erected after the recent campaign. This would entail the exercise of effective control, by *occupation and disarmament, over all those wild and difficult tracts of hill territory at present in the possession of the independent tribes.**

The initial undertaking would involve the expenditure of large sums of money either by way of compensation or on military expeditions to compel submission. In order to keep what we had

* The italics are ours. It is the fear of this treatment which makes the tribesman restless and confirms him in his attitude of hostility towards India and its people.

thus bought by blood or money we should have to maintain permanent garrisons in the conquered territory. The resistance would at first be fierce and never entirely die down. The Durand line is not a natural boundary like the Indus, offering physical features of defence; to hold it we should need strong forts at frequent intervals. The tribes on the further side of it cannot be controlled from Kabul, and whatever, our relations with the Afghan Government, we should be liable to constant raids and occasional attempts to co-operate with the malcontents on our side of the border. Nor would the expense and harassment of this permanent occupation result in any great security in time of invasion. We should either have to retire to a more defensible front or keep up long lines of communication through country most favourable to snipers and ambuscades among a population which would almost certainly rise against us. Previous disarmament would count for little; arms can always be smuggled through a mountainous region. We might, of course, follow Roman example, make a desert of the independent territory and call it peace; but however logical may be the maxim, "Krieg ist Krieg," it does not ultimately pay, and our imperial policy has definitely refused to adopt the methods which the Germans practised in Africa. That is inconceivable, but it is difficult to see how on any other method the Forward policy can be practicable. It may work well on certain parts of the frontier; the Sandeman settlement of Baluchistan has been on the whole a success; but this does not guarantee that similar measures would produce similar results elsewhere. There is an extraordinary diversity of temperament, if one can call it that, on the frontier, and it often happens that an administrator who is popular with one set of tribes will fail completely with another. The policy is in many ways attractive: it seems the strong thing to do; but a consideration of the practical difficulties, in the way of extending our administrative control up to the Durand line, will, I think, diminish the attraction.

There remains the third policy, which has, in fact, governed our relations with the tribes since the time of Lord Curzon. We have endeavoured to limit our interference with them "so as to avoid the extension of administrative control over tribal territory." It may be argued that this policy has not been justified by results and it is true that we have not enjoyed unbroken peace upon our borders; but the trouble has been sporadic and local; we have had no widespread rebellion such as occurred in 1897. The state of the frontier, however, is far from satisfactory, as the inhabitants of Peshawar and other border districts will, I am sure, agree. There would seem to be no practical alternative to the policy, but the methods of giving effect to it need revision. We must stand fast where we are; but we can and must strengthen our position." Indian Frontier Organisation (Pionner Press, 1920), pp. 71-74.

Colonel Hanna made the following observations on the Forward Policy in his "India's Scientific Frontier", published in 1895. See pp. 90 and 91:

'The adoption of this course would, however, compel us to add another Army Corps to our Anglo-Indian Army, and so consummate India's financial ruin, or else to denude the country of troops and, in so doing, to risk the loss of the kernel in cilnging to its shell. I do not think that the politicians and strategists of the 'forward' school are prepared to accept either alternative, and I do not believe that they are deceived as to the nature of the frontier with which they have so far succeeded in endowing India. They know as well as their opponents that it is hopelessly weak, practically and theoretically unscientific; but its defects are, in their eyes, its merits, since they will furnish them some day with the arguments which they will use to induce the British Government to assent to a still further advance. When the next wave of 'Brevet-Mania' and 'K. C. B.—Mania' coinciding with a fresh Russian scare, sweeps over the Anglo-Indian Army, it will be from *their* lips that we shall hear the plain, unvarnished truths which I have been labouring to impress upon my readers, but with a different application; for the moral of these truths is, for me, 'backwards' whilst, for them, it would be 'forwards.' Forward into Afghanistan, with her consent if it can be obtained, without it, if it be withheld; forward to Kandhar and Kabul; forward to the Hindukush; forward to the Oxus. Always and everywhere, there will be some obstacle concealing the movements of the enemy that must be swept away, some pass of which both ends must be held, some river of which both banks must be commanded, some nation which must be coerced into friendship; and always and everywhere the "scientific frontier" will elude their grasp and mock their hopes; not that it does not exist, but because that they have turned their backs on it and left it far behind: for what is a scientific frontier? Surely, one which it is easy and cheap to defend and difficult and costly to attack; and no frontier in the world fulfils that definition more thoroughly than the frontier which satisfied Lawrence and Mansfield, Norman and Durand,"

No satisfactory solution of the Frontier problem, as it evident from the above quotations, has been found up to the present time. To bring the Indian Frontier back to the Indus is out of the question now, both for the prestige of the Empire and in the interests of the town population of the Frontier Province. The cost in men and money of carrying out the Forward Policy is prohibitive. The half Forward Policy (the one now in operation) will always be looked upon with suspicion by the tribesmen in times of peace, who may give expression to their resentment from time to time by making raids, and it will be of no service in times of war, as was proved in the Third Afghan War. The establishment of British canton-

ments in the heart of the independent territory, at Razmak and Landi Kotal will always rankle in the hearts of the tribesmen. The foreign policy of India is in a hopeless tangle on this frontier and there seems to be no possible way of unravelling it by political devices. If a bold statesman had given a free hand to Sir Robert Sandeman in the eightees or ninetees of the last century, he might possibly have annexed the independent territory and tamed its inhabitants; but now the tribesmen are much stronger than they were then. They have used this time to improve their tactics and armaments. They are better organised and better acquainted with world politics. The use of the modern rifle and the employment of modern tactics which they have learnt by serving in the Indian army, have increased their powers of resistance immensely.

It must, however, be admitted in fairness to British soldiers and statesmen who have so far guided the policy of this frontier that they had no desire of conquest for the sake of conquest. Their only anxiety was the defence of India against Russian encroachment. If they had made the Indus as the boundary line of India and the first line of defence against a foreign army, the moral effect of a war so close to their homes would have been very bad upon the Indian population. They also wanted to avoid the devastation of the country which is a necessary consequence of war. In brief, they wanted to fight all wars intended for the defence of India outside the country itself. The following quotation from a recent book, "The Defence of India" by "Arthur Vincent" (1922), will bear out the above statement.

"It is a cardinal principle of strategy and tractics alike, and perhaps the best recent instance is the commencement of the war in the West in 1914. Germany devoted the whole of her energy to carrying the war out of her own country at the first sweep. She was successful, and although in the end she was vanquished after more than four years of the most terrible war in history, it was France and Belgium who bore the entirety of its devastation. Had she held back to her own frontier, as those who advocate the Indus line would have India do, sooner or later she must have been forced across it even if only for a time, and her own towns, villages and fields would have known the fate of Ypres and of Rheims. It is for India we are to fight, if needs be, in defence; and at all costs India's soil must be kept clear of the war. For this reason alone, if no other were forthcoming, it would be necessary to go across the Indus. By crossing it we choose the ground upon which India's defence shall be fought out, we meet potential invaders far from the soil of India itself, and we are enabled to deal with them before they can approach it". P. 55.

Indian politicians must be thankful to the British statesmen and soldiers for their anxiety to keep Indian soil clear of war; but can the Frontier men have the same feelings about this policy which has converted their land into the theatre of India's defensive wars? If it is desirable to carry war out of one's own country, is it also justifiable to carry it into another country? How is this other country to be treated? As a friend or as an enemy? Or is it to hold an anomalous and undefined position, which is the best condition for breeding suspicions and creating grievances on both sides. The reason why the Frontier problem has become insoluble is that the interests of the Independent territory and even those of the administered districts of the North-West Frontier Province have always been ignored and subordinated to those of India. The Frontier Province has not been given 'reforms' up to this time in spite of the favourable report of the Enquiry Committee, the resolution of the Legislative Assembly and a strong demand by the people of the Frontier. There is a strong party among Indian politicians, too, whose sole thought is for the safety of India, whatever treatment may be meted out to other nations living on its frontiers. But it must be remembered by them that the greatest safety for any nation lies in its being just and kind to its neighbours. If it is India's desire to win Swaraj for itself, it should not begin by depriving its neighbours of their Swaraj. The Independent Territory is sometimes called 'No man's land.' Perhaps it is implied that the tribesmen are not men and, therefore, do not deserve to be respected as such.

The question is, what part can the Government of India and its people play in improving the lot of the Frontier tribes so that they may become peaceful and prosperous neighbours. There may be three possible ways of achieving this object. The first is by subjugating them and conferring on them all the benefits of a civilised government, This course is impracticable, as we have already shown. There are more than 600,000 fighting men on the Frontier armed with modern rifles, familiar with modern tactics. accurate marksmen and prepared to resist any encroachment on their independence to

the last man. Their subjugation is not an easy task for India to undertake.

The second course is to leave them as they are to enjoy their blood-feuds, but to secure their attachment to the Indian Government by making them economicallly dependent on India, by giving them pensions and allowances, enlisting them in the Indian Army in order to find an out-let for their superfluous energy and giving those who are educated among them posts in the Civil Department. This policy, though not in the true interests of the tribesmen, may be useful to India if they can be truly attached to its government. But as the experience of the Great War shows, the regiments of the tribesmen did not prove faithful in any theatre of war. Even if they could be loyal, the presence of mercenaries in large numbers in the Indian Army would not be in the interests of the rising democracy. Their presence might introduce complications during the critical periods of its development.

In the civil department also their presence would be anomalous in a country governed on democratic lines. It would, therefore, not be in the true interests of India or the independent tribes to undermine the independence of the latter by economic methods. The greatest difficulty, however, in the way of such a course is that no country has enough treasure to support a foreign population on subsidies and allowances and keep them contented by this means. It is a very dangerous course to take the manhood of a country off their legitimate work of developing the natural resources of their own country and make them parasites on their neighbours.

The third and the only practicable way to civilise tbe Independent tribes is to give up all ideas of annexing their country, to declare it openly and to assure the tribesmen that the forward policy in all its forms would be abandoned as soon as they have established a civilised government in their country.

Not only this, but the tribesmen must be brought under strong moral and intellectual influences which education on Western lines alone can exercise before they can be able to develop their rude democracy into a civilised republic and dig up the hidden treasures of their country. The Government of India is not in a position to do this. If any government, British or Afghan, tried to educate the tribesmen even with the most philanthropic motives, it would be suspected by them of having designs on their independence. They have no book knowledge, and are solely guided by 'rough maxims hewn from life', and in their experience there is no philanthropy in politics. The desire for education and betterment must arise among the people themselves before guidance from outside can be useful. It is a matter for satisfaction that this desire exists in the most unmista able form.

The tribesmen are not unprogressive savages, as those who only know them by reputation may consider. They are staunch Mussalmans and the civilising influence of a monotheistic religion is not to be underrated. They are sometimes accused of fanaticism, but it is their intense patriotism which is mistaken by outsiders for fanaticism. They are not impervious to Western influences. Forty years ago they were armed with matchlocks. Then they adopted sniders, which were replaced by Martini Henris, and now they are armed with small bore, high velocity rifles, the same as used in the Indian army. They used to depend for their ammunition on what they could buy or steal from other countries. Now they manufacture rifles and ammunition in their own country. In old days they used to rush openly at British guns in the hope of capturing them and were killed like flies. Now they are considered by the British generals to be the best guerrilla fighters in the world. They use the heliograph, binoculars and hand grenades in their wars. Forty years ago they used to wear heavy turbans, big trousers and unmanageable shirts. They had long hair and shaggy beards. Now if one looks at an Afridi one finds him close-cropped, clean-shaven and wearing the lightest and most convenient form of dress. When fighting they wear khaki or grey. In the homes of the lowest class of the Afridis one would find fine tea sets, tea tables and clean table-cloths. When one talks to an Afridi Malik one cannot but be impressed by his intelligence and keen insight into politics. There is no doubt that the tribesman is on the road to progress. The question is only how to guide and encourage him.

Neither the Afghan nor the British government would be trusted by the tribesmen. Private philanthropic societies of Indian Mussalmans may, however, succeed in gaining their confidence. But they will

be between two fires. If they gain the confidence of the tribesmen they may be mistrusted by the Indian Government, and if they are trusted by the Indian Government, they may be mistrusted by the tribesmen. The tribesmen have to be more careful in admitting foreigners into their country by reason of their small numbers and peculiar geographical position. But the powerful Indian Government can afford to be magnanimous. If the Government of India were not to stand in the way of educational societies which may interest themselves in the work of educating and enlightening the tribesmen they might be educated within a reasonably short time. It is not proposed to throw new responsibilities on the Government in the event of British subjects being maltreated. All who go must go on their own responsibility. What the Government of India is required to do is to adopt a policy of trust towards such societies. In the case of old established societies like the managing bodies of the Muslim University, the Islamia College, Lahore and the Islamia College, Peshwar it would not be difficult for the Government to find out the *bona fides* of their philanthropic efforts. Even where new societies are formed for this purpose a reasonable amount of scrutiny may convince a trusting government with what aims such societies have been formed.

The education which the tribesmen would require need not follow slavishly the curricula of Indian Universities. It is not intended to flood the offices of the Indian Government with Afridi garduates. What they want, at present, is a practical knowledge of modern sciences in order to be able to develop the agricultural and mineral resources of their country and a knowledge of those parts of literature which may mollify their hearts and make them able to manage their affairs in a better way. There are rich mines in their country and once their energies are directed into this channel and their independence secured by treaties with their two powerful neighbours, they will prove the most peaceful neighbours.

The establishment of a strong and peaceful republic (the tribesmen would not accept any other form of government) would be the best security for peace on this frontier. It will act as an impenetrable barrier like Switzerland between strong states and prevent them from coming into conflict with each other. If the Government of India desires Afghanistan to be strong and independent so that it may act like a buffer state between India and Russia, there is greater reason for making the narrow strip of land, called the independent territory, an impenetrable wall between India and its Western neighbours, and this can only be done when the tribes are organised into a powerful, independent and friendly state. Their numbers and resources are so small that they can never be dreaded as possible invaders of India They are powerful only so long as they are in their own hills.

Wider interests of humanity also require that a race with such bodily and mental qualities, with such strong wills and indomitable courage should not be allowed to rot in negligence. The development of the world civlisation requires nothing like strong wills, fresh minds and healthy bodies. An easy life and too much mental strain do not allow any civilised nation to keep up its prominence for an indefinitely long time. The bodies deteriorate first and then the minds. Civilisation always requires an infusion of wild blood to maintain its strength. Such people should be regarded like untapped stores of human energy which should be used to further the ends of civilisation and should not be wasted in wars. They should be liberally and kindly treated by all civilised nations coming in contact with them. An opposite policy, by weakening the stock of the human race, may prove suicidal for civilisation itself.

THE SCHOOL OF VEDIC RESEARCH IN AMERICA

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THE interests which the Oriental scholars of America and Europe have taken in India, until recently, have been in the main philological. Although individuals, here and there, have shown spasmodic concern in Hindu thought, no systematic effort has been made to introduce the study of Hindu culture and philosophy into the universities of the West. The recently organized International School of Vedic and Allied Research in the city of New York is a step in that direction.

The chief purpose of the School is to promote a better understanding and appreciation of the cultures of the East—especially the Vedic culture—and those of the West, as being mutually complementary. Specifically the International School is striving to achieve the following:

I. The establishment of Educational Relations and Exchange Scholarships as between the universities of America, Europe, and the East, especially India.

II. The development of a wider interest in languages and literatures of Vedic origin and affinity as an aid to general culture and, in particular, to humanistic studies.

III. Systematic studies in Vedic, Indo-European (Aryan), Sumerian, Semitic, Hittite and other "West-Asiatic" and allied subjects, in the light of the latest archæological discoveries.

IV. Continued archæological research in Armenia and other places where such discoveries have already been made or may be made in the future.

Dr. Charles Rockwell Lanman, Professor Emeritus in Harvard University, is the Honorary President of the International School of Vedic Research. "The whole spiritual and material background of the life of India differs so completely from that of the West that neither can ever understand the other from a mere study of the other's literary monuments", said Dr. Lanman, who is recognized as the dean of Sanskritic scholarship in the United States. "Such a study is indeed inexorably necessary, and it must be fortified by broad and rigorous training in the many-sided methods of today. But that is not enough. An Occidental who would faithfully interpret India to the West must also know the life of India from actual observation and experience, and must be able to look at it from the Eastern angle of vision. Accordingly, for example, the Sanskrit professor of the next generation must have resided in India, have mixed (so far as possible) with its people and have mastered one or more of the great modern vernaculars, such as Marathi or Bengali. And on the other hand, since the Hindus themselves are already actively engaged in interpreting the East to the West, it is needful also to look at life as we look at it, and thus to find out what things—such, let us say, as repose of spirit or the simple life, the West most needs to learn of the East."

Professor Lanman went to the heart of the subject when he pleaded for sincere co-operation of Indianists of the Occident with those of the Orient. "The business of us Orientalists", remarked Dr. Lanman, "is something that is in vital relation with urgent practical and political needs. The work calls for co-operation, and above all things else, for co-operation in a spirit of mutual sympathy and teachableness. There is much that America may learn from the history of the people of India, and much again that the Hindus may learn from the West. But the lessons will be of no avail, unless the spirit of arrogant self-sufficiency give way to the spirit of docility, and the spirit of unfriendly criticism to that of mutually helpful constructive effort. Both India and the West must be at once both teacher and taught."

This is the first time in America that distinguished educationalists have formally associated themselves with an institution seeking to make the Vedic culture known in the West, and introduce it into the Western universities. Among the active officers of the School I find such well-known names as

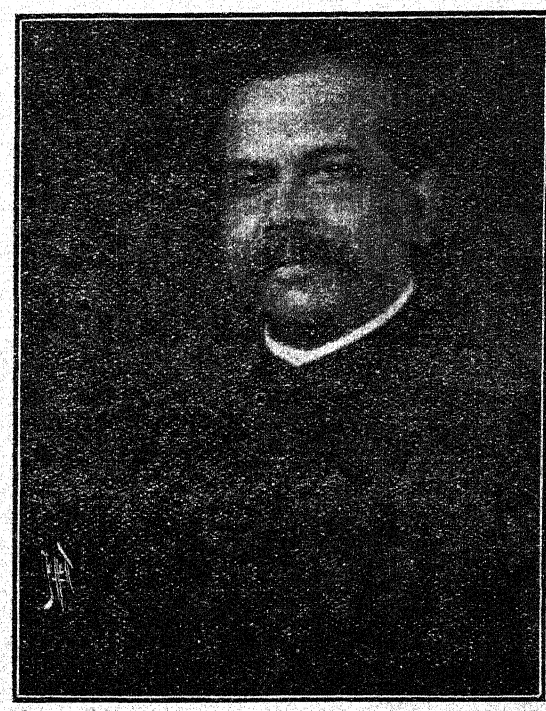
Professor Bloomfield of Johns Hopkins University; Dr. Duggan, Director of the Institute of International Education maintained by the Carnegie Foundation; Dr. Paul Monroe, Director of the International Institute of Teachers College, Columbia University. He is the editor of the famous *Encyclopedia of Education.* Both Duggan and Monroe exercise great influence in international educational affairs.

Space does not allow me to tell of the various distinguished scholars connected with the School; but I must mention the name of Pundit Jagadish Chandra Chatterji, who is the real inspiring genius back of the movement. Without his vision, his efforts and his enthusiasm, the International School of Vedic and Allied Research would probably never come into existence.

Pundit J. C. Chatterji was born in the district of Birbhum in Bengal, within a few miles of the Shantiniketan school of Rabindranath Tagore. He received his early training under such men of learning as Pundits Chandra Kanta Tarkalankara and Mahesha Chandra Nyayaratna of the Government Sanskrit College, Calcutta. Later, as a government scholar, he studied at Cambridge University and published his thesis on *Hindu Realism.* Since then, he has written half a dozen other serious books on Indian literature and philosophy. In recognition of his Sanskrit scholarship, the Bharat Dharma Mahamandala, under the Presidency of the Maharajah of Darbhanga, conferred upon him the title of Vidya-varidhi.

Chatterji is a modest man, and is reluctant to speak of his achievements. I managed to learn, however, that he was for many years the Director of Oriental Research in Kashmir, and was for a while the chief of the Department of Religious Administration and Education in Baroda. It augurs well for the future of the International School of Vedic and Allied Research that an accomplished scholar of the calibre of Chatterji has been willing to consecrate his talents for its service.

When asked how the School is going to work out its plans, Chatterji said: "The methods of the School will be strictly scholarly and academic. We are, however, endeavouring to have the intrinsic value of Vedic culture recognized by the scholarly and the thoughtful people of the West who, up-till-now, have studied Indian culture merely as of historic importance, as an interesting relic of the dead past, without any realization of its living significance to our every day life. That is to say, they have studied our culture much in the same way as they study rock fossils or archæological remains. The International School of Vedic and Allied Research is trying to change all that."



Pundit Jagadish Chandra Chatterji,
Director, International Vedic School

In order to influence the educational centres and universities in America on behalf of Oriental culture, a strong committee of educationalists has been organized. The committee will arrange for lectures at different universities and send out members of the School staff to speak on Indian subjects, especially on Indian philosophy and Vedic culture. Attempt will also be made to persuade these institutions to offer regular courses on Eastern culture. When the plan has developed a little more fully, the School will bring over from India competent scholars and exponents of Hindu thought to the United States, as it will also send out American savants of Oriental thought to India.

The School is already on a sound financial

basis, and additional support has also been assured with the expansion of the institution.

The executive office of the International School of Vedic Research is at present located on the fifteenth floor of the New York Times Building, New York City. The School, however, has secured an extensive real estate property in the village of Nyack, which is only thirty miles from the heart of the great metropolis. This property, beautifully situated on the Hudson River, is valued at fifteen lakhs of rupees. It is here that the future Vedic University of America will some day be erected. At least, that is the dream of Pundit Chatterji.

I had a delightful visit at Nyack. I was particularly pleased with the residential headquarters of the School staff, and its library. From the veranda of one of its School buildings I could see the encircling purple mountains at a short distance, and hear the waves of the lovely Hudson go smiling seawards. Although the house with its spacious garden is amply provided with all the comforts and conveniences of up-to-date American life, its dignity and serenity is a constant reminder of the Hindu *ashramas* we read about in the Vedic literature. What a bliss it must be for a Vedic scholar to live in such a place!

This property at Nyack was donated to the school by Doctor Pierre Arnold Bernard, a charming man to meet. He lived in India for nearly twelve years studying the Tantras and Yoga, especially Ghatastha Yoga. A Hindu at heart, he is ready to do almost anything for the true service of India.

I must not forget to mention that another splendid property, an old mediaeval castle on the Lake Constance at the Swiss-German border, has been offered for the housing of the European section of the International School of Vedic and Allied Research. Arrangements are also being made in Benares and Srinagar (Kashmir), for Western scholars who may wish to visit India for purposes of resident study there in connection with the School. Nor is this all. Non-resident, but affiliated, scholars will be encouraged to carry on their special work wherever they happen to be.

The School is very anxious to make available to the West good Sanskrit texts and good English translations thereof. Roth and Whitney, Weber, Max Muller, von Schroeder have given the Western world the Vedas; the Hindus themselves, the Epos; Rhys Davids and his collaborators, the texts of Buddhism. The first editions of these pioneers, according to the founders of the School, should now be regarded as only provisional. The coming generation of Indianists must busy themselves to make new editions.

Moreover, the future Indianists should work on some of the subjects which have been studied but slightly, if at all, by the Westerners: they should work, for instance, on Dramatics (Natya-shastra), political and social Science (Artha-shastra). In addition to these, they must compile new Sanskrit dictionaries, and create a more intelligent interest in Sanskrit learning.

This is a big task, to be sure: but the School is already engaged in various lines of activity. Dr. K. F. Leidecker, a member of the staff, has written two learned monographs; one on the Greek Stoics as compared with certain schools of Hindu thought, and another on the Upanishads. He is now employed on a work on Vedic philosophy, and an introduction to Vedic studies. He is also planning, in co-operation with others, a Sanskrit lexicon and encyclopædia, and new translations of the Vedas.

Mr. P. Whittlesey, another member of the School staff, is devoting himself to a comparative study of Greek and Hindu thought. Still another piece of research that is being undertaken by the School is the relation between Greek and Hindu medicine.

Further, the School has under consideration archæological explorations in Armenia and Anatolia, where tablets bearing the names of Vedic deities and other evidences of the presence of Vedic people have already been discovered. Who can estimate the value of such work which will shed authentic light on our past and help arrive at correct appreciation of inter-racial cultures?

The International School of Vedic and Allied Research, which is not yet six months old, has a great future before it. Pundit J. C. Chatterji, who so ably officiated at its birth and is its godfather, deserves well of all who are proud to be called Hindus.

THE ACTRESS

By PREM CHAND

I

THE curtain fell on the last scene of the play. Tara Devi, acting the part of Sakuntala, had wrought a strange spell over the spectators. While she stood before Raja Dushyant giving utterance to words of pain, remorse and bitter reproach, the huge audience, transgressing the laws of etiquette, rushed toward the stage, applauding her vehemently. Many of them found their way on to the stage and fell at her feet. The whole stage was covered with flowers and jewellery. And if at this critical moment Menaka had not appeared in her aerial chariot and flown away with Sakuntala, a few of the spectators would, without doubt, have lost their lives. The manager of the show at once appeared before the curtain, thanked the audience for their appreciation, and promised to stage the same play the next day. The excited audience was pacified. But a young man still stood on the stage. He was tall, well-built and fair, and his face was filled with a strange spiritual light. He looked like a prince.

"May I see Tara Devi for a moment ?" he asked the manager, when the other spectators had left the hall.

"That is against our rules," said the manager indifferently.

"Can you send in my note to her?" asked the young man once again.

The manager replied with the same indifference: "Excuse me, please. No. That, too, is against our rules."

The young man turned away in disappointment, got down from the stage, and was about to leave the hall, when the manager called out—"Wait a minute, please. Your card ?"

The young man took out a piece of paper from his pocket, scribbled something upon it, and handed it to the manager.

The manager cast a glance at the paper, and read the following—

Kunwar Nirmal Kant Chowdhary, O. B. E.

The hard expression of the manager's face softened instantaneously. Kunwar Nirmal Kant, a premier *rais* of the city, an honoured litterateur, and accomplished musician, a great scholar, a taluqdar commanding an income of seven or eight lacs a year, a philanthropist whose liberal purse supported several public associations, was standing before him in the capacity of an ordinary caller. The manager was overwhelmed with shame at his curtness and indifference.

"Pardon me, sir," said he with great humility. "I am so sorry. I will take your card to Tara Devi at once."

Kunwar Sahib motioned him to stay, and said, "Let it be. Please don't trouble her. It is time for her to take rest. I shall call tomorrow evening at five."

"No, I am sure, she won't mind," said the manager. "I'll be back in a minute."

But Nirmal Kant, having betrayed his feeling, was now only too eager to cloak it behind self-denial. So he thanked the manager for his great courtesy, and took leave of him, making a promise to call the next day.

II

In a neat, well-furnished room Tara was sitting at a table, deeply immersed in her thoughts. The entire scene of the preceding night—the scene of her great triumph—was re-enacting itself before her mind's eye. Such days come rarely in one's life. How anxious those men were to catch a glimpse of her and make her acquaintance ! How madly they hustled one another ! She had spurned away many—yes, spurned them away. But in that vast concourse stood a man unmoved —nay, too moved to allow even a muscle to move. With that imperturbable calm of his he might have belonged to a different region. What serene love was written in his eyes, what resolute determination ! She had felt as if the shafts of his eyes were piercing her heart Would she see that man again or not ? Who could tell ? But if fortune favoured her, and he came back today, she would not let him go without speaking with him.

Then she turned toward the mirror. Her face was a veritable lotus in full bloom! Who could say that this freshly-blossomed flower had seen thirty-five summers! Her beauty, refinement and vivacity could bring any young maiden to shame. Once again Tara lighted the lamp of love in the shrine of her heart.

Twenty years ago Tara had a sad experience of love. Since then, she had been living a widow's life. Immunerable lovers had come with their addresses to her, but she had repulsed them all. Their love had the air of guile and hypocrisy. But Oh! her hard-earned self-control was lost today. She felt today the same blissful pain in her heart which she had first experienced twenty years ago. Out of that multitude, the image of one solitary figure was now installed in her heart. And it was impossible to forget him. Had she seen him passing in a motor car, perhaps she would never have thought of him. But having found him standing before her with the gift of his love, it was impossible to turn away from him.

Her waiting-woman entered the room and said, "Shall I bring in last night's presents, Baiji?"

"No, thank you," said Tara Devi. "You needn't bring them to me. But wait a moment, what is all that over there?"

"It's a regular pile, Baiji. How many shall I name? There are gold coins, brooches, hair-pins, buttons, lockets, rings, bracelets. There is a small box containing a beautiful necklace. I never saw before such a beautitul necklace. I have arranged them all in a box."

"All right, bring that box to me." The maid went out, reappeared with the box, and placed it on the table. At this moment a call-boy entered the room, and handed her a note. Tara eagerly perused the note. It was signed—Kunwar Nirmal Kant, O. B. E.

"Who gave you this note?" Tara enquired of the boy. "Was the gentleman wearing a silk turban?"

"No, Manager Sahib gave it to me," said the boy, and left the room before Tara coud frame a new question.

When Tara opened the box, the first thing that met her eyes was the small case. It disclosed to her a beautiful necklace of costly pearls. In the case was to be seen a card as well. Tara took it out and read—Kunwar Nirmal Kant···! The card fell from her hand. She swiftly left the room, passed through several rooms, corridors and verandahs and entered the manager's chamber. The manager got up and greeted her—"I congratulate you on your success last night."

"Is Kunwar Nirmal Kant waiting outside?" asked Tara. "The boy gave me his note and disappeared before I could ask him anything."

"I got Kunwar Sahib's note last night itself when you had left the theatre."

'Why didn't you send it then to me?"

"I thought you must be having your rest," rejoined the manager meekly. "So I did not think it proper to disturb you at that late hour. And then to tell you the truth my fear was that I might lose you by introducing you to Kunwar Sahib. Had I been a woman, I would have followed him to any corner of the earth. I never saw before such a god-like person. He is the same man who was wearing a silk turban. You too saw him, I believe?"

"Yes, I saw him," agreed Tara, who looked as if she was in a reverie. "Will he come again?"

"Yes, he has promised to call at five this evening. He is a very learned man, and a premier *rais* of this city."

"I won't attend the rehearsal today," said Tara, as she slowly advanced toward the opened door, fixedly looking in front of her but at nothing in particular.

III

The appointed hour of Kunwar Sahib's promised visit was near at hand. Tara was sitting before her dressing-glass, and her dresser was engaged in adorning her person. The art of the toilet has become almost a science in this age. Formerly the toilet was made according to the common usage of those days. Our ancient poets, painters and lovers of art had, by common agreement, set up certain conventions in this respect. For instance, black paint was necessary for the eyes and red for hands and feet. For every part of the body a certain ornament was designed. Those time-honoured conventions have died out to-day. To-day every woman dresses herself according to her taste, her skill, and her sense of the artistic. But how to bring her beauty into prominence and to look attractive is the sole consideration, the sole aim, the sole ideal. Tara was an adept in the art of the toilet.

She had been in the service of this threatrical company for the last fifteen years, and this precious period of her life she had utilised in playing with the hearts of men. Which glance, which smile, which twist of the body, which mode of tossing the tresses proved most effective in bringing the man to his knees,—who could know all this better than she? To-day she selected her best tried weapons, and, when, fully armed, she emerged out of her toilet-chamber it appeared as though the entire beauty and tenderness of the world were paying her ungrudging homage.

She was standing by a table in her sitting-room and examining Kunwar Sahib's card, but her ears were eagerly seeking for the sound of his motor. She wanted Nirmal Kant to come that very moment, and to see her in that posture. For that pose alone could reveal to him the beauty of every part of her body. Her art had triumphed over the march of Time. Who could imagine that this pretty young girl had reached that stage of life when the heart craved peace and protection, and the pride of beauty bows before the humility of age?

Tara Devi had not to remain waiting for a long time. For, Kunwar Sahib was still more eager to meet her. Within the space of ten minutes the sound of his car was heard. Tara braced herself up. Within a minute Nirmal Kant was in her presence. Tara forgot herself entirely, forgot even to offer her hand to him. Such is the excitement and forgetfulness of love even in middle age! She stood before him blushing like a shy young girl.

The first object Nirmal Kant's eyes fell upon was her white neck. The pearl necklace, which he had presented to her overnight was adorning her neck. Kunwar Sahib had never experienced such joy and satisfaction in all his life. He felt for a moment as if all his hopes and wishes were achieved and satisfied.

"Excuse me. I am very sorry to have troubled you so early to-day. This is time for your rest, I believe?"

"What better rest could I desire than to have seen you," said Tara, arranging the end of her *sari* which had slipped down her head. "I thank you very much for your present. I hope I shall see you now and then?"

"Oh, daily," rejoined Nirmal Kant, smiling. "Even though you may not like to see me I shall make it a point to knock at your door once every day."

"Perhaps only till the time when a new object catches your fancy! Isn't it so?"

"This is not a matter of idle amusement to me. This is a problem which involves life and death. Yes, you are at liberty to take it in that light. I do not care. Even though I have to lose my life for your amusement, I'd not mind. And you know this?"

They partook of light refrestments.

Mutual pledges of constancy were exchanged. And then Kunwar Sahib took leave of her after having asked her to dinner the following day.

IV

A month passed away. Kunwar Sahib visited Tara Devi several times a day. Even a moment's separation from her was unbearble to him. Everyday they arranged a new programme. They would go boating on the river, arrange music parties, meet in parks. All over the city people believed that Kunwar Sahib had fallen in Tara's snare, and she was robbing him of his wealth. But to Tara the riches of all the world were nothing in comparison with the wealth of Kunwar Sahib's love. Finding him before her eyes, she would wish for nothing.

But even after a month of her love meetings with him she failed to get the object her soul cried for. Every day she heard Kunwar Sahib speak of his love, his true, incomparable and pure love, but the word 'marriage' never came to his lips. Tara's condition was like that of the thirsty man who finds everything in the bazaar except water. After quenching his thirst the man may turn to other delicacies, but not before that. For him water is the most valuable thing. She knew that Kunwar Sahib could willingly sacrifice his life even, if she so desired. Then why was he silent on the subject of marriage? Could he not express his intention in writing even? Then did he want her to live with him as his paramour? She would not bear such disgrace. She could jump into fire and burn herself alive on the slightest sign from him, but this disgrace she could not tolerate. It is probable some months before she might have flirted with a *rais* and robbed him of a part of his wealth. But love desires love. She

could not live a life of shame with Kunwar Sahib.

On the other side, Nirmal Kant's near relatives and well-wishers were not sleeping over this new development. They wanted, somehow or other, to free Kunwar Sahib of Tara Devi's influence. They hoped to succeed in their object by arranging a suitable marriage for him. And this, of course, they did. Their fear was not that Kunwar Sahib would marry the actress; but they were afraid that he might transfer a portion of his property to her, or might so arrange that her offspring should succeed to his estates after him. Influence was brought to bear on Kunwar Sahib from all sides, in order to dissuade him from his intentions. So much so that even the European authorities advised him to marry.

The same evening Kunwar Sahib sought out Tara Devi. "Look here, Tara," he said, "I am going to make a request to you. Please don't refuse."

Tara's heart began to beat quickly. "What is it? Do tell me please! What can I ever refuse to you?"

No sooner was the proposal out of Nirmal Kant's lips than Tara accepted him and in a fit of joy fell at his feet madly weeping.

V

"I had lost all hopes," said Tara after she had composed herself. "You have put me to a very long and severe test."

Kunwar Sahib caught his tongue under his teeth as though he had heard something improper and objectionable.

"It is not what you suppose, Tara. Had I believed that you would accept me, I would have proposed the very first day we met. Examine myself as much as I would, I never found myself fit for you in any respect. You have so many qualities, but myself.. You know very well what I am. I had decided to devote all my life to your service, in the hope that you might grant me of your own accord what I wished for. This was my only ambition. If I have any quality it is this only that I love you. Whenever you express your views on literature, music or religion, I cannot but marvel at your high attainments and be ashamed of my poor studies. To me you are not a worldly being; you belong to some higher region in my eyes. I wonder why I do not go mad with joy—yes, mad with joy at my good fortune."

Thus he talked till late in the evening of the secrets of his heart. Never before had his tongue waxed so eloquent.

Tara sat listening with her head bent low, but on her face were written pain, remorse and shame instead of joy. This man was so simple, so guileless, so humble, so large-hearted!

"Then when may I expect that day to dawn when my happiness shall be complete?" questioned Kunwar Sahib. "Don't put it off to a distant date, darling."

Discomfited completely by Nirmal Kant's simplicity, she said in a touching tone—"But how can we go against law? What's the remedy?"

"Don't worry about that. I have consulted lawyers already. There is a law which will legally unite us. It is called the Civil Marriages Act. This day week shall be that auspicious day. Do you agree?"

Tara bowed her head down. She could say nothing.

"Then I'll call on the morning of that day to take you along with me. Keep ready, darling."

She kept her head bent still, and could utter not a word. Kunwar Sahib went away. But Tara sat there still, motionless like a statue.

VI

It was the day on the eventful morrow of which she was to be united in wedlock to the man she loved with all her heart. She had received congratulations from everybody who knew her. Almost all the employees of the theatre had offered her wedding gifts according to their means. Kunwar Sahib had presented her with a variety-box full of ornaments of variegated shapes and descriptions. Some of his sympathetic friends also had sent her presents. But still not a ray of joy was to be seen on her beautiful face. She looked depressed and distressed. The one and the only question which had been incessantly agitating her heart and mind for the last four days was—should she play a deception on Kunwar Sahib? Yes, should she deceive him who was the very image of Love, who had sacrificed his family-reputation for her, had severed his relations with his near and dear ones, whose heart was pure as a snow-drop and serene and lovely as a

mountain-crest ? No, she could never be so mean. She had flirted with many a young man in her life and had tricked many ; but her heart had never been so hesitant and her soul had never reproached her to this extent. Could the reason of this all be anything but this that never before had she got such love from anybody else ?

Could she make Kunwar Sahib's life happy and cheerful ? Yes, indeed, she could. She had absolutely no doubt on this score. What was impossible of attainment for true devotion ? But was it possible to deceive Nature ? Could the dying rays of the sun be ever so brilliant as the noonday ones ? Impossible. Where will she get again that abundance of spirit, that cheerfulness, that sense of humour, that simple loveliness, that self-forgetfulness, that self-renunciation, that inner confidence, the combination of which all is called Youth ? No, wish as much as she may, she could not make Kunwar Sahib's life a truly happy one. Could ever an aging ox keep pace with a youthful calf ?

Ah ! why ever did she land herself in such a fix ? Why did she, through such unfair and artificial means, lead him to this delusion ? And having arrived at that stage how would she dare tell him that she was no more than a painted doll and that youth had left her long long ago ?

It was midnight. Tara was sitting at a table engrossed in these torturing reflections. In front of her were piled up her wedding-gifts. But she had not the heart to cast even a glance at them. Only a few days ago she had been dying for such things. She had always sought for such things as could efface the signs of age, and could feed the dying flames of her youth. But today she hated all those articles. Love is truth. And truth and falsehood can never go together.

Why should she not leave the place and go away somewhere—somewhere where nobody knew her ?—she asked herself. After some time when the Kunwar was married she would return and tell him all about herself. It would, of course, come as a veritable bolt from the blue. God knows, what would happen to him. But there was no other course open to her. She will have to pass her days in sorrow and lamentations. But come whatever may to her, she would not deceive the man she loved so truly, so selflessly. The remembrance of this heavenly love and its pang was enough for her. She was entitled to nothing more.

At this moment the maid entered and said, "Come, Baiji, take something. It's already twelve, and you have had nothing at all."

"No, my good woman," said Tara, "I have no appetite. Go and have your meal."

"Please Baiji, do not forget me," implored the woman. "I, too, shall accompany you."

"All right, all right. Have you made any new dresses for yourself ?"

"Ah ! Baiji, what have I to do with new dresses ? Your worn-out garments will do for me."

When the maid had disappeared, Tara looked up at the clock. Yes, it was twelve. Only six hours remained to the breaking of the day. Kunwar Sahib would surely call in the morning to escort her to the place where their marriage was to be celebrated. O Lord ! why did you bring to her that forbidden fruit of which she had been deprived all these days ?

Tara got up, cast away her rich garments and costly jewellery, and put on a plain white *sari*. Then she washed her face with hot water and soap, and went over to the looking-glass. Where was now that loveliness, that artificial glow which captivated the eyes of her admirers ? The features were the same as ever, but where was that beauty ? Could she still pose as a young woman ?

Now it became impossible for her to dally there any more. All those costly ornaments of luxury, carelessly spread over the table, seemed to strike her and cause her intense pain. And that life of hypocrisy and artifice became unbearable to her. That house of comfort, with its *khus tattis* and electric fans, seemed to roast her like a burning furnace !

Where to go was the next question which presented itself to her. If she went anywhere by railway she could not perhaps effect her escape. She would be followed the very next day by Kunwar Sahib's agents. There came to her a new plan. She would follow a way where nobody would possibly think of pursuing her.

Tara's heart was filled with pride and satisfaction. She was not at all sorry, nor was she in despair. She would, of course, return back to Kunwar Sahib. But theirs then shall be a meeting shorn of the taint of selfishness. She was following the path of duty indicated to her by Love. Then where was there any cause for regret and despair ?

Then all on a sudden the thought struck her that Kunwar Sahib, having failed to trace her out, might be driven to commit some rash act. The very thought of such an event filled her heart with bitter pain. For a moment she stood in helplessness. Then she went over to the table and wrote the following epistle :—

Dearest Darling,

Do pardon me. I am not fit for you. I do not deserve to have you. You have revealed to me that heavenly phase of Love which I had never hoped to see in life. This is enough for me. To my last days I shall be contented with the thought of having been loved by you. It appears to me as though there is more pleasure to be found in the memory of love than in the meeting of the flash and the satisfaction of animal passion. I shall return back and of course see you, but only when you have married yourself. This is the only condition I lay down for my return. Do not be angry with me, my dearest, do present to your bride, in my behalf, the jewellery which you gave me. I am leaving them here. I am taking away with me only that pearl necklace which is the gift of your love. Do not search for me, I implore you with folded hands. I am yours, and shall ever remain yours.

Your

TARA.

Having finished the missive, she placed it on the table, threw the pearl necklace round her neck, and went out of the room. From the theatre-hall drifted towards her the music of the orchestra. For a moment her feet were arrested. Her relations with that threatre, relations of fifteen years' standing, were to be severed to-day. A profound melancholy seized her. Then she saw the manager coming toward herself. Her heart began to beat violently. She stole under the obscurity of a wall, and stood still for a few seconds. When the manager was out of her sight she escaped out of the building and, passing through several streets and lanes, finally took the road leading to the Ganges.

Perfect silence reigned on the banks of the Ganges. A few mendicants were to be seen crouched before their fires. And a few pilgrims were lying asleep on their blankets. The Ganges was shimmering and creeping onward like a huge white serpent. A small ferry-boat was lying near the back. The ferry-man was dozing in the boat.

"Can you manage to take me over to the other bank, boatman", called out Tara.

"No, Madam, not at this late hour of the night," said the ferry-man waking up.

But when Tara offered to pay him double the usual fare, he took up the oar and, unfastening the boat, asked—"What place will you go to, Madam ?"

"I have to go to a village on the other bank."

"But I won't get other passengers at this hour ?"

"Well, it doesn't matter, my good man, you carry myself alone."

Tara took her seat in the boat. And the ferry-man rowed it on toward the current. And the tiny baet appeared as though it were a spirit wandering in dreamland.

From over the distant tree-tops appeared the eleventh-day moon with its boat of light as it began to cross the endless expanse of the blue.

(*Translated from the original Hindi by Rajeshwar Prasad Singh*).

DR. J. T. SUNDERLAND HONORED BY HINDUS IN AMERICA

BY RAMLAL B. BAJPAI

IN the course of a few weeks Dr J. T. Sunderland will be the guest of honor at a dinner to be given under the auspices of the India Society in New York City. On this occasion the members of the Hindustan Association and Friends of Freedom and the Hindu residents of the United States will express to him their deep gratitude for his great devotion to India.

The poet Rabindranath Tagore's message of

"grateful admiration" and his autographed photograph will be presented to Dr. Sunderland, together with the messages and mementos of his admirers in India and elsewhere.

Dr. Sunderland has been widely known in India for many years through his visits to and subsequent activities and writings on behalf of India. Since 1895, when he first visited India, he has identified himself whole-heartedly with India's cause for freedom by writing, lecturing and co-operating with organizations whose efforts were devoted to the emancipation of India.

Dr. Sunderland was born February 11th, 1842 and is now in his eighty-seventh year. He has recently written a book on India, some chapters of which have been publised in the *Modern Review*, and is a frequent contributor to periodicals in America and India. This book will be published in the course of a few months.

He is very often called upon to preside at Hindu meetings and to speak at their dinners, and, in spite of his advanced age, he never fails to respond with courageous zeal.

Freedom of India is his one dearest wish, and it is the strength of this great desire which keeps him actively writing about India when others of his age would be peacefully passing their days in retirement.

His recent book on India, to be published in America, would come at an opportune time when such a vicious propagandist as Katherine Mayo is quoted as an authority on India after a possible "four months'" tour. Dr. Sunderland's information, on the other hand, was gathered from two extensive investigations in India and a permanent contact with Indian culture and politics for many years. An appendix to his book will contain his brief reply to Miss Mayo.

Something ought to be said here in regard to his qualifications for writing about India. Has he sufficient knowledge of the subject to make his book worthy of the attention of intelligent readers? As a partial answer, I venture to submit the following statements.

He has been deeply interested in India during all his adult life. That interest began in boyhood, as a result of reading and hearing much about Indian Missions and becoming acquainted with two returned missionaries. Early the dream took possession of his mind to become a missionary himself. This dream was constantly with him in college and theological seminary, and his studies and reading were shaped largely with a view to a life in India. His sister, Mrs. Harriet Sunderland Clough, next in age to himself, went there as a missionary; so did his college mate and dearest friend.

As for himself, his thought changed and he chose a different calling. But his deep interest in India did not wane and has never waned. For more than forty years he has been a constant student of India's great religions, her extensive ltterature, her philosophies, her remarkable art, her long history and, above all, her pressing and vital present-day social and political problems.

On account of his known long-time interest in Indian matters, in 1895-96 he was sent by the British National Unitarian Association on a special commission to India to study the religious, social, educational and other conditions of the Indian people, and make an extended report upon the same in London on his return. In 1913-14, he was sent again, on a similar commission, by the joint appointment of the British Unitarian Association and the American Unitarian Association.

In prosecuting the inquiries and performing the duties of these two commissions, he travelled in India more than 13,000 miles, visiting missionaries, government officials, English business men and prominent Indians, speaking in nearly all the more important cities, and holding conferences with Indian leaders of all religious and political parties.

Nor were his investigations confined to cities. On the contrary, he took pains to prosecute his inquiries in many smaller towns and villages, spending weeks travelling on horse-back from village to village in remote country places where no American had ever before been seen. By these means he was able, as few foreigners have been, to come into direct contact with all classes and study India's problems from the side of the people themselves, as well as from the side of Great Britain, and thus find out first-hand the actual conditions existing in the land.

He was fortunate in being able to attend two annual sesions of the Indian National Congress, the Indian National Social Conference, and the All-India Theistic Conference, speaking at the first two named, and speaking and presiding at the last; and, what was very important, forming acquaintances at these great gatherings, with poli-

tical leaders, leaders of social reform and the Brahmo and the Arya Samaj and other Theistic leaders, from all parts of India.

While in India, Dr. Sunderland became deeply interested in the important periodical press which he found there—dailies, weeklies, and monthlies—some of which quite surprised him by their great excellence. These periodicals he read extensively during both his visits; and ever since returning home from his first visit in 1896, he has been a regular subscriber to and reader of never fewer than seven of these, published in Calcutta, Bombay, Madras, Poona, Lahore and Allahabad. Thus during all these years he has been able to keep in almost as close touch with the affairs of India as with those of his own country.

Nor has his reading about India been confined to these constantly arriving and important periodicals; there have been few books of importance upon Indian matters (particularly books dealing with political affairs and social questions) published in England, India or America within the past thirty years, that Dr. Sunderland has not imposed upon himself the duty, and given himself the pleasure, of reading.

And possibly what he considers most important of all, during the entire five years of the stay of Mr. Lajpat Rai in America (from 1914 to 1919), he had the "privilege and honor of being intimately associated with that distinguished Indian leader in active work for India," reading the proofs of the three books written and published by him in America, writing the extended "Foreword" of the first, and assisting him in other ways, and when Mr. Rai returned to India, becoming editor of the monthly, *Young India*, which he had established in New York, and also becoming his successor as President of the India Home Rule League of America, and of the India Information Bureau of New York.

Dr. Sunderland has lectured somewhat extensively in the United States and Canada on India, its Religions. Art, Literature, Social Problems and Struggle for Self-rule. Two books from his pen have been published in India.

"Cause of Famine in India," "India, America and World Brotherhood", and "India in Bondge: Her Right to Freedom" (not yet published) are three of his books with which all educated Indians should be familiar. He has written many other excellent books on other subjerts.

William Digby's "Prosperous British India" had its inception at the suggestion of Dr. Sunderland.

Dr. Sunderland's services to India can not fail to excite admiration and the highest respect, especially when one considers that he was not born a Hindu, and espoused India's cause from a pure sense of justice and humanity.

All India will always gratefully remember Dr. Sunderland, and we Hindustanis in America join in paying our debt of gratitude to this grand old man. We hope that he will live to see India free and independent.

April 4, 1928
209. Sullivan Place, Brooklyn.

RELIGION AND SCIENCE

By GAGANVIHARI L. MEHTA

RELIGION and Science have been and are the two forces which most powerfully affect men's thoughts, activities and institutions. It is possible to contend that religion exercised more influence in the past and science may do so in the future, but at present both of them are living forces. Before we pass on to consider their age-long conflict and their relationship, it is necessary to know what precisely we mean by religion. The difficulty of defining religion is patent. Religion stands for no single principle but

is rather a collective idea. It has had so many transient and diverse forms associated with it that its essential element is hard to elucidate. Nor should it be forgotten that religion has both a personal and a social aspect. Organised, it becomes a creed, a tradition, a set of dogmatic beliefs: unorganised, it is little more than a man's conscience or his mystical insight or his outlook upon the mysteries of life and the universe. Edward Caird, for instance, defined religion as "an expression of a man's ultimate attitude to the Universe, the summed-up meaning and purport of his whole consciousness of things." It is true that religion has an institutional side which is concerned with scriptural authority and professional priesthood, with ecclesiastical organisation possessing endowments or other forms of property and with ceremonials, codes and prohibitions. But though religious organisation has undoubtedly an effect on individual behaviour and conduct, there is a deeper personal religion which relates to men's most innermost disposition and which no true definition of religion could ignore. It is not concerned with such things as priests or ceremonies nor is it identical with ethical or mystical outlook. In this vast and mysterious universe, almost every individual has a certain vague feeling of uneasiness and a consequent desire to get rid of it through eastablishing some sort of harmonious relation or union with the higher and spiritual powers whose existence is felt and believed. It is this "home-feeling in the universe", this need of feeling, as Bosanquet remarked, that "we are at home in the universe" that is at the core of religious faith and practice. We might then accept for our purpose William James's definition of religion as "the feelings, acts and experiences of individual men in their solitude so far as they apprehend themselves in relation to whatever they consider the divine*." The belief in the existence of a supernatural Power like God or Law or Nature and in the possibility of linking oneself with that Power through salvation or immortality are fundamental to almost all the higher religions.

But it has been argued that religion is a survival of the infancy of human reason, an anachronism, a relapse into a mode of thought which humanity in its enlightened stage of development is rapidly out-growing. Religion with its faith and dogmatism is contrasted with science with its spirit of free inquiry, and it is suggested that such religion is not only without utility in a scientific age but is a positive menace to free thought. This view sounds plausible, because religion being older than science—unless the rudiments of science in primitive magic are regarded as scientific—does perpetuate to some extent the traditions of primitive thought many of which have been overthrown, in part or in whole, by the advance of science. Let us, however, pause a moment to consider the meaning and significance of science. Science has been well-defined by Prof. J. Arthur Thomson as "all systematised, verifiable and communicable knowledge reached by reflection on the impersonal data of observation and experiment."* To the man-in-the-street, science connotes an increasing control over the forces of nature and he is impressed by such sensational triumphs as those of wireless telegraphy and telephony and broadcasting, non-stop air-flights and the marvels of medical treatment. But though such conquests have a real effect upon the outlook and temper of men, it is not only this aspect of science we have to consider in discussing the relationship of science with religion. For, what is strictly contrasted with the religious outlook is the scientific spirit. While the material triumphs of science engender a certain intellectual arrogance and a contemptuous denial of the mysteries of the universe, it is the scientific attitude of mind that is presumed to be directly antithetic to the religious spirit. The religious outlook, it is argued, is authoritarian and dogmatic, uncritical and unprogressive, while the scientific spirit is sceptical and tentative, receptive and piecemeal. "The scientific attitude of mind," Mr. Bertrand Russell has aptly observed, "involves a sweeping away of all other desires in the interests of the desire to know"† It involves, that is, a refusal to regard our own desires and tastes, interests and ideals as of any consequence in our attempt to obtain knowledge: it implies the suppression of our whole subjective apparatus in the pursuit of truth. All this sounds a trite truism but it is difficult to practise,

* *Varieties of Religious Experiences* by W. James.

* *The Control of Life* by J. A. Thomson.

† *The Place of Science in A Liberal Education*: essay in "*Mysticism and Logic*" by Bertrand Russell.

since not merely in social affairs but in the sphere of science itself, bias and prepossession are likely to pervert judgment. The scientific spirit demands many intellectual qualities, such as a genuine and ardent desire to know the truth, uncertainty and an open-mind in the initial stages of an inquiry and subsequent decision purely according to evidence, a habit of mind which is critical yet receptive, cautious yet active. Psychologically it implies a suspended judgment and logically a tentative hypothesis. It signifies not intellectual paralysis by denial of knowledge but intellectual integrity through recognition of the difficulty of knowledge and a resolute desire to search for truth, regardless of all passions and interests. To hold prejudices in check, to regard our cherished beliefs as open to doubt, to examine facts dispassionately and systematically, to seek to acquire precise and co-ordinated knowledge—that is the chief merit of the scientific outlook which rather than machinery is the most vital contribution of western civilisation to human evolution. Undoubtedly, much progress, not merely in the realm of human power but of human thought, has been due to science. It is this scientific attitude that is contrasted with the religious outlook and it is argued that while the former is responsible for progress, the latter stands in the way of such advance and is responsible for many evils like superstition and intolerance, bigotry and hypocrisy, tyranny and persecution. Not without reason did Swift in a biting sarcasm speak of men "who have enough religion to hate one another" and satirised their intolerance.* It is thus that religion comes to be pitched against science.

What, then, are the causes of this old conflict? An eminent anthropologist, Sir James Fraser, has held that mankind has passed through three stages of magic, religion and science. The struggle between religion and science, however, is not yet decided or ended. Historical reasons, psychological and moral factors, as well as the tendency and doctrines of science are all responsible for this conflict. To begin with, the persecution of men of science by religious organisations and the endeavour to bring science under the control of religious authority have not a little to do with this antagonism. From the time of Socrates who represented the spirit of scientific inquiry till the present day, organised religion has tended to obstruct scientific advance. The Tennessee trial in the United States a couple of years ago, the ban on the teaching of evolution in many states of America, the controversy over the Bishop of Birmingham's sermon at St. Paul's last year, the distrust Hindus of science of orthodox except in so far as it becomes a support to their prejudices – all testify to the spirit of corporate dogmatism which inhibits intellectual progress. Psychologically, however, what tends to undermine religious faith is the spirit of self-confidence engendered by scientific achievements. This has a two-fold aspect. In the first place, there is the intellectual certitude which implies that the furthest limits of knowledge are being reached and that soon there will be very little that man will not be able to know or control. He can delay death and it is possible that he may even create life. "Robots" or automatons illustrate this tendency, and scientists presume to have devised such mechanical men, though not souls. Moreover, the control of nature by science has made man less and less dependent upon external and mysterious forces like the weather. Thus with a diminution of the dependence on natural forces and the consequent fear, the hold of religion as a faith in the supernatural is also likely to be diminished.* But above all, the trend of science and some of its principal doctrines and theories are responsible for creating an antithesis between religion and science. The theory of evolution, for example, which traces the origin of man not to the angel but to the ape is contrary to the theory of creation of the universe propounded in almost all scriptures. Not less significant is the materialistic trend of science which seems to postulate a mechanistic interpretation of life by reducing the mind and the universe to a play of atoms governed by mechanical laws. In such a background, all mental

* We are the God's Chosen Few.
All others will be damn'd.
There is no place in Heaven for you.
We can't have Heaven crammed.—Swift

* This has been pointed out with his usual subtlety by Mr. Bertrand Russell in his *Prospects of Industrial Civilisation*

phenomena seem to be bound up with material structure which obeys natural laws and is dissolved at physical death. Moreover, sociological studies like those of anthropology and of historic and comparative criticisms of religions re inforce, in some degree, the tendency towards scepticism and towards a challenging of religious dogmas. Lastly, a certain distinction between the ends of religion and science have probably something to do with this conflict. Religion, which is fundamentally concerned with individual destiny, is distinctly personal in its aims and outlook, while science, which is concerned with universal and non-individual phenomena, is impersonal. And because it is presumed that the more impersonal we are, the nearer are we to truth, the scientific outlook is supposed to be preferable to the religious spirit.

Nevertheless, in spite of all these points of conflict it is possible to suggest that not only is the antagonism between science and religion not fundamental, but that the two have been approaching each other in various direct and indirect ways. Before we come to the question of harmony, however, let us see how far the various points of conflict enumerated above could be solved. Take, for instance, the persecution of science by religion. It is a fact which it is of little avail to deny. Yet how often has religion become a pretext and an excuse for the pursuit of ends quite secular in character. Just as national feelings are exploited for ulterior ambitions, so are religious feelings. Hatred and greed and the combative impulse may express themselves as religious piety and religious wars and conflicts may be cloaks for objectives and interests quite materialistic in nature. A Pro-Greek policy or an expedition to China may be defended on the plea of defence of Christianity even as "religion in danger" is the cry of ambitious communalists in India. Such religion, however, is radically different from the manifestation of the purely inner life which is a concern of personal religion. However, just as the rulers of men utilised religious emotion in former ages, they utilise the powers given by science now for their own purposes. Nothing, said Kant, is good except goodwill. Science has been prostituted and made to serve base ends like that of destruction of mankind. The respect of men-in-power for science is not seldom due to the fact that it ministers to homicide and is an efficient ally in war. Many scientific inventions have been of little benefit to humanity as shown by the last war and many of the crimes of modern states both in peace and war are rendered possible by science—from air-bombing of innocent tribes to shooting of unarmed crowds. Because of its material triumphs, science tends to make men averse to spiritual values. Nor is the increasing respect for science always justifiable. As charlatanry and quackeries masqueraded in the name of religion in former times, so to-day many credulous people are imposed upon in the name of science. Any theory or doctrine, however extravagant or fantastic, has to assume the title of science in order to pass currency and win recognition from reasonable and intelligent persons. Not merely many avowed quackeries of pseudo-medical treatment but even some forms of psycho-analysis and eugenics come under this category. Mr. Bernard Shaw has with his inimitable sarcasm dwelt on the contemptuous attitude which modern men profess for such things as "voices and visions", while they take in all sorts of nonsense about Oedipus complex and monkey glands.* Science is hence as much liable to be perverted as religion and their perversion is no argument against either just as it is no index of their real nature. Many religious tendencies and facts which were formerly regarded as unscientific are seen to have the germs of truth in them by scientific advance. Such phenomena as miraculous healing or possession are now regarded as due to suggestion or hysteria. Besides, though the scientific spirit is an altogether admirable thing, not all scientists have it, since they are often as orthodox and dogmatic as religious men are presumed to be. That is shown by the reluctance of many scientists to accept Einstein's theory of relativity or Jagadish Chunder Bose's discovery of life in plants, simply because it would be inconsistent with their accepted conception of the scientific

* See Preface to St. Joan "It is no longer our Academy pictures that are intolerable but our credulities that have not the excuse of being superstitious, our credulities that have not the excuse of barbarism, our persecutions that have not the excuse of religious faith, our shameless substitution of successful swindlers and scoundrels and quacks for saints as objects of worship and our deafness and blindness to the calls and visions of the inexorable power that made us and will destroy us if we disregard it."

universe. To the common man again, the facts of science are as much a matter of faith as religious tenets. On the other hand, the truly religious attitude is not one of dogmatism but of reverence and humility in the quest of truth and in the endeavour to comprehend the eternal mysteries of the universe.

Let us turn next to the doctrines and theories of science which have tended to undermine religious faith. Evolution is presumed to contradict the religious view of creation and yet it is doubtful if the theory of natural selection solved the fundamental riddle as to how the vast gulf between animal and man came to be bridged or how men obtained their "souls" and brains.* But if there is ignorance on one side, there is a change of direction on the other. Materialism is definitely at a discount in the scientific world and the most eminent men of science are abandoning it as evinced by such a book as Dr. Whitehead's "Science and the Modern World." Even if we do not accept the spiritual significance of such things as the discovery of ether or psychic phenomena which, if proved, would at least show that there is something beyond matter and the purely physical, the new interpretation of matter and particularly the theory of relativity tend to counteract scientifically the materialistic tendency. Matter is now resolved into a form of energy, that is, a mode of behaviour. Nothing is effecting this radical transformation more than Einstein's theory of relativity, which, even if it has not the metaphysical significance assigned to it by many pseudo-philosophers and pseudo-scientists, has revolutionised man's view of the universe. Not only has it destroyed such basic dogmas as those of time and space but it has also made matter a "derived" instead of a fundamental concept, a form of energy rather than a substance. Rather than mental phenomena being bound up with material structure, therefore, as the orthodox scientists claimed, the conception of relativity has altered the whole scientific universe at the back of which is now seen to lie "the mystery of man's mind not as a pious opinion, but as a living, important factor in the present and future development of science."* Indeed, the fact that combined sciences like bio-chemistry, psycho-biology and bio-sociology are replacing partial and isolated studies serves also to show the intimate relation between matter and mind.

Sociological studies of religion would emphasise, in fact, that the instinct of religion which is older than that of science is one of the deepest and most fundamental instincts of men. Its permanence through ages and its universality prove at least that it satisfies some want and seeks to grapple with some vital need of man. Such studies could not only make clear the real influence exercised by religion on men's activities and institutions but could also help to reveal its essential nature. For, religion should be judged by its fruits and deeds rather than its origin and doctrines. And a scientific study of religion would distinguish its permanent significance as a spiritual quest and bond from the various forms of beliefs with which it is usually associated; it would, moreover, investigate the relationship of the spiritual to the ethical and their common source in love.†

The distinction between the personal and impersonal ends of religion and science is more a difference of approach than of purpose. Spiritualism and materialism, said Maeterlinck, are merely two opposite but identical names for our impotent labour after comprehension. Religion seeks to approach truth or reality from the personal and individual side, science does so from the impersonal and the universal; the one is subjective in its methods and seeks knowledge through introspection and self-realisation, the other is objective and relies on observation and experiment. If science is an expression of impersonal thought, religion is concerned with impersonal feeling. And even this con-

* See an interesting article on this subject in the "New Statesman" of 10th September 1927 entitled "Keith versus Moses". "To postulate a beneficent creator to explain these extraordinary events may not perhaps be necessary but as things stand the story of the origin of man told by Moses is at least as acceptable as the story preferred by the loyally Darwinian Sir Arthur Keith.....If men or elephants or apes or mice have "evolved" in a progressive sense, it is by a process which still remains utterly mysterious and of which no biologist has yet been able to offer even a plausible explanation."

*"Aspects of Science" by J. W. N. Sullivan.

†See "Social Development" of L. T. Hobhouse on this point. Dr. Trotter in his "Instincts of the Herd in Peace and War" has traced religious feeling to the biological need of completion and union with a wider entity.

trast ceases in at least some forms of Hinduism wherein the individual ego merges in the absolute whole.

But with all its triumphs, science has not yet fathomed the ultimate origins of life by any of its doctrines and can throw little light on the spiritual conceptions postulated by religion. The greatest truths, as Goethe said, cannot be spoken. Science cannot fully comprehend them nor can it measure them. The most eminent scientists like Newton have owned that after a certain point scientific methods of measurement become quite inapplicable. A truly scientific attitude must in any case frankly recognise the limitations of science not only so far as idealistic conceptions are concerned but even in regard to scientific facts and knowledge. Science, after all, is concerned with relative truth, being based on theories which are tentative and laws which are statements of observed tendencies. It can provide no absolute knowledge, it cannot explain or even completely describe the universe. It cannot answer the ultimate why and how. The premises on which the conclusions of science are based are liable to be overthrown by subsequent discoveries, as Newton's theory is superseded by Einstein's, because the assumptions of the former have been proved too narrow by the latter. Science cannot, therefore, afford to be arrogant regarding its achievements and powers ; it can no longer be complacent of its triumphs and contemptuous of other approaches to knowledge. The older materialism and rationalism have given place to what Mr. J. W. N. Sullivan, a distinguished writer on scientific problems, has called "a sense of possibilities", which is not merely unlimited in itself but is an essential element in the equipment of any one undertaking scientific research. "The universe which was to have been explained in terms of little billiard-balls and the law of the inverse square is now a universe where even mystics, to say nothing of poets and philosophers, have a right to exist", observes Mr. Sullivan. "Except on the basis of a rationalism whose foundations have long since crumbled, there is no conflict between mystical insight and science. And the man who prides himself on a complete absence of mystery in his view of the universe is not only not representing the modern scientific outlook but will speedily become quite unable to understand it."* In a somewhat similar vein another eminent scientist, who is also a mystic, Dr. Havelock Ellis, has sought to emphasise the harmony between science and mysticism, defining science as "the organisation of an intellectual relationship to the world we live in, adequate to give us some degree of power over the world," and taking mysticism to mean "the joyful organisation of an emotional relationship to the world conceived as a whole"—and to suggest that when science and religion are antagonistic there is something wrong either with our science or with our religion.†

Science, in fine, is not irreconcilable with philosophic speculation or with a truly spiritual attitude. It is not a question of a return of science to submit to the authority of religion nor even of enunciating a scientific religion. It is a problem of seeking a harmony which will embrace the temple, the mosque and the church on the one hand and the laboratory and the study on the other, a harmony between the quest for spiritual truth and the pursuit of scientific knowledge. After all, all disinterested and sincere search for truth has a spiritual quality whether through patient research of scientific methods or through fervent prayer in the silence of one's soul. Indeed, not only are science and religion not essentially antagonistic but each can purify the other and be purified by the other. Science could diminish the craven fear of the unknown so far as it is a basis of religion, it could demolish superstition and intolerance and persecution. Religion, on the other hand, can contribute to science a spirit of humility, a deep reverence for the fundamental riddles of the universe, a sense of the immanence of the spiritual in life and its superiority over the physical. It can provide, moreover, moral values to scientific achievements and make science an instrument of human benefit. It is obvious that this is most necessary in the present age. "Science", said William Archer, "is the Apollo of the modern world—Healer and Destroyer in one." It can create as well as annihilate; it is both a hope and a menace to mankind. Which it shall be depends upon the fundamentally religious outlook of those who create its powers and those who utilise them. The

* "Aspects of Science" by J. W. N. Sullivan.

† "The Dance of Life" by Havelock Ellis.

physical powers of man, it is clear, are outstripping his moral education, and mankind is becoming so strong that unless it becomes wise and good, it might perish. Where are these wisdom and goodness to come from save from a truer religion? It may be true, as scientists claim, that it is only science that can save the world—and there is no doubt many of the physical evils and social impediments could be cured only with the assistance of science—but while that is so, science itself stands in need of being saved for purified by a truer sense of spiritual values, if human beings are to be something more than machines and science is to be harnessed to the nobler purposes of humanity.

Here, indeed, there is an opportunity for a reconciliation between the East and the West. For, the synthesis between science and religion would absorb all the spiritual gifts of the East and all the physical powers and material conquests of the West. Jagadish Chunder Bose has, for example, shown by the approved scientific methods of the West that the unity of all living beings, the oneness of the whole creation proclaimed by the Hindu *rishis* of old, was no mere spiritual fantasy or mystical vision but a profound scientific truth. In numerous other spheres of science could such genuine reconciliation be effected. Such harmony between science and religion could achieve and could be achieved by a marriage between the East and the West. The scientific powers generated by the West could be harnessed to spiritual purposes proclaimed by the East and the spirituality of the East could be applied to life by a scientific technique. Such reconciliation has not been actually achieved nor is it easy to achieve. But it is at least not impossible of achievement, and the harder the task, the nobler the call. Such a synthesis between science and religion is one of the fundamental tasks of modern civilisation and one of the most hopeful factors for its future.

MANIFESTATION

(*From the Bengali of Rabindranath Tagore*)

By NAGENDRANATH GUPTA

1

In some long ago month of May
I waited for you ;
You have come in the thick of rain,
To-day in swelling, stormy measure,
To-day in the thunder of dense new clouds,
Finish the song you wish to play
In the depth of my soul,
In the flood of rain.

2

From a distance I saw another day
Your golden veil,
Your ornaments of new *champa* flowers.
When you come near I see
Your thick, deep, new veil ;
In the startled flash of the flitting lightning
Move your feet.
Where are the ornaments of *champa* !

3

Ah, that day as I saw you,
You touched the woodland as you passed,
And the flowers bent before you.
Methought I heard the gentle tinkling
Of the belled band round your slender waist.
On the shaded path as I passed
Methought I felt the fragrance of your
scented breath,
As you touched the woodland on
your way.

4

Today you come filling the world,
Spreading your loosened tresses in the sky,
Winding the wild flowers round your feet.
You have shrouded me in your shade,
In your dense, dank, vast mystery ;
With your verdant splendour you have
Filled the strand of the sea of my heart,
With the wild flowers round your feet.

5

The wreaths of flowers that I strung in May
Are not fitting gifts for you ;
As you pass, the chants of your praise,
self-lifted,
Follow your steps in paeans of thunder.
This little lyre, with its feeble string,
Cannot sound that epic measure,
My gift is not worthy of you.

DANCING IN INDIA

A New Era

By KANAIYALAL H. VAKIL

THE programme of the lecture-demonstrations of M. J. Dalcroze, organised last March, London, reached me at the time when we were busy discussing the practical problems associated with the creative thoughts and efforts, like those for the rejuvenescence of dancing in India, inspired



Menaka in Yauvana Nritya

by the manifold, rich and living artistic heritage of the nation. The programme brought back to my mind the picture of the hall in the Institute Dalcroze, Geneva, where, some years ago, I saw, with the very kind assistance of M. Dalcroze, dancing, reclaimed in Eurhythmics, as an educative power of appeal and vigour grown rare indeed in modern times. Far away in Paris and Brussels, London and Manchester, "ardent aspirations, unsettlement of mind, discontent with existing conditions and a conflict between different ideas of social organisation" seemed, to Professor M. Sadler, "to show themselves in eager search for educational reform." He saw in the "training of the sense of form and rhythm, the capacity of analysis for musical structure and the power for expressing rhythm through harmonious movement" educational value that was "conclusively proved." In an attic, high above the slime and noisy crowd in Deansgate, Manchester, a group of reformers, characteristically called, I remember, "The Unnamed Society" were, to cite just one example, endeavouring to express in the "Unity of Elements" the unity of arts, painting, sculpture, song and dance. The yearnings of the age distinctly influenced the intellectual currents that travelled to and fro from the Atlantic to the Mediterranean. M. Dalcroze, in Geneva only indicated what Europe and America were searching and, perhaps, beginning to find.

His work, as I saw it, sealed my faith in the indisputable and intrinsic worth of what India had already, ages ago, found and achieved and was now beginning to lose. The way seemed forsaken, The "intellectuals," in India, seemed scarcely stirred for the quest. The visits of Pavlova. Ruth St Denis, Diana Watts, some of the most gifted exponents of dancing, attracted by the immemorial artistic prestige of India, evoked from them, apparently, no response, What was apparent was, however, not real, Mrs. Leila Sokhey and the group of young men and women who a few weeks back, staged their "Song and Dance Reciatal" at the Excelsior Theatre in Bombay, rescued one from incipient pessimism. They were not merely indignant or

vehement about the general apathy or rather the contempt towards "Nritya" once elevated as a "fifth Veda", an art found and meant to serve the Sudra as well as the Brahmin, the peasant girl as well as the princess. They found the ancient art degraded as "Nautch", as the soulless manipulations of the "Devadasis" They started on the quest. And this brief reference to their courageous, pioneering venture is meant only to seek and offer assistance and assurance for the enlightened comrades on the same quest. For Mrs. Leila Sokhey, known to the world of art as "Menaka", is, she said, eager to enlist for the venture "the assistance and sympathy of the alert intellectuals in the country working for a closer understanding of and response to the cultural demands of the times."

Mrs. Leila Sokhey is an Indian lady, young, energetic and possessed of distinct intellectual and artistic attainments. She has travelled widely in India, Egypt and Europe. Everywhere she has endeavoured to secure information about dancing, which she aspires to develop as, once again, a living art in India She seeks and interprets an intellectual aim and refinement in Indian dancing which is very frequently degraded as an aimless exhibition of muscular contortions and random swayings. She aspires to restore to Indian dancing, as a noble ancient art, intellectual content and artistic interpretation.

Of the three sources, the Hindu concepts embodied in ancient literature, for example in Bharat Natyasastra, Dasarupa of Dhananjaya or Abhinaya Darpanna of Nandikeshawara, secondly, the ancient paintings and sculptures and finally, the current practices manifest in the "nautch" and the conventions of the "Devadasis" or in the folk-festivals, of guidance neccessary for the resuscitation of dancing now lost as an art, she is inclined to regard the paintings and sculptures as more authentic and direct and, perhaps, more fruitful evidence and data for its artistic advancement. She believes that the ancient paintings and the sculptures ought to supplement and guide the interpretation of the concepts in the ancient literature and curb the decadence observable in the current practices.

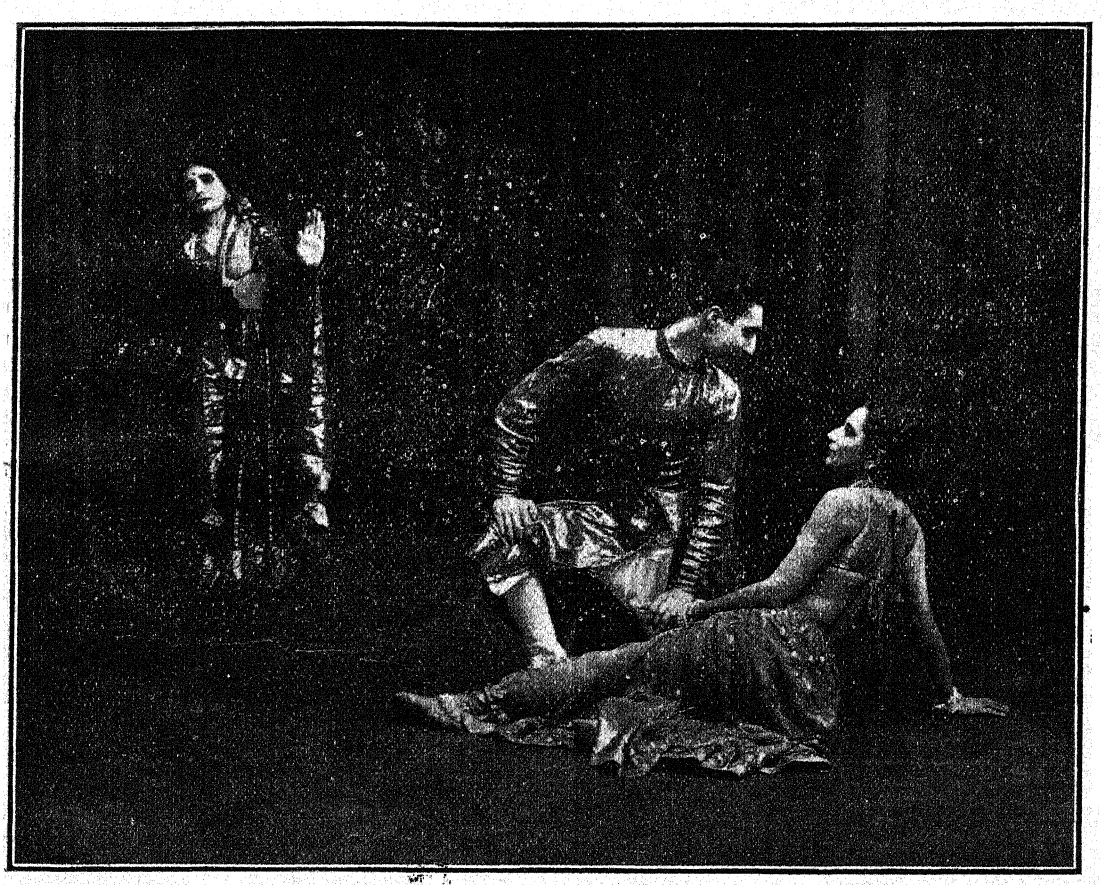
Her selection of "Ajanta Darshan" was guided by that belief. The work of artists who, over a thousand years ago, sought to interpret their religious longings on the walls and columns, ceilings and shrines of the ancient cave-cathedrals and monasteries of Ajanta is, she is convinced, not merely a record of the dead past. It lives in the figure and features, costumes and gesture of the Indian Woman, alike the source of their inspiration and the triumph of their immortal art. The well-known picture, in Cave II, of the girl leaning against the pillar, the "Queen's Toilette" in Cave XVII, and the punishment of the recalcitrant dancing girl in Cave II were interpreted by a regulated sequence of rhythmic movements, gestures and "mudras" adapted from the paintings and the sculptures at Ajanta. The dance opened with the picturs of the girl in Cave II. It concluded with the punishment of the dancing girl shown in the same Cave. "Nritya", so interpreted and so remote from the degenerate craft of the "Nautch" and from the conventions, now routinised as rituals, of the Devadasis, exercised instantly its spell. The whole-hearted response from the audience, mostly representative of the eminent intelligentsia in the city, scattered the natural fears of the young men and women who had, for the first time, courageously endeavoured to reclaim the art now degraded and scorned as a vicious craft. The moment the curtain rose, the magic line, the unperturbed gait, the instinctive rhythm, the colour and costume, the inalienable proud possession of the Indian Woman which constitute the unparalled artistic maginficence now spelt in glory as Ajanta, were visualised as, perhaps, they have been seldom visualised before on the public stage.

"Naga-Kanya Nritya", adapted from Bain's "Essence of the Dusk", was a theme generally, and rightly, appreciated as the most dramatic of three dances performed on the occasion. "Menaka", as the "Naga-Kanya" Natabrukuti, worked effectively the distraction and ruin of her rival "Yaswati" and Price Aj by her serpentine, sinuous, clinging, malicious movements and gestures. She was ably supported both in the "Ajanta Darshan" and "Naga-Kanya Nritya" by "Nilkantha" and her two colleagues "Padma" and "Kokila".

The third theme was "Yauvana Nritya". It translated, by restless vivacity of movement and gestures, the "ecstasy of newly-stirred impulses and dreams of Youth", the ecstacy inherent in folk-festivals, notably, of "Vasant." The dance concluded with the slow movements of the solemnity, the sudden reaction to gaiety characteristic, again, of "Yauvana," of a prayer addressed to Nata-

Raja, Lord of the Dancers, for a happy communion of hearts.

"Menaka" and her colleagues, young enlightened men and women, have started on the lofty and courageous quest. If they expect, as they do, that they will be soon joined by other pilgrims on the same quest, their claims and aspirations as well as their deeds should win the recognition and assistance of every sane intelligence eager to rescue the noble art from the evil name and days that have degraded it.



Naga-kanya Nritya
From Left to Right—Padma, Nilkantha, Menaka

The programme of the lecture-demonstration of M. Dalcroze, received at the time when we were discussing these dances, was not, I am inclined to think, a mere accident. It was a coincidence of unquestionable significance to those willing to understand and interpret the yearnings and aspirations of the age. Europe and America are searching the cultural values of the "training of the sense of form and rhythm, the capacity of analysis for musical structure and the power for expressing rhythm through harmonious movement." They are beginning to find them. India had, already, ages ago, found them. And some of the most gifted and eminent exponents of creative universal culture have been looking forward to the day when the advanced intellectuals, young men and women of India, could help them by means of the creative thought and efforts inspired by the artistic and cultural achievements which they receive from the nation as their unchallengeable and priceless legacy. Will India now lose what she has preserved through centuries of strife, misery, bloodshed and conquest? India has, from times

immemorial, stimulated the intelligence and imagination of the world and won their reverence. Will it now lose its ancient leadership? The modern young man or woman has learnt to discount distance. The growth of understanding and comradeship, of standards and taste in daily life, not less artistic than intellectual, is essential for those who aspire to build anew the world for to-morrow. Shall we, as a nation, lag behind and refuse the privilege of ushering in the new era?

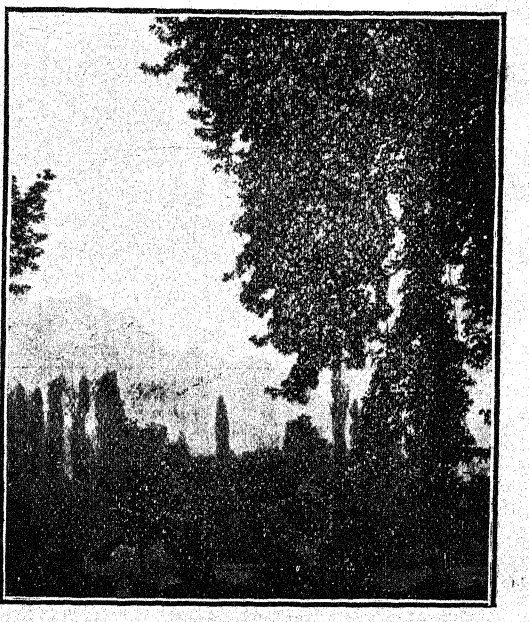
THE GARDENS OF THE INDIAN MUGHAL EMPERORS IN KASHMIR

ARTHUR R. SLATER, F. R. G. S.

THOSE who have visited the beautiful gardens in Kashmir, made by the Moghul Emperors, can never fail to be impressed with the wonderful way in which they have carried out their aim, even though modern changes have somewhat interfered with the design. We look to gardens to provide us with delightful harmonies of colour, and with choice scents, but in India, where the garden is the refuge from the great heat without, it is to be expected that the leading motive should be a place where restfulness can be obtained, where the atmosphere is cool and pleasant. Shrub and water must therefore play the most important part in the gardens



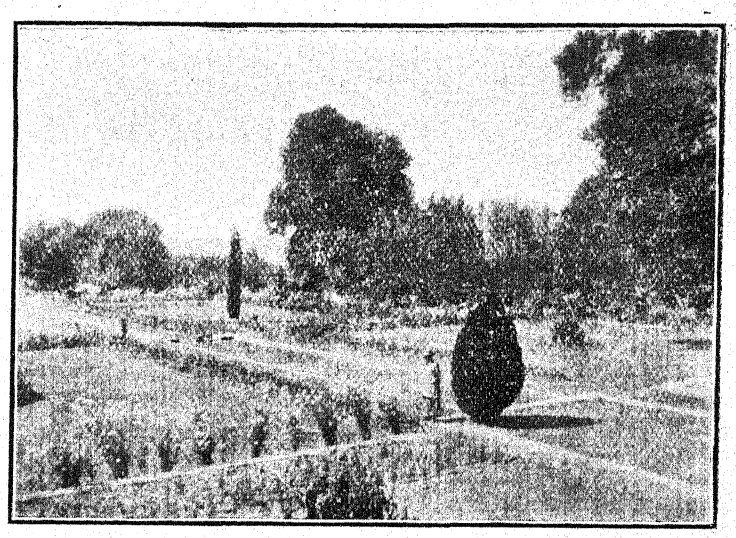
The Terraces in the Nishat Bagh, Srinagar



Another view of the Shalimar gardens

that are made for the joy and comfort of the people. "The long lines of the great water-ways and paths, hedged in by trees, produce a wonderful sense of stately dignity and peace, while the

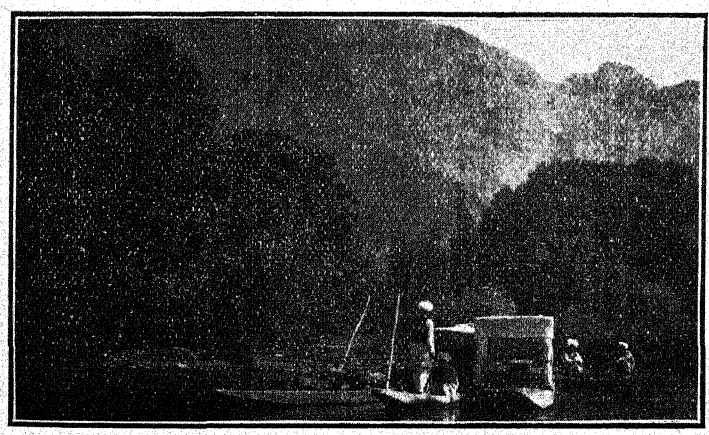
tranquil breadth of water repeats the flowers, trees, and buildings with a double magic charm, till the whole garden seems full of that mysterious beauty, that comes of the sense of calm continuance. "That one day should be like another, one life the echo of another life", which is the result of quietude, part of that rhythm of harmonious change, through birth to death and death to birth again that special Eastern consciousness of universal life. Keeping in mind this conception that underlies the design of the Indian garden, we can easily understand how well suited were those gardens designed by the Mughals who had left their home in Persia and who desired to create, as far as possible, conditions similar in the land they had conquered and made their home. The later Mughal emperors carried out in Kashmir the same ideas with certain modifications, but with the same spirit.



General view of the Flower Terraces in the Nishat Bagh

One cannot easily forget the first impressions received on visiting any of the famous gardens in Kashmir, the Nishat Bagh and the Shalimar Bagh near the Dal Lake, and Atchibal, and Verinag, some distance from the capital city. See these in their full glory when the channels are filled with water, and the beds are displaying their gorgeous flowers, when the play of the sun on the falling waters can be studied, when the lights change on the picturesque mountains that back these gardens, and you will conceive a high respect for those men who planned and executed these gardens in the seventeenth century. True, some of their glory has departed, but the ruling Prince still maintains them in good order.

Visit, first of all, the Nishat Bagh, easily reached by road or water. The approach from the Dal Lake is the most interesting and picturesque. No wonder the maker of the garden called it "The Garden of Gladness", for, seen on a bright day, with the flowers in full bloom, the water flowing over the chutes and along the channels, it does rejoice the heart of man. We are not surprised, even though we appreciate fully the beauties of the Shalimar Gardens, where Shah Jahan lived during his tour in Kashmir, that he cast an envious eye on the Nishat Bagh, which was the property of Asaf Khan his Prime Minister and his father-in-law. In those days the mere expression of a desire by the Emperor meant that the object became his own. On more than one occasion he had pointedly expressed his great appreciation of the garden,



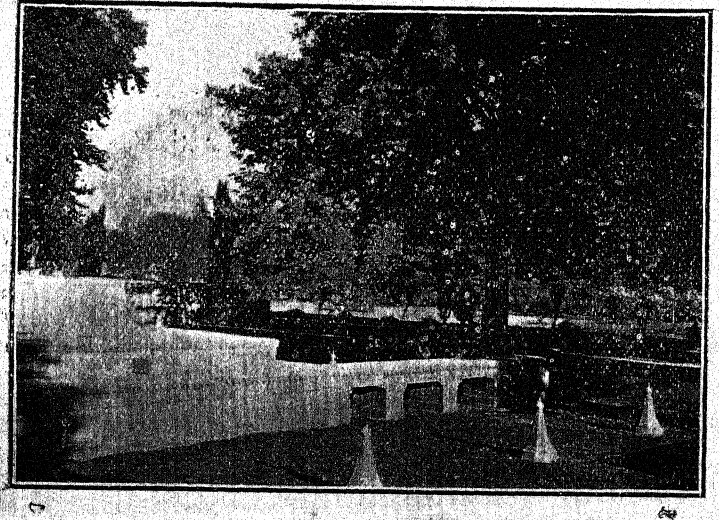
Arriving by boat at the Nishat Bagh

but Asaf had no desire to surrender his pleasance. Angry at the frustration of his wishes Shah Jahan ordered the water supply to be cut off form the Nishat Bagh. The disappointed Asaf used to sit in deep melancholy by the side of the now empty water-course, but one day, he awoke from his sleep to find that once more the fountains were playing merrily, that the water-chutes were again filled with foaming water. What had happened ? A faithful servant, overcome by the sorrow that had fallen on his master, had, in spite of the Emperor's order, opened the sluices. Asaf quickly ordered their closure, and the Emperor, hearing of the act of the loyal servant of Asaf, relented, and once more restored to his Minister the water rights he had, in his anger and disappointment, taken away,



On the Dal Sake near the Shalimar Gardens

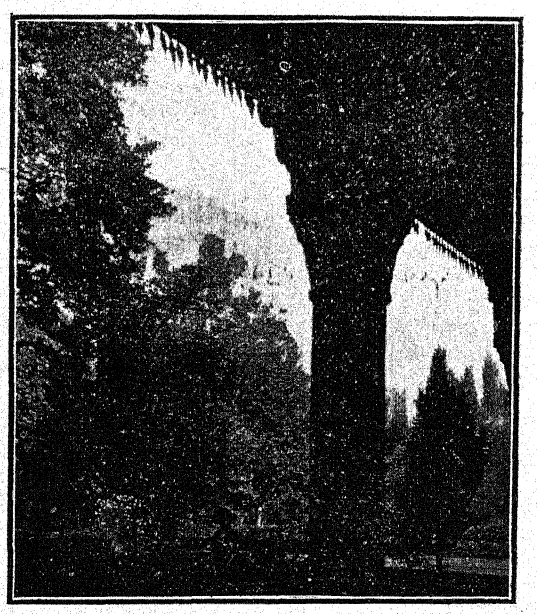
The Nishat Bagh is entered through a small doorway and at the entrance to the garden proper, which is nearly six hundred yards long, is a small pavilion. The main garden is built in a series of terraces, each slightly higher than the other. Between the several terraces there are water chutes, made of brick or stone, and in such a way that the water, as it passes over, causes very fascinating ripples. At the head of each waterfall is placed a marble seat, so that it is possible to obtain, from this point, a view of the whole line of channel and fountains. Originally there were many more trees, cypress and fruit of various kinds, but many of these have disappeared. The flowers, however, are to be seen in great profusion during the greater part of the year. On the occasion of the great flower festivals large numbers flock to these gardens, the lake being crowded with gaily decorated boats, while the peeple themselves wear their brightest coloured dresses. The narcissus and tulip fields are indeed a picture, and worth going many miles to see. On the third terrace of the Bagh there is a baradari, a small structure which contains a reservoir about fourteen feet square and three feet deep. There are five fountains here, and on a hot day nothing more pleasant that a rest here can be imagined. From this point you get long views of the great lake, while in the distance are the snow-capped mountains known as the Pir Panjal. The modern gardener pays more attention to the care of the lawns than his predecessors did, with the result that the gardens have not the appearance of rich



The Emperor's Garden Seat, Shalimar Gardens

flowering colours, nor so many shrubs and trees.

The Shalimar Bagh has been referred to as the garden made by Shah Jahan, and in which he loved to spend his days while living in this part of his kingdom. There was probably a garden here before Shah Jahan came, but it was he who laid out the present garden. The approach is far from pleasing, for it is by a long narrow canal which is very filthy and shallow. But once inside the garden, you realise the skill with which the work has been planned. In laying out these gardens certain principles are kept in mind. The principal pavilion is usually placed in the centre of the garden, and from this point the channels go at right angles. This central pavilion



From the Doorway of the Palace
Shalimar Gardens

formed "a cool, airy retreat from the rays of the midday sun, where the inmates of the garden might be lulled to sleep by the roar of the cascades, while the misty spray of the fountains, drifting in through the arches of the building, tempered the heat of the burning noontide." In the Shalimar Bagh we find three parts : the outer or public garden which contains the Dewan-in-Am with the small black throne on which the Emperor used to sit when he held his public audiences with the people ; the second part, slightly broader, with the Diwan-i-Khas in the centre (now destroyed) ; and third, the private garden where the ladies lived. Here in the centre is a beautiful pavilion "surrounded on every side by a series of cascades. At night when the lamps are lighted in the little arched recesses behind the shining waterfalls it is even more fairy-like than by day." As one rambles through these gardens, especially on those festival days when the fountains and channels are filled with water, it is not difficult to picture those scenes Mughal writings describe.

The Verinag Bagh can only be reached by careful planning, but to those who can spare the time, there will be an adequate return. The Atchibal Gardens, however, are easily reached by road, and here you will find what Mrs. Villiers-Stuart considers the site "where the most perfect modern garden, on a medium scale, could be devised." The water comes down from a spring in the side of the cliff, and passes through the garden, leaving it beneath an interesting pavilion in front of which is a tank, surrounded by flower gardens. The old man in charge of the gardens is an interesting character, and for a consideration he will turn on the water so that you can have the joy of seeing the water flow over the fall, and spirt into the air through the fountains. There are many stories told of these gardens and they centre round the history of Jehangir and his wife Nur Jahan. Beautiful though the gardens are today, they cannot compare with the glory of the Mughal period. Many of the old trees have gone, and the flower beds are not so bright and attractive as then. Gone, too, are the old baradaris or pavilions, and their place has been taken by low buildings on the Kashmir plan, buildings that do not help to lend picturesqueness to the whole. But the waterfalls, fountains, tanks, channels remain, and these are very attractive. There are many poplar trees to be seen round the outer walls, while fruit trees are there in abundance, providing visitors with a very welcome lunch through the kindness of the caretaker. The gardens or Baghs of Kashmir cannot fail to be an unending delight to those who find joy in luxuriant Nature brought to serve the deepest needs of mankind.

THE NEW WOMAN'S MOVEMENT IN INDIA

By Mrs. ANINDITA CHAKRABARTI

SIGNS are evident in the West of a growing spirit of eagerness to learn and appreciate the ideals that form the true life of the East, interchange of men of culture and scholarship between the two hemispheres being responsible for the rise of this new consciousness. As yet however, the woman of India has hardly found her voice in the world outside. Adequate recognition is lacking about her in the modern movements tending towards the cultural co-operation of the East and the West, and all that the western people may know about her has been mainly from the men who go out from India; and knowledge obtained about her in this way, we need not add, cannot represent truth in its fullness. It is only the patriotic Indian, deeply appreciative of the cultures of the West and the East, who can represent the latter in Europe; so also, it is only an Indian woman thus accomplished who can carry the message of our women to the West. The dearth of Indian women of this type has been the cause of the ignorance still remaining in Europe about us, just as the true intellectual contributions of India remained so long unrecognised by the West for want of the right kind of men in India to carry them to their brothers in Europe.

Recently, however, waves of the New Age have reached the enclosed courtyard of the Indian home, and though gifted in many ways, the woman of India has been roused from her comparatively slumbering consciousness, to the message of the Age to which she belongs. Not that many of our women did not receive western education so long, but they had received it through the opinionated agency of their Westernised father and husband, and had to use it mainly as a decorative accomplishment, so that this kind of education did not succeed in revealing their personality through development of their own inherent powers. Thus were found in our land at the beginning of this Era, a mere handful of westernised English-educated women and a vast number of women steeped in the culture of medieval India, living side by side in terms of complete detachment and misunderstanding. Indications of a great change, however, are now apparent, and this change is coming from the vast unknown depths of the women themselves. Our men, at the first stimulus and attraction of Western education, fell completely under its spell, and then began the gradual process of assimilation, which continues, when they united in the work of synthetising their knowledge on the basis of their indigenous culture; but in all this upheaval and progress the fate of the women remained essentially very much as it was before. Our women keenly felt the anomaly in this state of affairs, they began to observe and understand much, and with the gradual infiltration and absorption of western education into their lives, they have now begun to think and work towards a betterment of their position and the breaking up of a system which keeps them enmeshed in their present limitations.

Their co-operation in the National Renaissance being indispensable, the response of our women to the call of men in the work of nation-building has automatically reacted against the hampering social bondages of our women, and brought them on the road to fresh developments in freedom, so that they already begin to stand on a solidifying basis of self-knowledge. The orthodox and conservative sections of our community, however, as also men drunk with fervid nationalism, take this movement in our women as a sign of mere imitation of the West, and view it with displeasure, forgetting that in the East as well as in the West, all men and women of the present generation have been born in the modern Age, and thus must draw their life-force from a common source of changed conditions, which explains a certain similarity and uniformity in their progressive development. Like the truly cultured men of our land who after receiving all that is best of the European Civilization have learnt to appreciate their distinctive national heritage, our educated woman, too, remaining purely Indian, is getting ready to assimilate first the cultural gifts which the West has to offer to her. Here,

however, the Indian woman suffers under a peculiar disadvantage. For though the condition of our women in the Vedic Age was far superior to what it is now, it is only recently that man's ideas regarding women are approaching the path of rationality. So, apart from the fact that it is not possible to bring back an age that is gone, however deep the attachment of our women may be to the long-established rites and customs of our country, they can no longer accept them undiluted and without a thorough process of reformation in the light of modern culture. And it is this that on a superficial understanding, makes our men think of a growing cleavage in our women from the true ideals of India, which they are so eager to revive, so that they suspect us to be merely imitating the West. But this spirit of freedom in our women cannot quite be said to be inspired by the West, for such a spirit did not exist in Europe either, up to this time. It is, however, the urge of the New Age, the light of a new awakening, so inspires and illuminates the modern woman of India that she has to acknowledge and accept it, and this of course does not mean that she wants to reject anything of what truly belongs to her race, or that she severs, in the least, her connection with the ideals that have inspired India in a perpetual cultural inflorescence.

Many of the West, too, do not view favourably this movement amongst our women; they seem to think that this will only make our women lose their distinctiveness and the beauty of our Indian individuality. But, of course, the mere preservation of a distinctiveness, by itself, can possess no intrinsic value; its truth depends on its superiority, genuineness and the sanction of reason. We must, therefore, not only strive to appreciate the distinctiveness of a culture, but try to understand how far this culture is able to assimilate and synthetize the abiding treasures of the world, in the realms of religion, literature, and social economy. The Indian woman cannot reasonably be expected to remain an unchanged living pyramid to satisfy the curiosity of visitors from abroad; being a living person, she must move on with the spirit of the times, along the path to progressive self-realisation. And it is by preserving her own personality, and by not allowing herself to be merely rolled along the drift of passing affairs that she can thus develop her distinctiveness on the basis of self-knowledge.

The endeavour of our women to incorporate into our social system the cultural gifts of Europe, and our new unfettered movements of freedom will spontaneously bring out a bloom of colour which is sure to impart a touch of distinctiveness to the world-wide women's renaissance, and materially help its growth and unfoldment. It is the duty, therefore, of all people to welcome with reverence and affection this new awakening of womanhood in India, and understand that the apparent signs of westernization or lack of originality about our movement are not fundamental. For centuries on end the Indian woman has kept behind the purdah of specialized Indian womanhood, but what has she gained herself or given to the world thereby? Just as her awakening has roused in her the desire to learn from the West, so the development of her individuality will enable her to deeply appreciate and make living to the world outside, the true cultural gifts of her motherland.

The time has not come for a possible appraisal of the results of this new movement, our women have not yet become fully fitted to offer the matured gifts of their culture to whole human civilization. We are still breaking the shackles of the dead customs that bind us, and eagerly learning the lessons that the modern West has to teach us.

There are those in our country who look upon the women as their pride, yet would keep them immovably chained to the past. They do not understand that the present national degradation of our country is due, in the greatest possible measure, to the state of our womenfolk. So in the new woman's movement in India there is the inner urge to lead our country to its development towards light and freedom through the emancipation of our women from the tyranny of unmeaning social conventions.

And this also we must admit, that though greatly handicapped, Indian women are freer far, in a number of ways, than their western sisters. In Europe, suffering under militant materialism, the emphasis laid upon woman as a charmer, and her social obligation to devote herself to the gaiety and diversion of her menfolk has kept her subjugated to many serious wrongs and insult; in our cultural traditions woman is never looked upon in

that way. We have ever been enjoined to look upon her as the incarnation of divine motherhood, and as the symbol of Blessedness. There has been abuse of this ideal in the past, and then there are those of our men who advocate certain aspects of Western freedom among our women, without the slightest understanding of the true principles of freedom, and cause great damage nowadays to our social improvement. Even then, the Indian woman, when she gets her *Swaraj*, is liable to be better situated in this respect than her western sisters, and shall be spared much of the fruitless expenditure of energy entailed in the West in unmeaning luxuries of dress, and futile social amusements. We do not uphold the present prevalence of drab monotony and joyless isolation in the multitude of our Indian women, which is neither desirable nor health-giving, and so emphasize the need of their joining social functions and festivities more than they have ever done before. Simplification of her life through freedom of initiative, wholesome activities at home and outside, will only leave the Indian woman with a fresher mind for the cultivation of the higher truths of the soul where she has to face her Creator alone. This presupposes a widening of man's horizon with regard to womankind, a gradual weeding out of the unmeaning customs and conventions which hamper the development of her personality; and it is in this way alone that the true Indian ideal of womanhood can gain its fullest expression.

IN THE JHARKAND * FORESTS

(*A Tale of Aryan Times*)

By Mrs. SNEHALATA SEN

By the side of a roughly made stone castle built on a rocky hill rising from the valley, stood a band of men, black-skinned, short of stature, handsome withal, armed with crude iron and stone weapons, bows, arrows and axes. Proudly they stood in battle array, vigilant, brave and determined. A few ornaments of shell and colored seeds, and a loin cloth of rough woven cotton adorned their well-knit figures. Thus stood the black warriors awaiting a foe.

But what enemy could penetrate the dense forests and hills of Jharkband, where in some parts the sun's rays even could not pierce? Leaving the banks of the Ganges, fleeing from the invaders, they had wandered into these jungle-covered hills and rugged ravines. Here clear streams flowed over rock and sand, and waterfalls leaped down. Wild and beautiful flowers bloomed, and green groves of the Sal and Palash gave them shade.

They had thought to live free and unmolested here. Indeed these wild simple freedom-loving black Kols seemed to be a part of the black rocks and dark caves.

Alas! the foe marching along the banks of the rivers and guided by them, had at last reached this spot. The Kol chief Banasur was then away in Shikarbhum * with his followers, and the remaining few stood prepared to defend themselves.

Soon the enemy appeared, emerging round a bend of the river. The black-skinned warriors gazed fascinated at the wondrous sight. On horse back and on foot, with shining shields and swords, bows, arrows and clubs, slowly advanced men who looked like gods. The Aryan army burst upon their view. In silence they gazed on each other, then suddenly an arrow was shot from the Kols, and the battle began. The river swollen with rains, rushed along between them, while the two bands of men fought valiantly for a time. The hillock was soon dotted with black bodies, while Aryan blood reddened the

* Jharkhand—The ancient name for the forest country of Chotanagpore.

* Shikarbhum—The ancient name of Hazaribagh.

river banks. Shouts and groans mingled in the air.

Then, as if springing from the bowels of the hill, a beautiful maiden suddenly appeared on its topmost point. Tall and fair, with raven locks flowing behind, adorned with shells and red flowers, she stood silent a while. A thick coarse cotton cloth draped her shapely limbs. She turned and spoke to the Kols and in an instant they stood motionless and silent with lowered arms. She looked at the Aryan chief, and lifted her hand, but before that they had ceased fighting amazed at sight of her. Then she descended the hills slowly, and standing on the river bank opposite, addressed the Aryan chief in the Aryan language,

"I am of thy race, O chief; What seekest thou here in the heart of these lonely forests? Why dost thou slay the men who people this land?"

In a stern bnt calm voice the chief replied, "Who art thou, Maiden, to question me thns? Why dost thou meddle in the affairs of men?"

"I was the daughter of an Aryrn King but now I am the adopted daughter of Banasur the chief of Jharkhand, and am queen over these black men. Simple and harmless are they, hurting none. Go back to thy own land, Oh proud chief. Molest not these men, to whom the great God has given the shelter of these mountains and forests."

"Daughter, step aside," came a voice of thunder, as a tall black warrior, kingly and noble, armed and arrayed, stepped forward from the dense forest on one side of the hillock. He was followed by a band of warriors. Turning to the Aryan chief he demanded in the Arran language, "What seekest thou?" "1 seek a treasure," came the reply. "A treasure? Seek, and welcome to our forests. We bear thee no ill-will, we do thee no harm. Be peaceful and seek."

The Aryan stood amazed and ashamed, he glanced at the dead bodies on both sides, then saluted the forest chief in silence.

Again Banasur asked, "What treasure dost thou seek, O chief?"

"I know not what it is, but the holy Rishi said,

'Follow the course of yon river and thou shalt find a treasure which will bring peace to thy heart, give thee a new kingdom.'

I have obeyed the holy one, but no treasure have I found."

"Rest thee and on the morrow shalt thou seek for it." So saying Banasur, the Kol chief and the maiden, followed by their men, entered the stone stronghold on the hill top.

All was silent and still. The weary soldiers slept, but there was no sleep for the old Aryan chief. The maiden? What memory awoke and stirred his heart?

The fair morn turned the hills to gold, and the river sparkled into light. The castle stood out like a sentinel and the small Aryan camp below stirred into life. The chiefs of the two races met and discoursed for a while. For days the Aryan band of men roamed and sought in vain among the forest and hills for the prophesied treasure. At last one day the Aryan chief said to Banasur, "No treasure have I found yet, but the Rishi hath said I shall find a new kingdom. This land shall I wrest from thee. So prepare to fight, O chief of the Kols! Might is right and he who wins shall take."

Proudly Banasur replied, "So be it. We shall fight to the death. Driven by your race we came here and thought to live in peace. Thy greed is great, O possessor of many lands. We fear not to fight, nor do we bend to the yoke of the intruder."

The maiden, who always wandered by the side of her foster father, came forward and said in gentle tones, "Why dost thou, O my countryman, molest and desire to drive out these men? Canst thou not live in peace here? The Jharkand forests stretch far and wide. Seek an abode elsewhere."

"No maiden", he replied, "there can be no peace between the Arya and Anarya. We shall subdue these black men, win their lands, teach them our arts, our learning and our religion."

In a voice sweet but stern she replied: "Listen, Oh Arya chief, who seekest to conquer these black men and wrest their freedom. Know that oppression never held a kingdom nor claimed the hearts of a people. Thou mayest wrest their land but can not keep them. Love, sympathy and friendship, these alone can hold them. Know ye that the ancient race of this great land cannot die, for the great God himself peopled it with these black men. Teach them what thou wilt in peace and love." The old chief was silent a while, then said, "Who art thou, maiden, who comes

to me like a dream of some other birth? Whose speech is noble and wise? Where is thy land and who thy father?" In sad tones she replied: "My father was a great King in the country south of the Jamuna and north of the Vindhya hills. I was stolen by black men, enemies of my father, when a child. My old nurse followed me and thus from her I learnt the language of our race. I was brought hither to the forest chief Banasur".

In low trembling accents the old chief asked, "Thy father's name, maiden?" "Darparaj, the chief of Champagarh." "The treasure is found. The Rishi spoke truly, for I am Darparaj and thou my lost and stolen treasure." So exclaiming the Aryan King clasped his daughter to his heart and laid his hand on her head in blessing.

For a while there was deep silence. Then Banasur said: "Darparaj, thy daughter is our queen and as a child to me. Let her abide with us." The old king answered slowly: "We shall abide here together, Banasur, in this beautiful land of hill and dale and learn much from each other."

Thus in the heart of the Jharkand forests, by the banks of the merry hill stream, lived the chiefs of the races in peace and friendship. Villages sprang up in the valleys. The forest-clad hills and woods gave them game to hunt and roots and fruits for food. Cultivated lands lay below, full of rich gold grain.

We know no more of this olden tale. Sometimes a black Kol herdsman with tall kingly limbs and aristocratic features or a Kol maiden with typical Aryan features arouses our wonder and interest. While gazing at the beautiful scenery of Jharkand at the "bold brow of a hill" or a "soft vale," at the meadow below and the groves beside the hill streams, a vision of turret and tower, temple and palace, of Banasur and his black men, of Darparaj and his fair daughter, of the Aryans and Kols living in friendship together, arises before us from the mists of the past.

BALLAD FOR GLOOM

For God, our God, is a gallant foe
That playeth behind the veil,

I have loved my God as a child at heart
That seeketh deep bosoms for rest,
I have loved my God as maid to man
But lo this thing is best:

To love your God as a gallant foe that plays
behind the veil,
To meet your God as the night winds meet
beyond Arcturus' pale.

I have played with God for a woman
I have staked with my God for truth,
I have lost to my God for a man, clear eyed
His dice be not of ruth,

For I am made as a naked blade
But here ye this thing in sooth:

Who loseth to God as man to man
Shall win at the turn of the game:
I have drawn my blade where the lightnings meet
But the ending is the same:
Who loseth to God as the sword blades lose
Shall win at the end of the game.

For God, our God, is a gallant foe
That playeth behind the veil,
Whom God deigns not to overthrow
Hath need of triple mail.

EZRA POUND

PSYCHO-ANALYST

I leave the world of happy, growing things,
Of morning mist, of wind, of sunset shy
To tread alone the Land of Haunted Minds
Where no song is, no language but a sigh—

The caverns of the mind in whose dark depths
Are shapes fantastic, terrible and grim,
A labyrinth where no sound breaks the spell
Of eerie beauty, shadowy and dim,

I light the way with feeble candle-beam,
But Science sputters in the wind of doubt.
The shadows leap to meet the flickering light.
The dust of dreams is scattered thick about.

Dead loves and old desires are buried here.
Their ghosts live on to torture and condemn.
O Light from heaven, penetrate this mind.
My ray of Science cannot banish them.

In this sub-world of pain where sleep is cursed
With dreams that are not dreams, but black night-mare.
I tremble lest my earthiness betray.
No eyes but His should see a soul laid bare.

MAE PERRY HUTCHINSON IN THE *Husk*.



Chinese Actresses Compete with Actors As Women

The "actress," so we learn from George Kin Leung, writing in *ASIA* (New York), appeared on the Chinese stage as long ago as 2000 B. C., when she was known as "Wu" and "in the course of violent dances acted as medium for messages to and from the gods." The female entertainer continued down through the Sung Dynasty (960-1280), but she did not attain the professional status of an actress until the Yuan Period (1280-1368). Her suppression followed thereafter, and her status was not reestablished until the reign of Kuang Hsu (1875-1908). When the Republic was founded in 1912, "theaters for all-female companies were established in Peking, Shanghai, Tientsin, and Canton, and the actresses gained a firm position with the public.

Since men like Mei Lan-fang have achieved such fame as actors of female roles, it is natural to compare the achievement of the two sexes in similar impersonations. One of his rivals is Miss Pi Yun-hsia, an exponent of the ch'ing-i type.



China's Greatest male Actor—shown here in a female Role



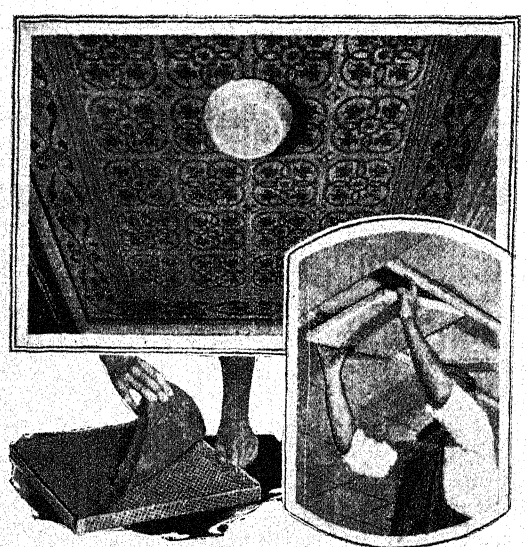
Pictured in a Warrior Role—a woman performer Chin Hsuen-fen.

We read : No one criticizes Mei Lan-fang, a Peking friend assured me; 'one merely mentions his good points.' "The two famous Southern actresses are Li Hsueh-fang and SooChow Mei. Soo had a guaranteed salary of $50.000 per annum, not a copper less than that of the President of China; thus it came about that she received the title, 'president of the Chrysanthemum Kingdom."

—*Literary Digest.*

Fire And Sound-Proof Tile Have Novel Features

A new type of sound-proofing material for offices and other building interiors has been developed by a Wisconsin company to remove the objections which many forms of sound-deadening materials have had. The new material, called "sanacousitc tile," combines acoustic properties with sanitary and fireprocf requirements. The



Finished Ceiling of the Tile; Installing Units and Section to show Structure of the Material.

exposed surface is a metal tile, pierced by a multitude of small holes and backed by one inch of noncombustible sound-absorbing material. The metal face may be painted or decorated in any manner, can be washed with water without spoiling its acoustic properties, and can be repainted time and again without lessening its ability to absorb sound waves.

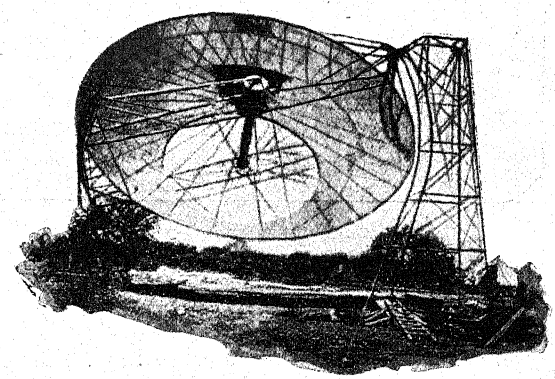
—*Popular Mechanics.*

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Harnessing The Sun

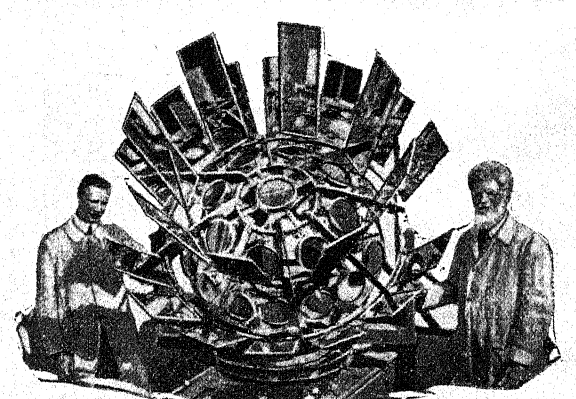
Discovery of means whereby the giant luminary could be put to work for mechanical and other utilitarian purposes would elevate civilization to a new and relatively exalted plane.

In Tunisia and other French possessions of northern Africa, there is scarcity of water that is fit to drink, and solar distilling machines are in common use. Sunshine cookers are extensively utilized in Egypt, in the African Karoo, and in the Punjab of India, for baking and other culinary purposes. The first solar cooker was invented, in 1870, by an Englishman named Adams, a civil official at Bombay.



An Enormous Mirror Reflector Set up at Pasadena to pump Water for Irrigation; Practical Sun Furnaces are being used in Many California Homes to Heat Water for Household use

In southern California, where the sun shines practically every day in the year, many thousands of private dwellings are supplied with hot water for all domestic uses from roof tanks wherein it is raised nearly to boiling temperature by the solar



The Moreau Sun Furnace, One of the many Mirror Devices to collect the Heat of the Sun from a fairly large Area and focus it on one Spot to do useful Work

rays. The Shuman-Boys apparatus has proved so successful that several outfits of the kind are now operated in the Nile valley, and others have been installed for irrigating purposes, by the French government in Tunisia.

—*Popular Mechanics.*

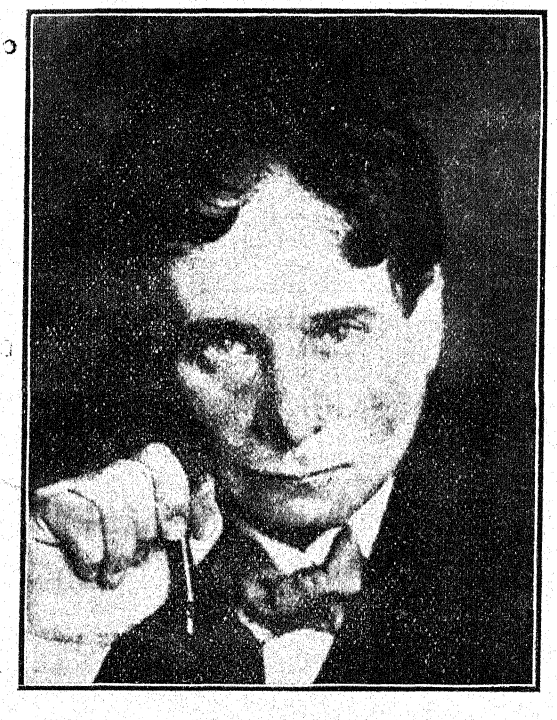
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The Terror of the Kaiser Dead

Maximilian Harden who died in Switzerland, at the age of sixty-six was for many years the

rival of Wilhelm II, which evidently meant that he was the protagonist of German opposition to that monarch's autocratic aspirations and wayward impulses.

He was a thick-and thin pacifist, a pronounced internationalist, a defender of Communism, altho declaring that he himself was not a Communist.



"His Pen was Mightier than Wilhelm's Sword"

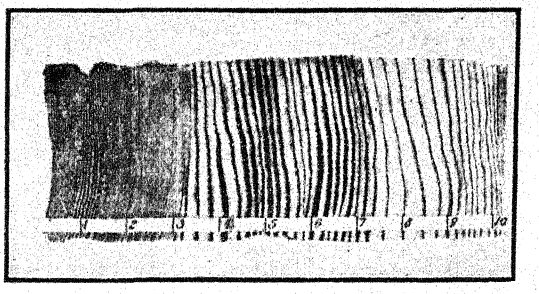
He ridiculed patriotism and national pride, and was a violent enemy of all who talked in such terms. He never affiliated with any political party but his sympathies were with the Socialists altho he had admitted his contempt for their utter incompetence in Germany. It was men of Harden's post-war views who made the revolution and overthrew the monarchy.

—*Literary Digest.*

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The Growth-Rings of a Tree

Trees, increase their girth by the addition during each growing period, of a layer or ring of wood, on the outside of the core formed previously. This growth arises from division and consequent multiplication of the thin-walled cells just between the wood and the bark. As the cells divide, they produce bark on the outside and wood on the side toward the center of the tree. Whenever the factors which influence the activity of the cells are favourable, a new ring of wood is formed, and this continues until they become again unfavorable.



How a Tree Tells the story of its Life—The Section of Wood records how an aged redwood tree 'staged a comeback.' The crowded lines show a growth of only three inches "in radius in 100 years. At that point, competitive neighbours being cut down the redwood's growth was accelerated, 7" being gained in 40 years



Shows how a tree's wounds are healed and hidden by the annual growth-rings

—*Literary Digest.*

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Religious Art in America

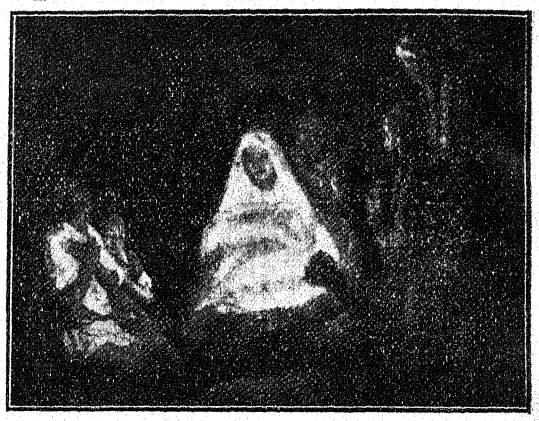
"Instead of melodramas, we now seek spiritua verity. Instead of hysterical tensity, we ask for

tranquilized emotion. Instead of conventional posturing, we demand spontaneity and personal conviction." In brief, Mr. Vaughan thinks that "our standard for sacred art has become more civilized."

The Madonna in art was originally little more than a symbol. Giotto was the first painter to make her a woman. Since than she has become increasingly human. And it is her human, rather than her saintly, aspect that has most deeply moved American artists.

In Mora's presentation of her she represents the highest type of American motherhood, Yet he has not forgotten to make her universal.

—*Literary Digest.*



"The Greatest Birthday"—Mr. F. Loius Mora's Picture of the Madonna

PROTECTION OF OIL INDUSTRIES OF INDIA

By J. M. GANGULI, M.Sc., LL.B.

THE reference of the question of protection to oil industries in India to the Tariff Board for investigation by the Government of India, with instructions to postpone all other work so as to be able to take up this question immediately has given rise to much comment. Though not much surprise is felt at it. With the influence, which like other British Commercial interests, the oil companies, which are almost wholly British, exert with the Government, the mystery of the Government of India's decision, even though after the dissatisfaction given by the Commerce Member to the representatives of the oil concerns in India who interviewed him on the subject, is easy to understand after the evident failure of Sir Henri Deterding, the chief of the Royal Dutch Shell, to come to terms with the Standard Oil Company.

To understand the situation it is to be borne in mind that the world oil market is to-day practically in the hands of three powerful groups which are closely associated with their respective Governments. These are the Standard Oil Company of America, the British Royal Dutch Shell Company and the Anglo-Persian oil Company ; and although they actually own about half of this total world output they as a matter of fact directly or indirectly influence the world market to a much greater extent through banking corporations and otherwise. The complaint which the other groups have against the Standard Company is that the latter has contracted to purchase large quantities of oil from Soviet Russia, which are being dumped on the market, causing a forced decline in the price-curve. This Russian oil has been called 'stolen oil, on account of the fact that the oil industry has been nationalised by the Soviet Government ; and one of the peace terms proposed by Sir Henri Deterding to the Standard Company is that the latter should keep apart a sufficient portion of its sale proceeds from the Russian oil to recompense the ex-proprietors who have been dispossessed by the process of nationnalisation in Russia. This grandmotherly solicitude of Sir Henri for the ex-proprietors may be amusing, but to go out of one's way to propose and dictate such terms to an absolutely independent concern, whose chief

fault has been that it has contracted by open negotiation to purchase oil from Russia,—which oil is not only purchased and used in large quantities by most of the Governments in Europe but is also sold and consumed to a considerable extent in England itself, in spite of the breaking off of diplomatic relations between England and Russia and in spite of the most vigorous propaganda in England against Russia,—and that it is selling the same in open markets, is simply preposterous. Indeed, while England imported 381,000 tons of Soviet oil in the year 1926-27, the French Navy Board purchased 3/5 ths of its requirements from Russia, the Italian Navy made 90 per cent of its purchase from that accursed land and Spain has made a long contract to purchase 60 per cent of her needs from the Nefte Syndicate, the Soviet organisation for the control of oil in Russia. But it is only the poor Standard Company which has come in for the wrath of the mammoth British groups for pretty obvious reasons. For, behind Sir Henri's efforts to show that it was really the injustice done to ex-owners of the Russian industry through nationalisation which stung his conscience, the underlying truth is that this ear-marking of a portion of its profits from Russian oil was expected to handicap the Standard Company in price-cutting which might demoralise the market.

It seems, however, that Sir Henri's negotiations from such high moral principles have failed, and it is no wonder, therefore, that the Government has been forced to contemplate the imposition of an import duty in India which would put the Standard Company at a disadvantage, under the very convenient pretext of giving protection to the oil industries in India. The change in the views of the Government on this question has indeed been too abrupt to disguise the above fact. It was not long ago when the representatives of the oil concerns in India interviewed the Commerce Member of the Government of India on the question of protection, but they returned from the interview none too cheerful. At the annual general meeting of the Indo-Burma Petroleum Company held on the 13th April last in Rangoon Mr. Howison, the Chairman, said that though some repsesentatives of oil concerns had personally seen the Commerce Member nobody had any idea of what the Government would do before the sudden announcement of the reference of the question to the Tariff Board for investigation. Not only has the question been submitted to the Tariff Board but the pressure which has evidently been brought to bear upon the Government is obvious from the fact that the Tariff Board has been unusually hurried to go through this work immediately by putting off all other work for the present; and against this strong direction of the Government the president of the Board even is said to have protested. The rates war which is said to have precipitated the issue was initiated in India as early as the 23rd September last, but the danger to the indigenous oil industries in India as a result thereof does not seem to have struck the Government so long. But as soon as Sir Henri failed in his efforts at a compromise in New York, the Government woke up to realize the plight of the Indian oil industries. Not that from the very beginning of the contract between the Standard Company and the Nefte Syndicate pressure was not put on the Imperial Government to safeguard the interests of the British concerns in India, but the possibility of estranging relations with the United States by hurting the interests of the Standard Company was causing hesitation in British diplomatic circles. When, however, the British Royal Dutch Shell finally failed in bringing round the Rockefeller group, the interests of powerful commercial concerns prevailed over the wisdom of the statesmen.

Leaving aside, however, the circumstances which led the Government to its present action, the question of protecting the oil industries in India by the composition of an import duty involves important considerations which relate as much to questions of policy and principle as to the interests of the consumers.

The so-called indigenous oil industries in India are at present practically entirely in the hands of the British, even though some of the companies are registered in India in rupee capital. How far such companies are eligible for assistance and protection from the Government is a question of vital importance to India, which has been considered and commented on on several occasions, as also by the Fiscal Commission and by the External Capital Committee of 1925.

In his note of dissent appended to the report of the External Capital Committee Pandit Modan Mohan Malaviya has very

correctly and with his characteristic force summed up the Indian point of view :

"We do not ask for the introduction of protective duties in order to benefit foreigners."

The strong minority report attached to that of the Fiscal Commission also contains the sentence.

"No foreign country should be allowed the profits due to the policy of protection in India and at the cost of the Indian consumers."

The views of the Government of India, at least on some aspects of the question, have also been expressed from time to time by its responsible officers. Speaking before the Legislative Assembly on 2nd March 1922 Mr. (now, Sir) A. C. Chatterjee said,

"The settled policy of the Government of India, as I think we have mentioned more than once in this Assembly, is that *no concession* should be given to any firms in regard to industries in India, unless such firms have a rupee capital, unless such firms have a proportion, at any rate, of Indian directors, and unless such firms allow facilities for Indian apprentices to be trained in their works."

Now so far as the last two conditions are concerned none of the oil companies satisfies them, though some of them have got a rupee capital. But even in that case how many of them are, and to what extent, under the influence direct or indirect, of the Royal Dutch Shell, is important to investigate though very difficult to ascertain. A distinction was, however, drawn between the granting of special concessions and the giving of protection by the imposition of protective duties by the External Capital Committee, which has remarked, "where a bounty or *definite* concession is being granted to a particular company, it is certainly practicable to impose any restrictions desired in return for the concession, but where a general tariff is imposed and any concern operating in the country will derive benefit from it without the necessity of approaching Government for any *special* concession at all", the committee neither thought any discrimination desirable nor could hit upon a practical method of effecting it. It will be noticed, however, that so far as the Government policy is concerned, Mr. A. C. Chatterji simply says "no concession" and does not qualify this concession by either the word "definite" or "special." Besides, the minority in the Fiscal Commission has very ably challenged the reality of any such distinction between the two kinds of concessions :—

"There is really no distinction between Government granting subsidies or bounties out of money collected by them by way of taxation and allowing an industry to tax the people directly by means of higher prices resulting from protective duties. In both cases, it is the people of India who have to pay the price either as tax-payers or as consumers. Industrial concerns benefit either directly from Government subsidies or bounties or indirectly by higher prices due to protective duties. If the imposition of conditions is justifiable in one case, it is equally justifiable in the other."

Further, in explaining the idea behind the Indian demand for a policy of protection, Pandit Madan Mohan Malaviya, after approvingly quoting the eminent economist Professor Bastable that 'to understand the position taken up by the modern opponents of free trade, it is above all essential to recognise that the keynote of their system is nationality,' has said in his note of dissent to the report of the External Capital Committee :

"When we Indians asked for protection we did so in order to promote Indian enterprises with Indian capital and under Indian control. The Government of India understood us correctly and agreed with us. Speaking in 1916 on the resolution which led to the appointment of the Industrial Commission, Sir William Clarke, the then Member of Commerce, said : 'The building up of industries where the capital, control and management should be in the hands of Indians is the special object we all have in view.' He deprecated the taking of any steps which might 'merely mean that the manufacturer who now competes with you from a distance would transfer his activities to India, and compete with you within your own boundaries."

In this connection the following words of Sir Frederick Nicholson, which were referred to by Pandit Madan Mohan Malaviya in his dissenting note to the Industrial Commission report, and which have also been quoted by the minority in the Fiscal Commission, are also of much relevance and significance :

"I beg to record my strong opinion that in the matter of Indian industries we are bound to consider Indian interests firstly, secondly and thirdly. I mean by 'firstly' that the local raw products should be utilized ; by 'secondly' that industries should be introduced ; and by 'thirdly' that the profits of such industry should remain in the country."

Apart from these vital considerations involving questions of policy and principles the interests of the consumers also should not escape our notice. The magnitude of their interest will be at once seen if it is remembered that according to one estimate the recent rates war, which is not older than a few months, having started on the 23rd September last, has caused a saving of about four crores of rupees to the consumers. In

order to appreciate, however, the position from the consumers' point of view, the demand as well as the existing resources in the country should be carefully considered.

With the development and expansion of industries in India the consumption of oil is steadily on the increase, though the production in the country is not increasing correspondingly. India's present output approximates 0 8 per cent. of the total output of the world, which was about 150 million tons in 1926. Though in the years 1919 and 1920 India produced as much as over 305 million gallons, that figure seems to have become a record which has not been approached in subsequent years, the output being 289½ million gallons in 1925 and about 280½ million gallons in the year following. It is feared that this decline in output will continue unless and until a new field is spotted and tapped, the chances of which, judging from the repeated failures of geological research, are certainly none too rosy. A feeble ray of hope was discerned when in 1924 the Yenangyaung field in Upper Burma gave an increased outturn of 6½ million gallons over that in the preceding years, but this was followed by a decrease of 21½ million gallons in 1925 and of 14½ million gallons in 1926. The excess product of about 483,000 gallons from the Singu field in 1925 could hardly make up for the drop in other areas. Neither the find at Lanywa under the bed of the Irrawady, nor the increase of about 1,285,000 gallons from the Minbu area can balance the steady, though it may be gradual, decline which seems to have set in. In Assam as well as in the Punjab, while some fields show a slight increase in product others show a different tendency and thus the position remains practically unaffected. The petroleum resources in India can hardly therefore, meet the increasing demands in the country.

So far as other oils are concerned India is already importing large quantities, and her imports seem to be increasing. The import of fuel oil in 1926 was some 8 million gallons more than that in 1925; while the import of kerosene from the United States was about 12 million gallons more in 1926 than in 1925, though this was partly due to a decrease from other quarters.

These are matters which ought to invite serious consideration free from the influence of the systematic propaganda which the interested oil concerns are doing. With the acumen of a veteran propagandist Mr. M.A.J. Noble, a Bombay Director of the British Burma Petroleum Company, has sought to explain to a *Statesman* representative that

"Whether the interests are (English, American, Chinese or Indian, the petroleum industry in India ought to be saved from ruination.....All mines and minerals primarily belonged to the State, and no Government could afford to see any of its industries destroyed, especially petroleum which was of such great importance.....It is unsafe to come to any definite conclusion about the condition of an industry judging from the earnings of a particular company. The Burma Oil Company might be making profits because of its long existence of nearly half a century and its other connections, but there were many concerns even with British capital which had gone into liquidation.....The Indian capital involved in the petroleum industry runs into crores. It gives employment to thousands of Indians"—of course, as coolies and clerks—"on the fields, in refineries and in various other spheres; it yields a revenue of Rs. 2½ to 3 crores to the Indian Exchequer in the shape of excise duty, royalty, taxes, rates, license fees etc.....The price war not only injures the petroleum industry in India, but it also shakes the foundation of the industry throughout the world."

Mr. Howison, the chairman of the Indo-Burma Petroleum Company, after similarly dilating on the income which accrued to the Government from the oil industries, has been clever enough to touch on a very soft point of the Government,—

"Another very important test in the North-Western Frontier of India was allowed to proceed *in view of the prime importance of discovery of petroleum in that quarter"—of course from the military point of view—(the italics are ours). "We have seriously considered shutting down there also, however, and may yet do so if no improvement in the outlook is promised."*

The propaganda on behalf of the powerful oil concerns thus neither lacks in skill nor in extent. In pointing out the obstacles to legislation for protection the *Statesman* has, however, significantly remarked that the chief one "is their (the companies') own neglect to cultivate the general goodwill when they were in a position to do so by lowering prices to the consumer, or at least equating them to English prices." (The prices in India, it may be noted, have been higher inspite of India producing her own petroleum, than in England which has to import it.)

"Again the tendency among Nationalist politicians and newspapers is to welcome any breach in the oil monopoly which will benefit the consumer even temporarily. It is only human that the consumer should rejoice when would-be monopolists begin to fight among themselves."

Another very significant thing in connection with the reference of the question to the Tariff Board, which throws a flood of light on the attitude and intentions of the Government, is the very remarkable omission, which obviously cannot be accidental, of the question of the cost of production from the terms of reference to the Board by the Government. Neither the oil concerns, nor therefore the Government, relishes the idea of an enquiry into the high cost of production on account of a very expensive management which scrupulously excludes Indians from it. But the absurdity of correctly guaging the effect of the price-war on the financial position of the manufacturers without going into the cost of production seems to have struck the Tariff Board also, which has, therefore, indirectly tried to bring the question within its purview. In its communique the Tariff Board says—

"The effect of the price-war on the financial position of the Indian producer is inter alia one of the points to be investigated. That effect cannot be correctly measured without ascertaining in the first instance whether the market-price represents a fair selling to the Indian producer, i.e., a price which after covering all works-costs leaves him a reasonable margin for overhead charges and profit."

The motives and the violent under-currents of intrigue which are behind this reference of the question to the Tariff Board are thus easily apparent, and it will, indeed, be a very costly mistake if the Indian public remains indifferent to the potential danger which seems to be brewing ahead. The Bombay correspondent of *Capital* has with much force complained that

"No other enquiry before the Tariff Board had perhaps so challenged the economic axioms laid down by the majority of the Fiscal Commission or even the minority ; nor perhaps, the theories held in acceptance by the Indian and European commercial communities."

But when the magnitude of the British interests involved and the power which they wield are realised and the circumstances of the situation are appreciated no surprise need be felt at the Government's action. What, however, is of immediate importance and urgency is that not only the Indian Chambers of Commerce at Bombay and Calcutta should protest and move in the matter, as they have done, but the public in general and the Indian press and the legislators in particular should be keenly alive to the situation, lest they be found napping as on many occasions in the past.

DREAM OF INDIA

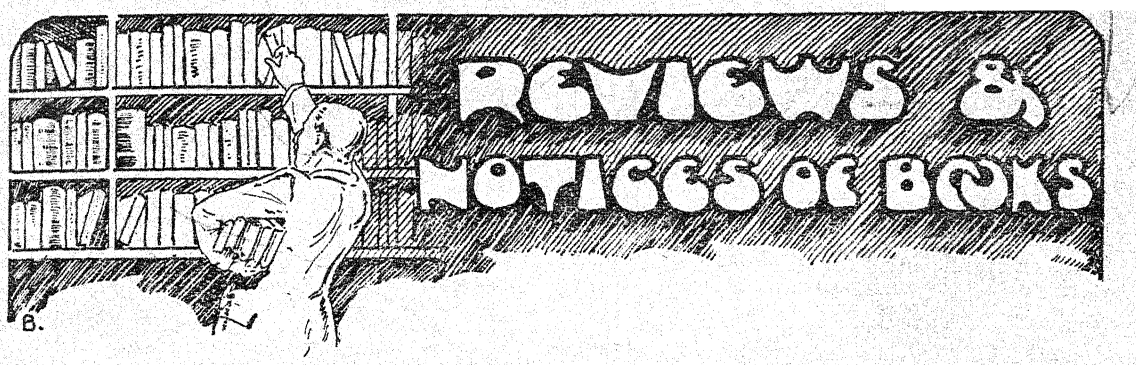
By MEDDIE MAZE LEBOLD

The shepherd by the leafy banyan tree
Is playing flute lays soothing me to dreams.
A dream of ages under mystic sky,
As basil spreads aroma over me.
The tired old peasants come from barley-fields,
As I am dreaming of fair Uma's charms.
The cobra slinks to milk cruse, hooded front,
Of spectacled large dots all shining bright
And orbs that mesmerize. Oh lover, make
Your frog go dance in his wide lethal mouth.
The sun of gold cries out, "Awake and see."
The dew is on the anise, odor floats
Far down from hills. The lambkins are at play.
Like sages meditating higher truth
I strive and long to reach eternal peace.

A BAUL SONG

Thy path, O Lord, is hidden by mosque and temple,
I hear thy call, but the *guru* stops the way.
What gives peace to my mind, sets the world ablaze,—
The cult of the One dies in the conflict of the many,
The door to it is closed by many a lock, of Koran, Puran and rosary.
Even the way of renunciation is full of tribulation,
Wherefore weeps Madan in despair.—

RABINDRANATH TAGORE
In *The Visva-Bharati Quarterly*.



[*Books in the following languages will be noticed: Assamese, Bengali, English, French, German Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.*]

ENGLISH

KRISHNA OF VRINDABAN: *By Krishnadas*

The literature in English on Vaishnava religion is rather scanty; and therefore, we may safely say that very little is known by European readers about the fundamental tenets of the school. Even the book by Bhandarkar is far from being exhaustive. Moreover, Vaishnava religion and philosophy are not so simple as it is generally believed. There are in it many points which are not only very complex but also very subtle. And specially in the Gaudiya school some notions about the relation between God and the human soul and the conception of Krishna and Radha have been emphasised, which, if not rightly understood, can give rise to many misconceptions and to those hasty and sweeping generalisations which are likely to lead astray the unwary reader. Another point which must be insisted on is that the word 'Vaishnavism' has a very wide meaning, as many as the schools which claim to be equally special sects of it. Bengal has given birth to a special school which, as it is known, has been started by Chaitanya and which has inspired a very important literature in Sanskrit as well as in Bengalee, which, according to me, deserves a greater attention and cautious study by scholars as well as general readers. In fact, as I said before, very little is known about it, so that we must warmly welcome any attempt intended to give us some idea of the fundamental tenets of the school. The book that we are reviewing does not claim to be either exhaustive nor is it a strictly scholarly research. It is written by a believer with a sincere enthusiasm and with the purpose of elucidating some of the most important aspects of his creed. But at the same time he has a direct access to the sources in Sanskrit as well as in vernacular, the essence of which he has faithfully presented in good idiomatic English.

The book is divided into two parts. The first one contains the life of Krishna chiefly according to the Bhagavata Purana. Those who cannot have access to the Sanskrit text or have not time to read this voluminous work will find here a very well-written summary of this Vaishnava 'Bible' which gives in small compass the main points of all the story. The second part which does not appear in the title of the book is concerned with the religion of love. The elaboration of the doctrine of Prema—the Piriti of Chandidas, is one of the most important and characteristic features of the Chaitanya school of Vaishnavism. It has been masterly elaborated in such works as the Pritisandarbha and the Ujjvala-Nilamani, and it is briefly and clearly referred to, also in that remarkable book in Bengalee—the Chaitanya-Charitamrita. The present work embodies English translations of the essential portions of those books, elucidating here and there with suggestive quotations from mystics, poets and philosophers of other lands. The theory of the various stages which must be realised by the Bhakta is very clearly dealt with in this book. Everybody must be grateful to the author for having inserted in the work a graphic scheme of this complicated theory as this will be of much use to the ordinary reader as well as to the scholar. Of course as a philologist I could not always quite agree about the renderings of technical terms or the translation of some passages as provided by the author. But this would be utterly out of place, as the book is not meant to be a scientific treatise. No, it is a very excellent summary of the vast literature of a little known school of thought, which I should like were read not only by all cultured people, but also by my colleagues of the West who perhaps do not know about Vaishnavism, its schools, its tenets, its fundamental features, its literature, much more than I knew before I came to India—that is very, very little.

G. TUCCI.

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SOME INDIAN DYES: *Being information collected and published by C. Balajee Rao. M. A., B. L. Coimbatore. Price, 6 as.*

In this pamphlet are given the botanical names, arranged alphabetically, of Indian plants which

yield any kind of dye. The present list commences with *Acacia Arabica* and ends with *Garcinia Xanthochymus*. It is, therefore, obvious that if the compilation be continued, two more lists like the present would be necessary. The compiler might have waited and published in one volume whatever information he could collect. The object is evidently to arouse interest in our indigenous dye-stuffs. But the great point is: Do the plants contain colouring matter in quantity sufficient to repay trouble and expense? All the plants enumerated do not satisfy this test, and we know that our dyers and people in villages use only those stuffs which involve least trouble and expense. There are many questions which have to be answered before a dye-stuff can form an article of commerce. The technical chemist must tell us the percentage of colouring matter contained in a sample, the trader, the quantity available, the scientific dyer, the possibility of making the dye fast, and lastly the practical dyer, the cost of extracting and fixing the dye in the face of the modern dyes of commerce. The compiler is, however, doing the first spade work for others to take up the questions.

J. C. RAY

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SISTER INDIA: *A critical examination of and a reasoned reply to Miss. Katherine Mayo's Mother India by 'World Citizen' published from Sister India Office, Church Gate, Bombay, price 2 Rupees 8 annas.*

So many books have now been written in reply to 'Mother India,' that it has become difficult to follow them through the Press. There are two standards by which these different books may be judged.

(i) whether they satisfy Indian readers

(ii) whether they are likely to convince Western readers:

Mr. K. Natarajan's book, which I have read with great appreciation, seems to satisfy both. Mr. Dhan Gopal Mukerji's book, with its somewhat cumbrous title, 'A Son of India answers Mother India,' while excellent in its tone, and likely to be effective with Western readers, is rather a 'made up' book, too full of extracts from other writers; nearly twenty pages is taken up, for instance, in reprinting in large letter type, Mahatma Gandhi's 'Drain Inspector's Report' article. Thus for Indian readers, it is somewhat stale. The tone of 'Father India' by C. S. Ranga Aiyar is too flippant and it suffers from dwelling too much on the nauseating features of the West—a retaliatory argument, which has its place, but does not convince the Western reader that Miss. Mayo's facts about India are wrong.

For readers in the West Father Hull's articles in the Catholic magazine, called the Examiner, are excellent, because they avoid emotion and appeal to statistics and personal knowledge. I would very much like to see them republished in book form

On the whole, I could not advise this book under review, 'Sister India,' to be republished in its present form outside India. It would need the most careful revision before doing so, and the excision of certain passages of a personal character, about Miss Mayo, and other American maiden ladies, which should not have been written, even though the provocation to write them was extreme. The passages are too filthy to quote, just as parts of Miss Mayo's own book are horribly filthy and unquotable. In such passages the author has betrayed himself into going beyond the bounds of his own preface, in which he states that as far as is possible he has avoided throwing dirt in return.

Some parts of the book are good, especially those which deal with the evils that have grown up under British rule and the appalling poverty that has resulted. But the book is by no means uniformly good and the argument is at times weak. On the whole, my verdict would certainly be this, that the book should not be republished abroad in its present form.

C. F. A.

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SELECTIONS FROM THE WRITINGS AND SPEECHES OF THE LATE RAJA PEARY MOHAN MUKHERJEE: *Published by Tarak Nath Mukerjee, B.Sc., M. L. C. Pp. 211.*

"The public activities of Raja Peary Mohan," says the author, a grandson of the late Raja, "were many and various and the historian of the most important period in the history of Bengal during the earlier portion of British Rule will find things in this collection, which, it is hoped, will be of great value to him in forming his judgments regarding important topics of public interest." We fully concur in this view of the author. The volume touches on most of the important social, political and economic problems which have agitated Bengal during the last half a century. Though a member of one of the biggest landholding families of Bengal, the Raja was never afraid to identify himself with popular movements and held liberal views on most subjects. As an illustration, we may refer to his speech before the British Indian Association of Calcutta, in 1900, criticising the proposal for the establishment of a Raj Kumar College for Bengal—a speech which might be read with profit by the present day champions of the public School movement, who seem to be so eager to see their sons turn into imitation Englishmen.

That the problem of middle-class unemployment is no new thing in Bengal will be evident from the following extracts from a paper read by the Raja in 1879, *i.e.*, exactly half a century ago. "The desire of every parent, who can afford the cost to give a liberal education to his boy, has called into existence a large number of young men who see before them no way whatever to earn a livelihood . . . what with anxious inquires about vacancies in public and mercantile offices, what with hankering and solicitations for patronage and recommendations to men in power, what with repeated dissappointments and repulses, their life is a life of sore trial and misery . . . Too late has the conviction gained upon the parents that, if the money which they spent in the education of their boys had been laid by, it might have given them a fair start in life in some industry, trade or occupation, and enabled them to become useful members of their families and of society." These might have been excerpts from almost any daily newspaper of today

A HISTORY OF VILLAGE COMMUNITIES IN WESTERN INDIA: *By A. S. Altekar, M. A. LL. B., Lecturer in Ancient Indian History and Culture, Benares Hindu University. Oxford University Press, 1927. Pp. 144; price Rs. 3.*

We welcome this scholarly study on the rise, development and decay of village communities in Western India. The books of Maine and Baden-Powell on Indian village communities can no longer be relied on as safe guides on the subject, owing not only to the habit of their authors of generalising from insufficient data but also because they had no access to many sources of information which modern research has brought to light. Sir Charles Metcalfe's oft-quoted statement on Indian village communities may be taken to be typical of the general European and educated Indian attitude on the subject even today. And no statement could be more misleading. Even a superficial study of Mr. Altekar's book will convince the reader that Indian village communitnes have not "remained the same for ever," but have undergone great changes in the course of centuries and followed different lines of development in different parts of the country. The author has tapped all the available sources of information, including the evidence supplied by the *Smritis*, the *Jatakas*, the Southern India Inscriptions and, the documents of the Muhammadan Mahratta periods: and as a result we have a work, which, in spite of its restricted scope, must be regarded as a noteworthy contribution to our knowledge of a very important institution of our past national life. The author fully realises the difficulties of reviving Indian village communities, but with whole-hearted co-operation between the Government and the people he does not consider the task impossible.

ECONOMICUS

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THE DIALOGUE DIVINE AND DRAMATIC (BETWEEN LORD SRI KRISHNA AND HEROIC WARRIOR ARJUNA). *Chapters first and second (retold and rewritten in the language and expression suitable to modern Arjunas): By Gitananda Brahmachari. Published by B. G. Paul and Co., Madras. (With a portrait of the author). Pp. 89. Price one Rupee or 2 Shillings.*

Has not been been able to maintain the dignity of the original.

AT THE FEET OF GOD: *By Swami Ramdas, the author of "In Quest of God" with a preface by Elizabith Sharpe. (With a portrait of the Swami). Pp. 91. Price 12 annas.*

Great thoughts. Edifying.

THE PATH TO PERFECTION: *A Lecture by Swami Ramkrishnananda. Published by the Ramkrishna Math, Mylapore, Madras. Pp. 23. Price 4 annas.*

Edifying.

KALI CHARAN BANNERJI: *By B. R. Barber, Ph. B. Published by the Christian Literature Society for India. Pp. 47. Price 3 annas.*

A short biography of an eminent and loving personality. His Christianity did not denationalize him.

H. A. Krishna Pillai: *By Amy Carmichael. Published by the Christian Literature Society for India. Pp. 31. Price 2 annas.*

A short biography of a Christian teacher and poet of the Deccan.

LIFE BEYOND THE GRAVE: *By the alleged spirit of the late Shri Swami Shraddhananda. Pp. 47.*

Professes to be Shraddhananda's message from the spirit world through a medium.

(1) WAS JESUS CHRIST A VISVAKARMA BRAHMANA? *Pp. 17.*

(2) WAS JESUS CHRIST A FLESH-EATER OR A VEGETARIAN: *By M. S. Ramaswami Aiyar. Pp. 19.*

The author says Jesus was a Tamilian—a Visvakarma Brahmana. His real name was Kesava Krishna. He was a vegetarian.

THE MYSTERIES OF SPIRITUAL LIFE: *By Tara Charan Banerji with a foreword by Pandit Gopinath Kaviraj, Principal Govt. Sanskrit College, Benares. Pp. 42. Price 12 annas (paper).*

Written in the form of a dialogue. Deals with some problems of spiritual life (God and man, Maya, Jnan, Karma and Bhakti, etc.)

MAHES CH. GHOSH.

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THE CROSS IN THE CRUCIBLE: *By S. Haldar. Published by the author (Ranchi, India). Pp. IX+378. Price Rs. 2 (cloth).*

It is a worthy sequel to the *Lure of the Cross* by the same author. It deals with Christian Theology, Christian morality and Christian politics. The book is packed with facts drawn mainly from English authors of unquestionable honesty. The facts are astounding and are damaging to the claims of Christianity as a civilizing factor.

Evangelisation has, in almost every country, been followed by annexation, which is, as Herbert Spencer has well put, "the euphemistic word for land theft by politicians as 'convey' was Falstaff's euphemistic word for theft of money." Enslavement and impoverishment are invariable concomitance of annexation.

As regards Christian morality and theology, the readers are referred to the book itself and to *In Search of Jesus Christ*, where the subjects have been more systematically arranged. Pandit Mahesh Chandra Vedantaratna's contributions to the columns of the *Modern Review* are more known to the readers. Christianity was never a moral force even in its primitive stage, not to speak of its degraded condition in the middle ages. It was throughout a sacramental religion with the Eucharist at the centre, which itself is only a modified form of ancient cannibalism, for which the churches are fighting even to-day.

In a weak moment Mr. Haldar has conceded that "there is no doubt that from the fall of the Roman Empire to the Renaissance the Church of Rome was largely instrumental in promoting civilization in Europe" (p. 145). But he has forthwith unwittingly corrected himself by a quotation,

The author has torn to shreds the roseate picture of British rule in India and its effects, drawn by Miss Mayo.

So far as we are in a position to judge, Mr. Lajpat Rai's book is the most effective and the most fully documented answer to Miss Mayo's unsavory production published up-to-date. What the author has given us is quite sufficient for Indian readers. We are glad to learn that there will be foreign editions of the work and that they are to be larger in size and to contain more matter.

We have only three suggestions to make. In the next edition, which is sure to be called for soon, the author may, if he thinks fit, embody the fact mentioned in the *Encyclopaedia Britannica* that in addition to a life pension, Abbe Dubois was paid a big sum for his book by the British rulers of India of his day. It would also be better if he could use some materials from Mr. N. C. Mukerji's article in the Allahabad *Holland Hall Magazine* for March 1928, showing, among other things, how Miss Mayo has tampered with the extracts given in her book from the reports of speeches in the Central Legislature. And, if possible, a list with references should be given of the proposals, made by non-officials in the Central and Provincial Legislatures, for the uplift of the depressed classes and for social reform which were thrown out by the votes of the official and nominated members of those bodies.

R. C.

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PERPETUAL CALENDAR:—*By W. N. Kardaley. Bhandara, C. P. 1928.*

With the help of this booklet one can easily find out day for date or date for day in any month, in any year, past, present and future. This booklet will be very useful to lawyers, business men and others.

THE COMMISSION AND AFTER: *By A Liberal. D. B. Taraporevala, Sons and Co. Bombay. pp. 116, price Rs 3. 1928.*

The anonymous writer of this brochure is one of those who hold that Indians should co-operate in the work of the Simon Commission only on a basis of perfect equality. He divides the work into eleven chapters. The first five chapters deal with the events connected with the Announcement in which the appointment of the commission was made, the kind of reception accorded to it by some prominent Indian leaders, a brief report of the Parliamentery Debate on the commission, the resolutions passed by the Indian National Congress and other conferences in connection with the Royal Commission and the Assembly's verdict. In the sixth chapter he attempts to clarify the important issue whether democratic institutions are fit for eastern countries and opines that "our future constitution must be Parliamentary in nature, whether it is dubbed Western or Eastern... it will be a national suicide on the part of India to adopt a village constitution that might have served well some time in the fifth century." Next he deals with the problem of accommodating the Native States within the future Indian constitution, the place of India in the Empire and advocates the acceptance of social reform as a policy by the rulers of India. In the concluding chapter he points out the lines on which the prospective Indian constitution should be drafted.

Our author—a politician of the liberal school—says: "We have dominion self-government before us as our political goal." We do not think this view will be subscribed to by all. He has, however, stated his case cleverly and we think Indian publicists would do well to go through this brochure. The printing and get-up are good, but the price seems to be rather high.

THE PROGRESS AND PRESENT ADMINISTRATION OF INDIA: *By Satyaprasanna Ghose, B. L., Faridpore. Price Twelve Annas.*

Our author says in his foreword: "The subject matter of this book finds place in the Matriculation History syllabus of the University of Calcutta. The aim of the author has been to meet the requirements of the students and *those who consider it a part of their duty to keep themselves up to date on the subject.*" (Italics ours). This work is intended to be used as a notebook on N. N. Ghosh's "England's Work in India" but we do not think it would be of any use to "those who consider it a part of their duty to keep themselves up to date in information" on the progress and development of the administration of India. The Indian market is today flooded with valuable, informative and authentic treatises by able writers covering the ground trodden by the present author—thanks to the devoted labours of R. C. Dutt, Major B. D. Basu, P. N. Bose, P. D. Mukherjee, Dr. R. K. Mukherjee, B. G. Sapre and others—and we doubt whether in the year 1928 A. C. any educated Indian can be led to believe (as our author has tried to do) that:—

1. British Government have done *much* for enlightening the people of India (p. 9).

2. Before the days of the British rule there were practically no roads worth the name. Hence communication was greatly hampered (p. 23).

3. The standard of the citizens rights in India is almost as high as in England (p. 26).

4. In pre-British days...India was practically in a state of anarchy. The lives and properties of the people were quite unsafe (p. 33).

5. Multifarious are the activities of the Government in doing good to the people (p 33).

6. The international status of India has been considerably improved. (p. 37).

7. British rule has awakened a new national life. (p. 37).

8. India is today on the same level with any of the civilised countries of the West so far as her political rights and privileges are concerned (p. 97).

9. It is the fervent hope of the majority of our countrymen that the (Simon) Commission will do full justice to the aims and aspirations of India (p. 102).

Besides these glaringly inacurate statements (we have pointed out only a few amongst many) the book abounds in printing mistakes and errors of facts.

P. C. SANYAL

MORE GHOSTS AND MARVELS: *A selection of uncanny tales from Sir Walter Scott to Michael Arlen. Made by V. H. Collins. The Worlds Classics Series. Oxford University Press.*

A good selection of weird tales, some of them quite thrilling, from the writings of famous story-tellers.

FIVE EIGHTEENTH-CENTURY COMEDIES: *Selected and Edited by Allardyce Nicoll. The Worlds Classics Series. Oxford University Press.*

There is an exotic flavour in this pot-pourri from the past. We get momentary glimpses of the life, manners and customs of the people of England from the aristocrat to the commoner and what these plays lack in the way of incidents and situations, is amply made up by the vivid colourful flashes that these glimpses give. A pleasing selection.

INDIAN SERPENT LORE: *With thirty plates. By J. Ph. Vogel, Ph. D. Price £ 2-2-0. Arthur Probsthain, London.*

Since the days of Burgess's monumental work "Tree and Serpent Worship" the eyes of students—of folklore and Art alike—have been directed on the Naga cult in India. This book in presenting the theme in a compact form supplies a long-felt want. The survey of the subject matter has been done in a very exhaustive and comprehensive fashion, covering as it does the fields of Epic, mythology, folklore, art and archaeology of India, from the ancient times to the present day. The plates are well-selected and excellently reproduced and add to the value of the work.

The book is quite in keeping with the scholarly reputation of Dr. Vogel.

K. N. C.

THE CORRIDORS OF TIME: I APES AND MEN; II HUNTERS AND ARTISTS; III PEASANTS AND POTTERS; IV PRIESTS AND KINGS: *by Harold Peake and Herbert John Fleure. Oxford, 1927. Price 5 S. net each volume.*

An introduction to Anthropology in the English language, covering the entire field of human evolution, has been a long desideratum. The works of Topinard and other continental authors were concerned more with the natural history of man than the growth of civilisation. The recent discoveries in European Prehistory and the proto-history of the Near-East. India, Central Asia and China have revolutionised our ideas, both as to the antiquity and origin of human culture. A popular but up-to-date and authoritative account of what the 'spade' has revealed to us was, therefore, urgently required. The recent publications of Prof. Willis of America and Drs. Schwalbe and Fischer of Germany, though admirable in their own ways, do not fill the want the present volumes do. Peake and Fleure, who are two of the most eminent of living British anthropologists, in the first volume of the series, 'Apes and Men', have traced the geological history of man and given an excellent account of the entire problem of human origin in the light of the latest researches. People who want to know the most advanced scientific opinion on the subject cannot do better than refer to this volume.

In the three subsequent volumes the authors have traced the growth of civilisation from the Neolithic times before the rise of food production to the classical world. They have given a short but very good account of the origin of the domestication of plants and animals and the synthetic view they have furnished of the Copper and Bronze age civilisations of Sumer, Egypt, Elam, Crete and Turkistan, is at once most lucid and accurate. The choronology of these ancient centres of civilisation is still very controversial and the authors have done well to follow Dr. Frankfort in general, one of the profoundest students of Near Eastern archeology. The interrelations of these cultures towards the development of civilisation have been treated in a masterly fashion but unfortuantely the authors have not given due prominence to the recently discovered 'Indus' and 'Yang-shao' cultures, perhaps because no authoritative accounts of these two have yet been published. One feels sure, however, that when the forthcoming volumes (now in the Press) on the Indus civilisation are published, the authors will most gladly contribute an additional chapter to the later editions of their work.

Mr. Peake and Prof. Fleure are to be congratulated on their success in interpreting the vast mass of anthropological data bearing on the origin and growth of civilisation in such a co-ordinated and able manner. As textbooks for our undergraduate students, they cannot be excelled and the get-up and printing of the series are all that one desires.

B. S. GUHA

SIR WILLIAM JONES AND HIS TRANSLATION OF KALIDASA'S SAKUNTALA: *By Durgaprasanna Roy Chaudhuri, Ph. D. (Goettingen) Pp. 472 with 3 appendices. Price Rs. 2. To be had of the Asutosh Library, 5 Cotlege Square, Calcutta (1928).*

The first oriental masterpiece to travel to the West in the modern age, was Kalidasa's Sakuntala and the first occidental savant to introduce Indian classics to the western world was undoubtedly Sir William Jones. So, Dr. Ray Chaudhuri has, with characteristic justice, offered this scholarly tribute to the memory of the pioneer of Sanskrit studies in Europe. Half of his bock is devoted to the biographical study of Jones and we congratulate Dr. Ray Chaudhuri on having brought out a vivid and striking portrait. Born in 1746 Jones was barely 48 when he passed away, mastering 28 languages amidst a career of feverish literary and official activities. In 1770 he made a French translation of Nadir Shah's life in Persian, and was made a member of the Royal Society of Copenhagen. The same year he went from Paris to Geneva to meet Voltaire. Born in that Age of Illumination Jones shared some of the noblest sentiments of his illustrious contemporaries like Burke and Sheridan. "He held that in the American war England was in the wrong and this opinion steadily gained on him as the contest got prolonged.....He was also a great enemy of the slave trade and openly maintained that freedom was one of those eternal and elementary rights of a human being which no law on earth could justly take away from him" (P. 31). He was a leading member of the Turks Head Club, originally founded by Burke and Dr. Johnson at the instance

of Sir Joshua Reynolds. In 1772 while Jones was barely 26 he was elected Fellow of the Royal Society and in 1774 appeared his *Commentaries* on *Asiatic Poetry*. In 1783 Jones was appointed a Judge of the Supreme Court of Bengal and was knighted. He landed in Calcutta (Sep. 1783) and took his seat on the bench in December. Early next year on the 15th of January 1784 he founded the Asiatic Society of Bengal and was elected its first President, holding this post until his death in 1794, and discovering with phenomenal quickness within the short span of ten years, quite a library of Asiatic lore—Persian, Arabic, Indian and Chinese !

Dr. Ray Chaudhury has succeeded in bringing out a highly interesting and instructive book. His deep knowledge of German and his intimate touch with the German orientalists has enabled him to incorporate materials in his book that are of real value. The influence of Indian literature and thought on the master minds and artists of Europe like Goethe, Beethoven, Schopenhauer and others is now a patent fact and Dr. Ray Chaudhuri's study on Sakuntala has added another series of evidence to prove the same. We recommend his book to all lovers of Indology.

KALIDAS NAG

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MALAYALAM

HIMALAYA-JATRA : *By K. Kesavanar. Published by the Matrubhumi Press. Calicut. Pp. XVI+188. Price as. 14.*

This is an interesting account of a journey to the Himalayas performed by the author some time back. Having first appeared in the form of a serial in the columns of *The Matrubhumi*, it has now come out in a book-form for better and easy reading. The book gives much information to pilgrims who desire to make a journey to the holy places on the Himalayas, including Badrinath and Hardwar.

VALLUVKKAMMARAN : *By C. Kunjhirama Menon. Published by the Yogakshman Company Ltd., Trichur. Pp. 204. Price Re. 1-4.*

This is one of the few interesting historical novels we have in Malayalam literature. The whole plot centres round certain political events that took place in British Malabar during the time of the Mysore invasions, in the second half of the 18th century. Himself a well-known writer and a publicist, Mr. Kunjhirama Menon has now established his name as a novelist by writing *The Valluvakkammaran.*

The book contains 11 illustrations including a map of N. Malabar. These we understand have been prepared by the young artist Mr. G. Krishna Warrior of Trichur.

P. ANUJAN ACHAN.

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HINDI

PRATIBIMBA—*a volume of poems: By Satya Prakash, M. Sc. Published by the Kala Karyalaya. Allahabad, Pp. 104. Price Re. 1-8.*

When this extremely well-got-up book reached our hands we expected something very remarkable : and we were not disappointed.

The poems are in Hindi but there is a long introduction in very indifferent English attached to them. More remarkable still is the tone of this introduction. It begins very appropriately with the first person singular, for, the whole thing is one continuous study in self-glorification, rendered more offensive by the author's clumsy attempts at modesty.

The author after damning Kabir, Mira, Sur, etc. with faint praise, proceeds to tar all classical Hindi poets with the same brush of ignominy. Even the popularity of the fortunate exceptions was not due to their poetry, 'but it was due to the Bhakti'. One reason for this barrenness was the blighting influence of court patronage (Shades of Augustus, Elizabeth and Louis XIV ! listen and perpend).

But "in the modern days of renaissance" this sort of verse will not pass muster. People have now learned the art of sifting the grain from the chaff and it is this grain which our poet indirectly professes to supply to all and sundry.

Then there is an exposition of the peculiar philosophy of life of our poet. It is neomysticism i. e., a combination of छायावाद and बिम्बवाद (shodowism and reflectionism.) "Both have been adequately and vividly used" by our poet in these poems Lest we fail to find them he obliges us by referring to particular lines and poems. He effectively silences us by saying that "the subtlety of this type of poems renders it difficult for a man of orthodox school to understand and appreciate it. It requires a regular training of faculty to enjoy the essence of it." But we are still obliged to say that really speaking there is no essential difference between these two वादs and all poets are more or less छायावादीs and बिम्बवादीs.

The poet will leave nothing to the critic. While dealing with his conception of nature he triumphantly declares himself no follower of speculative monism. Had our poet's "poetic mysticism been realised...such fatal philosophies as that of Sankaric advaitavada would never have come to existence." Poor Sankara ! He has withstood and survived many attacks during the last 1200 years but this is easily the limit. We may, however, remind the poet that his idealism is nothing new. From Ramanuja to Tagore a galaxy of poets and philosophers have made the idea completely familiar to all. Has he not found it in Hindi poets? not even in Mira ?

In short, the whole introduction deals in such stuff but then we have been asked to keep the following line in our mind पागलके ये सब आलाप ।

It is a great pity that the poet is so unnecessarily provocative, for in spite of his self-consciousness and inspite of the resemblance to Tagore, there are occasionally genuine poetic touches in these pieces. This Sahara does contain several green oases.

M. B.

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HINDI VAIDYUTA SABDAVALI: *By Pt. K. P. Misra, and Mr. R. N. Singh. Published by R. N. Singh, Bhadaini. Benares.*

In this age of electricity one will welcome this attempt at collecting and coining words in Hindi which are used in connection with its nature and workings. The care and thought given to the subject are quite evident. "The terms have been so coined as to represent phonetically the foreign equivalents, so far as possible, and at the same time the Sanskrit root meanings, on which the words depend, have not been lost sight of". Though some of the terms are a bit pedantic, this pamphlet deserves every consideration from all concerned.

RAJNITI SABDAVALI: *Mr. Bhagavandas Kela. Published by the author, Bharatiya Granthamala, Brindavan.*

The author, who is well-known as a writer on Indian politics and economics, has collected a bilingual glossary of political terms.

DEVAJAJNA-PRADIPIKA: *By Pundit Visvabandhu Sastri, M. A., M. O. L. The Executive Committee, D. A. V. College, Lahore.*

This book gives ideas of spiritual life according to the Vedas. The learned author quotes elaborately from the scriptures. The special feature of the work is the utilisation of modern scientific thoughts and things in the upbuilding of a life divine.

SANDHYA-PRADIPIKA: *By Master Natthanlal. Govt. High School, Simla.*

The mantras of the Vedic rite of Sandhya are explained. The author tries to bring out the co-relation between the natural and spiritual laws.

PASCHIMI EUROPE, VOL. I: *By Mr. Chhabinath Pandeya, B. A., LL. B, Jnanmandal, Benares.*

This book is translated from J. H. Robinson's 'History of Western Europe.' The volume under notice deals with the history from the period of the decline and fall of the Roman-Empire to the 18th century, thus showing the making of modern Europe. There are several maps.

KARMA-JOGA: *By Mr. Santaram, B. A. The Ganga-Pustakmala Office, Lucknow.*

Translation of O' Hashnu Hara's *Practical Joga.*

NIBANDHA-NICHAYA: *By Pandit Jogannath Prasad Chaturvedi. Ganga-pustak-mala Office, Lucknow.*

Several prose writings of the author, who is a veteran writer in Hindi, are collected in book-form.

TOLSTOY KI ATMAKAHANI: *By Mr. Umrao Singh Karunik, B. A. Jnanprakas Mandir, Meerut.*

Translation of Tolstoy's My Confessions.

DHARMA-SIKSHA: *By Mr. Lakshidhar Bajpeyi Tarun-Bharat-Granthavali Office, Allahabad.*

A book on moral conduct. There is a collection of Sanskrit aphorisms and maxims with Hindi translation.

RAMES BASU.

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GUJARATI

PRATIMA: *By Divan Bahadur Keshavlal H. Dhruva, B. A., printed at the Vasanta Printing Press, Ahmedabad. Paper Cover. Pp. 95. Price Re. 1-4 (1928).*

One can safely say that latterly the Divan Bahadur has become Bhasa-mad, as his energies have of late been taken up with translating one or the other of the plays of Bhasa, the well-known Sanskrit play-wright. This is the fourth of its kind. Its full name as given by him is Pratima Dasharatha, and it is taken up with the banishment of Rama to the forest. In a scholarly introduction he brings out the good points, and the flaws of Bhasa, showing how he has differed from Valmiki, where he has improved upon him and how he has amended the text, which he prints along with the translation. In noticing his other works, our complaint has always been that his introductions should be written in English, so that they may have a wider reading public: it will also have the advantage of having his conclusions tested by non-Gujarati and European scholars, who may either challenge or confirm them, as the subjects which he discusses are not such as can have their light hidden under a bushel. They merit wider publicity, not merely a provincial one.

SNEHAPURNA: *By Gokuldas Dwarkadas Raichura, printed at the Lohana Printing Press, Baroda. Thick Cardboard cover with an attractive picture of a lady. Pp. 354. Price Rs. 3 (1928.)*

This novel is written in simple language. Its object is the uplift of woman in Gujarat and Kathiawad. The scenes described are so familiar and domestic that very little imagination is required to visualize them. It is bound to fulfil its object.

MEMORIAL VOLUME OF THE SILVER JUBILEE OF THE VASANT: *Published by the Memorial Committee and printed at the Aditya Printing Press, Ahmedabad. Cloth bound: Illustrated: Pp. 316 (Gujarati) +14 (Sanskrit)+95 (English)+20 (Hindi). Price Rs. 4 (1927).*

The services rendered to the life and literature of Gujarat by Principal Anand Shankar Dhruva, of the Benares Hindu Central College and University, during the last twenty-five years as the editor of the Vasant are most valuable. As a slight appreciation of those services Gujarat thought it to be the most suitable way to present him with a memorial volume containing articles by the best writers of Gujarat and contributions from writers outside Gujarat, bearing on his activities or subjects dear to him. The result is a substantial volume, unique in character, as it contains contributions in several languages. The collection is a very valuable and interesting addition to Gujarati Literature and, bears an unfailing testimony to the popularity of Principal Dhruva. There is such a wide range of subjects presented

that it is impossible to do justice to them all in a short notice.

ADARSHA DRISHTANT MALA, PART II: *By Pandit Shivaprasad Dalpatram. Published by the Society for the Encouragement of Cheap Literature, Ahmedabad and printed at its own Press. Cloth bound. Pp. 358. Price. Rs. 1-4 (1927.)*

There are 405 instances given in this compilation, culled from various literatures and various books, of good conduct, humility and other imitable virtues. They are clothed in simple language and pleasing to read.

K. M. J.

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SANSKRIT—ENGLISH

SANKARI-SANGITAM OF JAYANARIAN KAVI: *Edited by Mr. Dakshina Charan Bhattacharya. Published by the Sanskrit Sahitya Parishat, Shyambazar, Calcutta.*

This small poem, in praise of Sankari, is composed of verses and songs, and is clearly an imitation of Jayadeva's famous poem the *Gita-govindam*. The poem, unique as it is, has considerable merit in itself. Perhaps the most interesting portion of it is the *rasakrida* of Siva and Parvati. This will point to the Vaishnava influence on Sakta literature. This poem conclusively shows that Sanskrit style of Bengal at its best was remarkable for its rich melody.

PAVANADUTAM OF DHOYI: *Edited by Mr. Chintaharan Chakravarti, M. A., Kavyatirtha. Published by the Sanskrit Sahitya Parishat. Shyambazar, Calcutta.*

The work under notice is one of the brightest gems of Sanskrit literature as practised in Bengal. The poet who won his title of *Kaviraj* for his writings was a court-poet of King Lakshman Sena of Bengal. The general plan of the work is based on the immortal Meghaduta of Kalidasa. Our poet, though he followed in the footsteps of the greatest figure in Sanskrit literature, has no doubt a place of honour in the *dutakavya* literature which was so prevalent that our editor enumerates at least 35 different imitations of the brilliant prototype. Of these the present poem seems to be the earliest specimem.

This work was not hitherto available in a book-form. The editor has collated all the available materials including the version published by the late M. M. Chakravarti in the J. A. S. B. and has added his useful introduction discussing all the issues about the poet and his work, and short notes in Sanskrit on difficult words and phrases. The different readings and emendations are generally happy. The collection of the verses of the poet from the anthologies will be found useful.

We congratulate the editor and the Sanskrit Sahitya Parishat on this reliable edition of the poem.

RAMES BASU

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SANSKRIT—BENGALI

BRIHADARANYAKA UPANISHAD: *By Pandit Maheshchandra Vedantaratna, B.A., B.T. and edited and published by Pandit Sitanath Tattvabhushan (210-3-2 Cornwallis Street, Calcutta). Double Crown Pp. 400+40. Price Rs. 2-8.*

It contains (1)Sanskrit text in Bengali character, (2) padapath with the meaning of every word, (3) literal Bengali translation, (4) illuminating grammatical and critical notes, and (5) copious commentaries on important controversial points. Pandit Tattvabhusan has added (1) an analytical table of contents. (2) an introduction, (3) an examination of Yajnavalka's philosophy and (4) the heading of each chapter.

The author, Pandit Vedantaratna, is well-known to the reading public in different relations. His contributions in connection with the Vedic, Buddhistic and Christian theology and religion are many and varied. His translation of the Chhandogya-Upanishad especially has proved his deep insight into the vedic literature and history. And the *Brihadaranyaka* fully sustains his reputation as a Vedic scholar. His translation is so very literal and at the same time lucid that one without any knowledge of the Sanskrit language will be able to enter into this store-house of ancient wisdom.

Pandit Vedantaratna's peculiar advantage which is denied to most of our commentators is that he has to make no special pleading for any particular school. When he speaks, he speaks without any apology He speaks authoritatively and the reader becomes sure that he has got the right view as he gives the thing in its true perspective. How one wishes our commentators possessed this independent view-point about the Sastras that from their discussion, the truth and nothing but the truth would come out.

There are over two hundred notes and comments which throw a flood of light on many important subjects. Take, for example, Ch. III, Br. 7. V. 3 "*ya prithivya tisthan prithivya antarat.*" It is translated in two ways: "He who dwelling in the earth is (1) *other than earth* or (2) *within the earth.*" Sankaracharya and those who follow him blindly take the latter view. Their monistic standpoint warps them from the right path. But the context is clear. There are 21 similar passages one following the other contiguously of which eleven can bear a construction both in 5th and 6th cases. In ten, only 5th case is possible, giving the meaning *other than.* As all the verses are of the same nature, we are forced to apply the 5th case in all of them. Vedantaratna accepts this view. And all impartial critics must be of the same opinion with him, inspite of the authority of Sankara to the contrary.

One other passage we cannot resist the temptation to refer to is about beef-eating. There is an historical note on p. 391. In this tropical climate we are not in a mood to prescribe this particular article of food. But the Rishi advocates it. In a certain case he enjoins it. If one wants a particular type of children one is enjoined to boil rice with ghee and meat, preferably beef or veal and eat the preparation with his wife. A hard case for our countrymen who, in season and

out of season, swear by the name *of Sastras* and will have nothing but what is indigenous.

From the *Brihadaranyaka* it is clear that any attempt to bring about a reconciliation even between different parts of the same book is futile, not to speak of different Sastras. There are evidently two Yajnavalkas—one talking with Maitreyi about the soul being immediately merged in Brahman at death, but the other speaking of its continuity, as in the discussion at the court of Janaka.

One peculiar thing one notes in Ch. VI, 5 Br. There is a series of about 35 couples of preceptors and disciples who are all enumerated by the names of their mothers. What is the meaning of this? Was the matriarchal system in vogue then? At least at that time the marriage bond was not as strict as one may desire it.

As for the indecent and indelicate passages, more so, the directly immoral passages (6.4 6-8), as discussed in p. 397, one may not agree with Vedantaratna that though there were in those days men and women like Yajnavalka, Maitreyi and Gargi the moral tone of society in general was low. We do not think this fully explains the introduction of these highly objectionable injunctions into the book. They must have been either surreptitiously or otherwise introduced by some positively bad men at the time of compilation or they are relics of old barbarism.

The reader will find the note on the *Gayatri* in p. 394 very interesting. The stroke of the masterhand is here.

It is not necessary to say much about the editor Pandit Sitanath Tattvabhushan. His name as the editor of the Upanishads has become too familiar to need any introduction. Practically the reader is indebted to him for the publication of this Upanishad and of its predecessor, the Chhandogya. But for his noble zeal the manuscripts would have on some future occasion been discovered as worm-eaten. However, we would earnestly draw the attention of the reader to his examination of Maharshi Yajnavalka's philosophy in this edition, which will surely introduce even an ordinary man into the inner court of the philosophy of the Absolute. But at the outset he is required to again read the Introduction of the *Chhandogya* Upanishad.

With this, as Pandit Tattvabhushan says, his life's task is over. This is, as is his wont, how he sends to the public his book as the last one. But we are prompted to look to-morrow to fresh fields and pastures new.

DHIRENDRANATH CHOWDHURI

ASSAMESE

MAHABHARAT: *Edited by Rai Sahib Durgadhar Bar-kataki, Retd. Inspector of Schools, Assam Published by the Editor from 94-1 Upper Circular Road, Calcutta.*

Rai Sahib Durgadhar Bar-Kataki has taken on him the arduous but valuable work of editing the Assamese version of the epic of epics, the Mahabharat. His task is all the more troublesome because in Assam no single author seems to to have treated all the 18 cantoes but each gave attention to only one or two. It is for the first time that a systematic attempt is made to publish those cantoes which are available. We are indebted to the editor for the five cantoes which have been published by him. These are the (1 Virat parva by Kamsari Kavi, a contemporary of the great Sankardev of Assam, (2) Udyoga parva by Ram Saraswati, also a contemporary of the Assam apostle, commissioned by Maharaj Narnarain of Coochbehar to translate the grand epic, (3) Santi parva by Dvija Lakshminath Kavi, (4) Salya parva by Kavi Damodar Das, and (5) Svargarohana parva by Kavi Gopinath Pathak. The texts are printed with care and the edition is likely to be popular with both the scholars and the public. The editor promises an Introduction in a later stage of his work. We hope he will not fail to add notes on old forms and a good index of words.

RAMES BASU

SANSKRIT-GERMAN

KAUTILIYAM ARTHASASTRAM (2 VOLS): *A new edition By J. Jolly, Ph. D., D. Litt. Oxon. M. R. A. S. Hon. Panjab Sanskrit Series, Lahore.*

Dr. Jolly's edition of the Kautiliya Arthasastra with his brilliant introduction in the first and valuable notes in the second volume is now known all over the world and every serious student of Indian History must have a copy of it at his elbow. A vast literature has grown up on the Kautiliya Arthasastra and already some of the earlier writings on this subject have become out of date; yet it may be said with assurance that Jolly's introduction to his edition of the Arthasastra will never fail to interest students of Indian History and Hindu polity, for here he has established the most rational theory about the date of Kautiliya and inspite of some dissenting notes it is quite clear that the scholarly world is gradually coming round to his theory. It is but one step from the Dharmasastra to the Arthasastra, —indeed, it is impossible to draw a fine line of demarcation between these two provinces of Brahmanical learning. Dr. Jolly is undoubtedly the highest authority on Dharmasastra and it is evident that his edition of the Kautiliya Arthasastra would have a special value. Since the publication of Jolly's edition of the Arthasastra two important works have appeared in which his theory has been controverted—(1) Jayaswal's Hindu Polity and (2) Meyer's translation of Kautiliya with a long introduction. Jayaswal's is perhaps the most brilliant defence of the fourth century B. C. date of Kautiliya.

The value of this edition of Kautiliya is further enhanced by the commentary Nyayacandrika of Madhavayajnamisra edited by Udayavira Sastri, which has been appended to the second volume. Unfortunately, the commentary is not complete and we have here only a fragment of it.

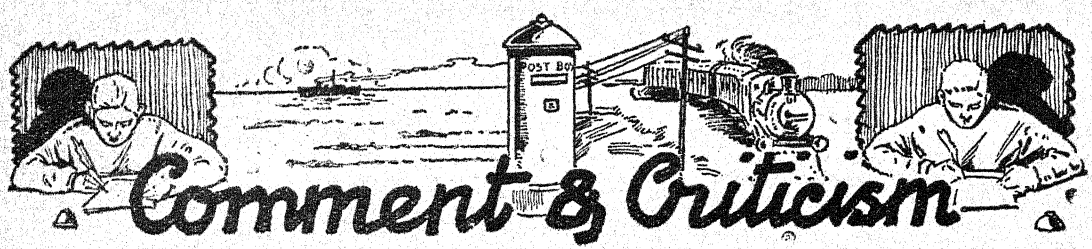
BATAKRISHNA GHOSH

BENGALI

DHUP-DHUNA: *By Hirendra K. Basu. Publisher Messrs Gurudas Chatterjee and Sons, Calcutta. Price Re. 1, pp. 40. 1928.*

Little pieces of Bengali poems. The printing and get-up are excellent but the price is rather high.

P. C. S.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

All Parties Conference Committee

I am in receipt of your letter of May 9th and of the copy of the *Modern Review* for May which you have been good enough to send me. I thank you for your courtesy in drawing my attention to your note on the All Parties Conference. I have read this carefully. It appears to me that it is based on a misconception. You will permit me, therefore, to state the facts. There is nothing secret about these facts and I do not know why you should think that the 'reasons probably will never be known.'

The All Parties Conference was convened by the Working Committee of the All-India Congress Committee in accordance with a resolution of the Madras Congress. Individuals as such were not invited but invitations were issued to over 30 organisations all over India and Burma. These organisations represented political, communal, commercial, landlord and labour interests. No attempt was made to have provinces as such represented, although a number of provincial organisations were also invited. Many of the organisations were all-India ones. Thus, apart from the Congress, there were the All-India Liberal Federation, the Hindu Maha Sabha, the All-India Muslim League, the All-India Trade Union Congress, the Home Rule League, the Independent Party of the Assembly, the Nationalist Party of the Assembly, the Central Sikh League, various Parsi and Christian organisations, etc. Neither the Government of India nor the Governments of the Indian States were asked to send representatives. The only feasible method of having the Indian States represented appeared to be to ask some of the important non-official Indian States Subjects organisations to send representatives. Invitations were, therefore, issued to the Indian States Subjects Association, the Indian States Subjects Conference, and the Indian States Peoples Conference. We had several representatives from these organisations.

I might mention that from Bengal were invited the Indian Association and the Bengal Landholders' Association also.

It is quite possible that owing to ignorance or inadvertance some important organisations may have been left out. But an attempt at any rate was made on behalf of the Congress to invite all important interests. In carrying out this attempt even such organisations were invited as were known to be wholly opposed to the Congress view-point.

To take the case of Bengal, I might mention that Mr. J. M. Sen-Gupta and Mr. Subhas Chandra Bose were ex-officio members of the Conference, the latter being an ex-officio Secretary of the Conference.

Unfortunately, however they were unable to attend the meetings in Delhi. Some representatives from Bengal, however, were present for most of the time. On the 22nd of February there was a deadlock over the communal question. It was decided to postpone consideration of this for a few days. In order to utilise the interval it was decided to form a Committee to consider and report on other matters. This decision was suddenly taken. No previous lists for the Committee had been prepared. There was no time to elect people who were not present in Delhi and whose consent was not assured. The Committee had no special powers given to it. It had merely to make a provisional report. The Committee was thereupon chosen almost entirely from people present in Delhi who were in a position to devote sometime to its work. Names were suggested on the spot and were approved of.

You will observe that there was no desire to exclude any interest from this Committee. It was intended at first to have a much smaller Committee, as the smaller the Committee the easier it is to work. But in the process of election various names were added to it. There was no question in a Committee of this nature of provincial interests being represented. And as it happened most of the people then present in Delhi and taking part in the Conference were elected on the Committee. Mr. J. M. Sen-Gupta and Mr. Subhas Chandra Bose would have been ex-officio members of this Committee had they been present in Delhi.

Mr. Pathick was specially put on this Committee to represent the peoples of the Indian States. He was one of their representatives and his name was approved of by other representatives present.

The Committee met for some days and having prepared a report which has been published, presented it to the Conference and ceased to exist.

You refer in your note to 'constitutional experts and political thinkers'. If you will refer back to the report, you will find that these words are not used in reference to the members of the Conference or the Committee. It is merely stated that constitutional experts generally have differed on such questions. You will also find in the report that considerable stress is laid on the informal character of the report and its recommendations. It is a document meant to provoke thought and invite discussion. It was not meant to be a decision on any important matter.

Will you permit me to express my regret that you should have deemed fit to doubt the bona fides of the members of the Conference? Twice in the course of your note you have stated that the 'reasons are unknown and may never be known'. I do not know what reasons you had for hinting at this mystery. It is possible that the Conference made mistakes and committed sins of commission and omission. But there is absolutely nothing in its record to justify the secret intrigues which you seem to hint at. I regret that you should have given the weight of your authority to a criticism which is entirely without foundation.

May 11, 1928.

Jawaharlal Nehru

EDITOR'S NOTE. I thank Mr. Jawaharlal Nehru for the imformation supplied in his long letter. He blames me for thinking that the 'reasons probably will never be known.' It is easy for one who has known the reasons all the while to blame one who had to write in ignorance of them. But may I ask, would the reasons have been made known to the public if I had not written my note in my review and had not, in addition, sent a copy of it to Mr. Nehru? I did so, I may add, because I had been asked in a circular letter to send my criticism and suggestions to the secretaries.

Mr. Nehru expresses his regret that I "should have deemed fit to doubt the bona fides of the members of the Conference." I am unable to plead guilty to this charge. Again, Mr. Nehru thinks that I have hinted at intrigues. To this charge also I cannot plead guilty. But should my note bear the interpretation put on it by him I should indeed deserve condemnation. As regards "mystery," it is not a word used in my note. But one of its meanings is "some thing that has not been explained." In that sense the reasons, now explained by Mr. Nehru, were a mystery.

But all this is really beside the main point of my note, which is that many provinces were not represented in the Committee, which they ought to have been. I gave several conjectural reasons as to how this non-representation might have happened. One of these was that the organisers and directors of the Conference did not intend or think it necessary to make the Committee representative in that way. Mr. Nehru says in his letter that "no attempt was made to have provinces as such represented." Another guess of mine was that probably some leading men from some of the provinces unrepresented in the Committee were *not* "willing or *able to*" work in the Committee, though entitled or asked to do so. Here, again, Mr. Nehru's letter shows that I was partly right, for he says that Mr. J. M. Sen-Gupta and Mr. Subhas Ch. Bose, though entitled to be members of the Committee, were unfortunately unable to attend the meetings.

It should be noted that in my note I said nothing regarding the representative character or otherwise of the Conference; I only pointed out that its Committee did not represent all the provinces. Therefore, it is no answer to my criticism to say that "some representatives from Bengal however were present for most of the time" at the Conference meetings.

Mr. Nehru says: "There was no time to elect people who were not present in Delhi and whose consent was not assured.—The committee was thereupon chosen *almost* entirely from people present in Delhi who were in a position to devote some time to its work."

Mr. Nehru's letter does not supply information on the following points:

1. At the time of the election of the Committee, were members of the Conference belonging to or hailing from Assam, Baluchistan, Bengal, Bihar and Orissa, Burma, Central Provinces and Berar, Coorg, or N.-W. F. Province present in Delhi?

2. If any members from any of these provinces were present who and how many of them were asked to serve on the Committee, and who and how many refused or were unable to do so?

3. As the Committee was "chosen *almost* entirely from people present in Delhi," how many and who were chosen, though not then present in Delhi? Were any of them chosen from the provinces named above, and, if so chosen, did any such person fail to serve on the Committee? Were any of them chosen from provinces already represented on the Committee by members present in Delhi?

I lay stress on the due representation of all the provinces as I think it necessary as a matter of democratic principle and as in some recent constitution-making (*e.g.* in "Mrs. Besant's Bill") some provinces have been given excessive representation and some have been given much less than their due, and, speaking generally, those provinces are not likely to have justice which have no able men to stand up for them.

Mr. Nehru says, "the smaller the committee the easier it is to work." True; but a committee of 22 could easily have at least one member from each province.

Mr. Nehru has kindly taken the trouble to inform me that "Neither the Government of India nor the Governments of the Indian States were asked to send representatives." I cannot guess why he has taken this trouble. If he has done so thinking that the antiquated editor of this Review may not know that the All Parties Conference is a people's Conference seeking to frame a constitution independently of governments, I am extremely sorry for this uncalled-for exertion, though I thank him for it all the same. But if he wanted to be humorous, I am glad to have unconsciously stimulated him to such an effort.

Outrages on Women in Bengal.

I have followed the controversy between you and the Editor of the *I. S. Reformer* on the question of whether and how the presence of the

purdah materially affects the risk of outrages on women by *goondas* for which Bengal is said to be notorious. You will remember that the question was raised by you in the course of your comments on Sarda's Bill for fixing the minimum legal age for marriage. You supported the principle of the Bill, but while doing so you feared that if girls came to be married at a later age than now owing to the Bill becoming law, the risk of outrages by *goondas* on women would be greater in a purdah province like Bengal. Now the question that puzzles me is, (1) what have the purdah and *goonda* got to do with the marriage age? (2) Are *goondas* disposed to discriminate between married and unmarried girls, and in favour of the latter, before outraging them? Or, (3) does custom in Bengal *require* unmarried girls (up to whatever age) to go *without* purdah? I should think not. I should think, on the contrary, that custom in all purdah lands, whether in or outside India, requires that girls should, after a certain age, whether married or unmarried, hide themselves behind the purdah; and if that is the case in Bengal, then the girls who will have to be left unmarried beyond the age of marriage customary at present, owing to the Sarda Bill becoming law, may be expected to derive from the existing custom of purdah all the protection they might need from the attentions of those wicked men, the *goondas*—not only 'during the transition period,' but till doomsday!

Karwar; S. D. Nadkarni

EDITOR'S NOTE. I have numbered Mr. Nadkarni's questions for convenience of reference.

(1) The origins of the purdah and of the custom of child-marriage need not be discussed here. But it is believed that in Bengal purdah became stricter and girls began to be married at too early an age partly on account of outrages on women by bad characters. This relates to certain periods in the history of Bengal.

(2) We do not know. Some religious *goondas* may be disposed to discriminate.

(3) Custom in Bengal does not *require* unmarried girls to go without purdah, but *allows* them to do so to a greater extent and up to a higher age than married girls. This greater freedom of movement, allowed to unmarried girls, would expose those of higher age among them to greater risk of molestation than married girls of the same age.

In this connection it should also be borne in mind that in Bengal girls who are unmarried have not to veil their faces or even pull their saris over part of the head, though adults among them may do so. Married girls, of whatever age, have, on the contrary, to wholly or partly veil their faces in the presence of their husbands, husband's relatives, strangers, and in the village or town which is the home of their husband's family.

We are unwilling to try to give more explicit answers.

"Professor Radhakrishnan on Indian Philosophy."

In the last issue of your esteemed Journal (p.598 May, 1928) X.Y.Z. has made certain remarks about Prof. Radhakrishnan which seem to me obviously unjust. A reference shows that Rai Bahadur Srish Chandra Basu's edition of Patanjali does find mention at the end of the chapter on Yoga system. The quotation about "Nitrous Oxide and Alcohol," etc., referred to by X.Y.Z., was taken by Prof. Radhakrishnan with due acknowledgment from William James' well-known book, "The Varieties of Religious Experience." It is difficult to understand why Prof. Radhakrishnan should be blamed for not knowing the *history* of a particular view. It is also strange to expect him to be familiar with the Bengali works on the Vedanta. On this analogy, the Bengali historians of Indian Philosophy should also be taken to task for their ignorance of, let us say, Tamil publications on the subject. Furthermore, the fact that a particular translation of the Purva Mimansa Sutras is not mentioned by Prof. Radhakrishnan does not mean that he did not read it. It simply shows that the bibliography given by him is a selected one and has never been claimed to be complete. Lastly, X.Y.Z's remarks that "Prof. Radhakrishnan's work does not reflect credit on the University in which he occupies the Chair of Philosophy" are not only most unfair but unwarranted. Prof. Radhakrishnan is one of the most distinguished students of Philosophy in India and enjoys a world-wide reputation as a thinker.

B. S. GUHA

EDITOR'S NOTE. As Prof. Radhakrishnan's book has not been received for review in this Journal, *The Modren Review* is not in a position to form any opinion on it.

SANSKRIT REVIVAL, AND KING BHOJA'S ART CRITICISM OF LYRICAL POETRY

BY K. P. JAYASWAL

THE publication of rare and hitherto lost Sanskrit works is a feature of the time we are living in. We may call it a period of Sanskrit revival. In the country of the Aryas it seems that the language of Rama and Krishna will never die. It revived under the Sungas about 180 B. C., when the rival language Pali had covered the whole land with

imperial pressure. It revived under the Guptas when it had ceased to be a spoken language even by the *Sishtas*, the educated few, but was still easily understood. The revival was continued in the 6th and 7th centuries under the leadership of Jayaditya, Vamana, Bhartrihari, Bharavi, Bana and Dandin, when Prakrit had become the language of the learned. It revived once more in the eleventh century when every soldier-king of Hindu India could wield the pen of poetry and the sword of heroism with equal grace—a chapter of brilliant personalities, not known before, not known after, a chapter unparalled in the history of the world. It revived again in and about the 14th century with Hemadri and Chandesvara, and Madhavacharya and Sayana. It revived in the Moghul times under Madhusudana Sarasvati, Mitra Misra, Jagannatha Panditaraja, and others. In our times it seems to revive again, when Hindu-edited Sanskrit works with introduction and studies mostly Sanskrit, written with ease, elegance and scientific brevity, are streaming in from Mysore, Travancore, Baroda, Benares, and Rajamahendry —works from the Vedic Samhitas down to Hindu conveyancing.* Three Hindu States are engaged in this pious service. And individuals are vying with Governments in this glorious game.

Amongst these individuals there is one at this moment who stands out like a lighthouse. This is Mr. Ramakrishna Kavi, M.A., of Rajamahendry. His resources are not the incomes of a State, but of heart. He is a lord of poverty : a teacher in a secondary school. Silently and modestly, he has led literary pilgrimages into the Hindu homes of Malabar and the neighbourhood, and recovered treasures which have electrified a generation of workers in the South and which have filled Sanskritists with pleasure and pride all over India. He has brought to light and published Kundamala, 4 lost Bhanas, Abhinavagupta's monumental commentary on Bharata's Dramaturgy giving a history of the art hitherto unknown and undreamt of, the Avantisundari Katha and the Avantisundari Katha-sara which disclose the history of Bharavi and Dandin. Even he has to his credit the discovery of the historical drama *Devichandragupta* of Visakhadatta, and he has drawn attention to a whole class of historical dramas like Tapasa-Vatsaraja, Vikranta Sudraka, etc. Mr. Kavi has found out the greatest Hindu work on music, the Bharata-Bhashya by Nanya Deva, the famous king of Mithila, and the greatest and the finest anthology or rather an art criticism on Sanskrit and Prakrit Poetry—the Sringara-Prakasa by King Bhoja of Dhara, about which I shall say something more presently.

Mr. Ramakrishna Kavi is himself a discovery. His knowledge of Sanskrit Sahitya is of the rare traditional type, i.e., unlimited, and and at the same time it is critical. His patriotism for that literature has probably no equal.

Individual exertion has not stopped with merely discovering the literary heirlooms of the race. It has been prompt in the work of publication. Mr. Ramakrishna Kavi has started his modest series called the *Dakshina Bharati*. Evidently the series is lacking funds, which is borne out by the struggling appearance of the books.

In the meantime Mr. Kavi's young friend Mr. A. Rangaswami Saraswati, one of our coming scholars, has had the satisfaction of presenting to the public an edition, carefully prepared by the Yadugiri Yatiraja, of a part of the Sringara-Prakasa for which the scholars had been waiting with longing eyes since the announcement, about its discovery and its description by Mr. Kavi. The work has found a devoted editor in Sri Yatiraja Svamin, the present chief of the Yatiraja Matha of Mysore, originally founded by Sri Ramanuja. In the holder of the sacred endowment we find a combination of high learning and scholarship which is evinced by every line of his Sanskrit introduction to the Sringara-Prakasa. The Yatiraja, before his election to his present ecclesiastic position, was a scholar in the archæological department of the State of Mysore. The whole work is divided into 36 *prakasas* or sections out of which three (22nd to 24th) have been published in a volume of 103 pages of text. Three more *prakasas* are in the press, and the rest of the book is in the course of editing. But the work, as a whole, has been thoroughly studied and the beginning and the end of each section have been noted in the introduction. The 26th section is yet missing, and the 25th, 27th and 29th are available in fragments.

* *Lekhapaddhati, Baroda.* This gives forms, actually in use, of treaties, orders to Viceroys, royal bills of exchange, passports, etc., mortgage deeds, sale deeds, etc., from the 9th century of the Vikrama era down to its 15th century.

Sententious lyric as an art seems to have been cultivated more by Prakrit poets before it came to be specialised by Sanskrit authors. This is indicated by Hala's collection, the *Gatha-saptasati*. By the time of Bhoja (1018—about 1065 A.D.) the lyrical literature had grown so large that a syndicate of poets and poetic critics took stock of the best gems both in Sanskrit and Prakrit and prepared an encyclopædia of such literature, making a classification according to sentiments and moods. It was in the fitness of things that such an undertaking should have been conceived and executed by King Bhoja, who made poesy reside in every home in his capital, who, made everything like his lake covering more than 250 miles, massive yet beautiful, and who surveyed the past to leave something everlasting to the future. That purpose is fully disclosed by his great work, which we are just noticing.

There is no doubt that we have the genuine book of Bhojadeva in the work now being published. The extracts, from the beginning and the end of each *prakasa* or part given in the introduction, afford materials for establishing the identity. For instance, the sixth and the seventh verses of the opening portion of the first prakasa—शृङ्गारवीर करुणा etc., and वीरादद्भुतादिषु च येह रस प्रसिद्धिः are cited by Dharmasuri in his *Sahitya Ratnakara* (Bamra ed., pp. 338-339) from the Sringaraprakasa of Bhojadeva by name. The last verse of the book by which Bhojadeva wishes for his work a permanent place in literature, *viz.*, यावन्मूर्भि is also found as the last verse in Bhoja's well-known treatise on poetics, the *Sarasvatikanthabharana* (Kavyamala ed., p. 648). The colophons in the two books are also identical. The theory of *Rasa* which is concisely given in *anushtup* as the first verse of the Skbh., C. 5 (p. 474.), is found in verse 8 of the S. Prakasa, 1. (अप्राप्ति)

The few original verses which are presented by the author as his own, (the whole work but for quotations and examples being in prose,) appear throughout by the same pen. They show the delicate style characteristic of Bhoja and his time—sense and language equally elegant. The language of the prose portion tallies with the verses, *e.g. cf.* आम्नासिषुर्दशरसान्सुधियो वयंतु शृङ्गारमेव रसनाद्रसमामनामः (P. I. 6) with वीरादयो मिथ्यारसप्रवादाः शृङ्गार एवैकश्च तत् पुनः शब्दार्थयोस्साहित्यमामनन्ति (S. P. I Into. p. VII-VIII).

In Prakasa I it is stated that the theory that Sringara alone is the *rasa* and the true *rasa*, was for the first time being proposed by Bhoja. The theory was known to us from the later Sahitya literature. But now it is traced to its source.

The very first verse with which the book opens is salutation to the Hindu deification of the ideal married life and wedded love—the God-with-better-half. The *ardha-narisvara* figure of Purari (Siva) in *vipralambha* and unity is painted: not even looking at each other, so close yet so distant, an apparent and assumed aloofness but really eternal unity and complete identity, without caresses, without embraces, separated and joint! —the god of gods, the paragon of husbands, with the holy wife, the goddess of devotion, wife first and goddess afterwards, both in one form—in an artificial misunderstanding of love—too delicate to translate:

अच्छिन्न मेखलमलब्ध दृढोपमूढ-
मप्राप्तचुम्बनमवीक्षितवक्त्रकान्ति।
कान्ताविमिश्रवपुषः कृतविप्रलम्भ-
सम्भोगसख्यमिव पातु वपुः पुरारेः॥

It rightly adorns the top place of a critique dealing with 10,000 choicest verses from the lyrical literature of the country produced up to the date of King Bhoja.

The history of this verse अच्छिन्नमेखल is recorded in Sanskrit literature. The *Sadukti*- by Sridharadasa of Bengal, which is an anthology citing examples from about 500 named poets, gives the name of the author of this verse as *Chhittapa*. (1-28-3 in the MS. owned by Prof. R. Sarma). *Chhittapa* is alternatively spelt as *Chittapa*. That Chhittapa (or Chittapa) was a contemporary of Bhoja is proved by a verse cited in the *Subhashitaratna Bhandagara* (Nirnaya Sagara Press):

वल्मीकप्रभवेण रामनृपतिर्व्यासेन कौरवजो
व्याख्यातः किल कालिदासकविना श्रीविक्रमांको नृपः।
भोजश्चित्तप-बिल्ह्रणप्रभृतिभिः कर्णोऽपि विद्यापतेः
ख्यातिं यान्ति नरेश्वराः कविवरैः स्फारैर्न भेरीरवैः॥

It is possible that Chhittapa was the chief poet of Bhoja and might have been the right hand of the king in his literary undertakings.

King Bhoja and his colleagues did not limit their survey to Sanskrit only. They

have accorded prominence to Prakrit where rightly they saw poetry of a superior order.

Mr. Ramakrishna Kavi, as he informs me in a private communication, has edited the section on Dramas of this great work. We shall await with interest the publication thereof, for the section contains quotations from some dramas which are now lost. It contains, it is reported, a citation from Bhasa which is found in the published Svapnavasavadatta.

The 8th section of the work gives a dialogue between Vikramaditya (i. e. Chandra Gupta) and Kalidasa on the latter's return from the court of a feudatory king, the king of Kuntala. The emporor enquired; 'What is the lord of Kuntala doing?' Kalidasa, in a beautiful verse which is cited, replied that the king of Kuntala was enjoying the sweet fragrance of the lips of his wives, 'leaving the responsibility of government to you.' The emperor answered by changing only two letters of the verse, पिबतु instead of पिबति, and मयि instead of त्वयि, ('Let him enjoy the fragrance ... leaving the responsibility to me').

The unidentified verse धन्यास्थ S. P. XXII 73, p. 16, is by the poetess Vidya according to the *Sadukti*. The editors will be well-advised to use the *Sadukti* which is under publication by the eminent scholar of Sahitya, Prof. Ramavatara Sarma.

Prof. Sarma has also prepared a new anthology of about 20 thousand verses. Every two hundred or three hundred years, anthologies, since the days of Bhoja, have been revised and brought up to date. Sanskrit poets of Bengal of the period of Chaitanya and later will afford a fruitful field for selection. Similarly some poets of Mathura like Hita Harivamsa, medical authors like Lolimbaraja, inscriptions of the mediaevel and earlier times, and poetry of the time of Pratapa Rudra, and some of the many compositions of the Madras Presidency of recent times have to be brought under survey. Let us hope that Prof. Sarma will fulfil for the present generation the periodic duty of executing and producing a new anthology through his work.

Their hope is full of Immortality.—WISDOM iii. 4.

It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call.

They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown,

But oh, 'tis good to think of them,
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more!

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever thy may fare.

They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, for evermore.

John White Chadwick.

The truth shall make you free.—JOHN viii. 32.

When courage fails, and faith burns low,
And men are timid grown,
Hold fast thy loyalty, and know
That Truth still moveth on.

For unseen messengers she hath
To work her will and ways,
And even human scorn and wrath
God turneth to her praise.

She can both meek and lordly be,
In heavenly might secure;
With her is pledge of victory,
And patience to endure.

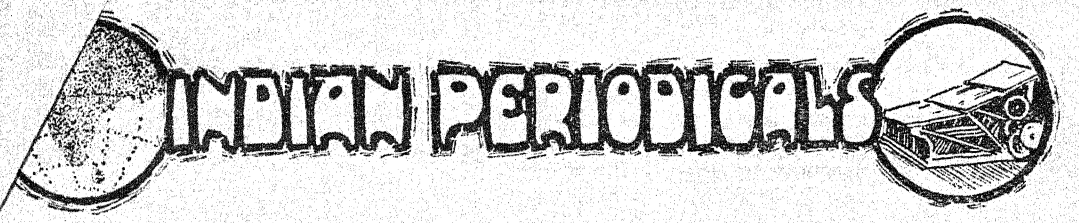
The race is not unto the swift,
The battle to the strong,
When dawn her judgment-days that sift
The claims of right and wrong.

And more than thou canst do for Truth
Can she on thee confer,
If thou, O heart, but give thy youth
And manhood unto her.

For she can make thee inly bright,
Thy self-love purge away,
And lead thee in the path whose light
Shines to the perfect day.

Frederick L. Hosmer.

721.5



Bali

Rabindranath Tagore gives an illuminating description of the island of Bali and its people in the *Visha-Bharati Quarterly* for April, from which we take the following passages :

The island of Bali is so well-ordered in its completeness, because it is small. It is one with its woods and hills and water-falls, its temples and sculptures, its cottages, cornfields and market places. Nothing strikes the eye as out of place. The Dutch Government does not allow factory-makers from outside to come in, nor is it a resort of missionaries. The acquisition of land by foreigners is not easy, even for agriculture. The trade is in the hands of Arabians, Guzrathi Musulmans and Chinese, who are not conspicuously out of harmony with the surrouudings, as are the Jute Mills that painfully burden the fair breast of Bengal, driving her temples from the banks of the holy Ganges for very shame. The villages are administered by the villagers themselves. The methods of cultivation and irrigation are excellent. The outturn of crops is said to be comparatively much larger than elsewhere.

Their woven stuffs are gaily coloured and elaborately ornamented, showing that they are not disposed to insult their bodies with any and every covering of discoloured rags. So that the place where a crowd assembles becomes a pleasing sight. The women leave the upper part of the body bare. If asked about it they say : Are we fallen women that we should cover up our breasts ? On the whole, the features and figures, both of the men and the women, are well-favoured. I have not come across a single individual who is disproportionately fat or lean. The strong and healthy bodies, the contented, cheerful countenances of the human folk fit in with the sleek, well-fed cattle and the lush vegetation.

There are but few places in the world that can beat Bali from the pictorial point of view. I feel so sorry that Nandalal was unable to come with us this time,—he will hardly get another such opportunity. On every side lie scenes worthy of an artist's gaze. It is because food is plentiful, that the people have been able to gratify their desire to make their cottages, their furniture, their rites and customs so artistic. We have not yet encountered a beggar ; nowhere have we seen any sign of slovenliness ; everywhere music and dance and theatrical performances are going on,—the subjects being taken from the Mahabharata. Along the road-sides there are all kinds of temples and images. They have indeed no lack of food, for body or spirit. It is a true picture of Sriniketan,—of complete well-being.

The chief feature of their life of festivity is the dance. Just as their coconut leaves wave to the constant sea-breezes, so do the limbs of their men and women sway to the frequent call of the dance.

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Looking to the West for Guidance

The *Ravenshavian* (the magazine of the Ravenshaw College, Cuttack) for April 1928 reproduces the full text of Prof. Dr. S. N. Das Gupta's speech delivered on the Commemoration Day of the institution organised under the auspices of the Old Boys' Association. About the practical side of the Association he observed:

I very much appreciated Mr. Whitlock's (the principal of the College) impressive lecture when he said that the practical side of the Old Boys' Association consisted in their trying to contribute materially to the well-being of this College.

Mr. Whitlock in trying to enlist the sympathies of the old boys suggested that in the meeting of old boys in British institutions also, the old boys volunteered to make gifts to their old College for specific purposes. There is no doubt that apart from the social facilities obtained in such annual intercourse between old pupils and the newer ones the other important side of it was that of getting the old pupils interested in the affairs of the College and of gaining their meterial support in the development of the many-sided activities of a growing College like this.

But Professor Das Gupta strongly criticised the attitude of those who have always to look to the West for their guidance.

But this affair takes me to other bigger and broader problems of the developments of educational life in this country. Why should it be necessary for us to be told that old boys of a College ought to meet together because they did so in England or that they ought to help their mother institution because old boys in England on such occasions helped their old College ? Why should it be necessary that in all times to awake our own consciousness in favour of our past things we should always have to turn to the West to find out if we were proceeding on right lines or not ? Yet it has been so, and shamefully so in almost every line of our contemporaneous development of thoughts and activities. If we have a right to live as a self-determining people, proud of a great country and of a great religion, why should we have always to look to the West for every kind of inspiration ? Why should it be necessary that in recognising our own men and their work, we should always demand certificates

of fitness from the West ? Are we so incapable of judging things by ourselves and do we lack the power of understanding our own good to such an extent, that in most cases for each step that we take, we should have to look to the West for our guidance ? English education has been introduced in this country for about a century but even now we all feel that it has not yet been able to fit itself to the national temperament and genius of the race. The learning that is acquired in the colleges, it is often said, is not true learning ; it is often mere cramming, some collection of facts and dates which lack the self-determining activity of a living whole.

Next he explained the true meaning of the term Education.

We are unable to realise that neither the leaves nor the branches nor the trunks nor the roots make up a tree but they all go together to take their share when the vital principle of the tree is budding forth and shooting forward in newer and newer creations. Education, if it has any meaning, means the growth of this creative power by which the mind by assimilating the known facts and digesting them into its vital life shoots forward as a creative unity, a creative power that creates new facts, makes new conquests, lives a new life and breathes new beauties. The spiritual nature of this growth may have its racial, temporal and spatial peculiarities but the principle that lives through the spread of 'education is the gradual rebuilding up of a vigorous intellectual and spiritual creative unity of thought and action.

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Scouting in India

The Volunteer for March-April complains that the scout movement as practised in India at present does not touch our national aspirations. Says the journal:

Our whole quarrel is with the scout movement as practised in India under official wings—and its buy-products—the scouters. We have nothing to say against scouting as an idea, as it is practised in the independent countries where—like a variant of Pelmanism in the physical plane—it is designed to train a boy to be alert and adventurous and enjoy his youth thoroughly.

In India, however, the movement is barren and is bound to the barren on the whole, because it does not touch national aspirations. It is the outlook and the temperament that scouting engenders which calls for our comment ; not the details of its training, of its dress, or its paraphernalia which are commendable from the point of view of youth organisation. Our questions are :

1. Do scouters and scout organisers hesitate, or do they not, to present before the minds of young scouts unequivocally that we have to train ourselves for Swaraj ?

2. Do they or do they not ape and adopt songs, stories, fun and frolic at camp fire rallies, which are of foreign origin without any conscious attempt being made to explore the rich field of Indian culture and tradition and imbibing a fervent love and devotion for Indian languages, history and tradition ?

3. Due to the fact that the heads and superior officers hold honorary ranks in the scout movement, is it or is it not a fact that very often the only sign of the movement in a town is the occasion of a supernational or other visit ? How often are such shows trumped up ? How often do scouters and scout-masters who are after all human beings and who are many of them subordinate government officials succumb to the temptation of showing themselves off on such occasions with motives other than those of merely training Indian Youth ? As a consequence is not the movement worked, like Government Departments, to produce the impression of work, in the shape of diaries and reports, rather than the ever present purpose to train Indian Youth into self-respecting patriotic Indian citizens.

—

Ruin of Indian Villages

Mr. Huson Olcott in an interesting survey of Indian rural condition in the April issue of *the Mysore Economic Journal* describes how poverty, ignorance, disease and death have been causing havoc to the villagers who 'continued their quiet life close to God's fragrant earth until two or three centuries ago.'

Disease and death are terrible drains on the villager. He likes personal cleanliness and bathes frequently but lives in filthy surroundings. He is devoted to his family but tolerates the piles of dust and rubbish near his house which bring them disease. Fortunately, for our brother the villager, the sun of India kills germs more effectively than the sun in countries where his rays are less direct and more blocked by clouds. Were it not for the sun, the death rate would be even higher than it now is, nearly 30 per 1,000. On the whole, the villages are slightly more healthy than the towns. Plague and cholera make terrible ravages in the country but they cause even more deaths in towns, where the people are crowded together in unsanitary dwellings. However, the influenza scourge which destroyed twelve million lives in 1918 and 1919, made even more dreadful havoc in rural than urban areas. Many villages had not one survivor. When an epidemic threatens, the villager frantically sacrifices a cock or a goat to the village demoness. In addition to such appalling pestilences are the grim spectres of famine waiting on the threshold of many rural homes ready to pay an accustomed visit. Less feared are the insidious diseases that day after day, year after year, undermine the vitality of India's peasants and unfit them for working or thinking. Malaria and kala-azar fever and hook-worm do untold damage of this kind. Being less noticeable than a violent epidemic, they are harder to control and probably do more harm. Fevers alone account for four million deaths a year.

Poverty and ignorance bring about insufficiency of food, contaminated water and dirty housing conditions. These together with gross superstition

and early marriage, bring about illness and death. A large part of the deaths are preventable but adequate medical treatment is scarcely known in the villages. In addition to medical service, a broad programme of rural reconstruction must be put into effect before the villagers can have abundant lives free from the constant dread of disease.

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Causes of Prostitution

J. E. Mistri writes in *the Social Service Quarterly* for April :

It is healthy sign of the times that the subject of prostitution, which until a decade or so ago was surrounded with a veil of mystery and about which not only was it considered improper to speak but even to think, has been openly viewed in its true perspective not only by the social workers and reformers but by the thoughtful and intelligent public. This changed attitude is due to the fact that people are realising the havoc it is playing with the physical, moral, mental and economic well-being of the present as well as of the future generation. What is a matter of greater satisfaction and importance is that women, who up to now had remained the silent and distant spectators, are also beginning to realise that their self-interest, self-respect and honour are involved in it and are awakening to the need for action in the matter. This is a problem that does not affect only a particular class or individuals but the whole nation are large. People need not imagine that they are safe because they themselves and their children are good and have nothing to do with the evil. One of the consequences of this evil is venereal disease, and there is the risk of their children or themselves being infected indirectly or their children marrying diseased persons. The problem is two-sided and must be dealt with accordingly. It is a question of demand and supply, but hitherto it has been looked at from one point of view only, and the world has exercised enough cruelty upon these poor unfortunate, friendless, and helpless women. In India, at any rate, many of these women are victims of circumstances, more sinned against than the sinner. At times, everyone's hand is against them, that of society and the police. Even the State derives revenue in the shape of incom-tax from the shame and misery of these women. The problem cannot be solved by focussing on women alone. "Cut off the demand for prostitution and the brothels will naturally starve." The causes of prostitution are many and deep-rooted in our social system. Sometimes there is a very narrow margin between the economic and basic ones.

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Stri-Dharma

We are very glad to find that *Stri-Dharma* (official organ of the Women's Indian Association) has been reconstructed in an enlarged and improved form with the addition of a Hindi section.

Education for Muslim Girls and Purdah

It is a happy sign that Muslim women should demand the estab lishment of more High Schools for girls belonging to that community. We read in the same journal:

The Madras Muslim Ladies Association held a meeting to pass two resolutions to the effect that the Government should start more High Schools for Muslim girls and to urge the corporation to open Purdah Parks in congested city areas.

It is excellent that the Muslim women should demand these things for themselves. The more universal education we have in all communities the better.

Commenting on the *Purdah* the writer observes :

We, however, wish that in the second resolution the Muslim women had also demanded the abolition of the Purdah which is one of the root evils, rather than demand facilities, to patch up old customs to suit modern ideas. Is it not far better to do away with the evil of Purdah which one will admit is most unhealthy and cramping to the physical as well as the moral welfare of a waman ?

The Health Officer of the Calcutta Corporation writes that :—

"Between the ages of 15 and 20 years, for every boy that dies of tuberculosis, six girls die."

"I am convinced that it is the retention of the Purdah system in the densely populated gullies of a congested city that dooms so many young girls to an early death from tuberculosis. In less densely populated areas, where detached houses with compounds are possible, the Purdah system could be adhered to without seriously affecting the health of the inmates of the zenana.

"In a great city, it is difficult to secure absolute privacy without shutting out light and air, as houses in narrow lanes and gullies are almost certain to be overlooked, consequently, the zenana is usually situated in the inner portion of the house, ill-lighted and ill-ventilated, but effectually screened from observation."

—

Indian Youth Movement

The Young Men of India Burma and Ceylon in its May issue reproduces the illuminating address delivered by Mr. C. F. Andrews at Ahmedabad on the occasion of the inauguration of "Youth Week" in the course of which he traced the development of the Youth Movement in many lands. He advised the organizers of Indian Youth League as follows :

India needs her own return to Nature. The

all-obsessing miseries of modern life have gone deep down into the heart of Indian society. The gulf is tending to become wider between the village and the city. If only, through the Youth Movement in India, this division could be bridged over, if only, this almost universal depression of misery could be banished, it would indeed bring in a brighter day, not only for India herself, but for all mankind. There should be no great difficulty in organizing walking parties in this country. Rest-houses can be found here and there in the villages. Dharmasalas are also not uncommon. Owing to the glorious Indian climate, where, for a great part of the year, the air is dry and the sunshine is ever present, camping out on long walking-tours is an cay business, which adds to the zest of living. Physical drill and gymnastics have, of course, their place in any scheme for youth training in great cities; but the energy that comes through walking and singing and taking delight in the country, with all its beauty, is a form of happy exercise that can never be acquired in a gymnasium. Surely, also, the time has arrived when the incessant criticism should be removed, that 'educated India cares little for the poor people in the villages'. This criticism was always more than half untrue; but the modicum of truth that still remains could be dispelled, if only the Youth Leagues of India led the way.

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Shama'a on the Development of the Indian Theatre

We read in *Shama'a* for January-April:

For some time past we have been considering some of the practical ways of developing the Indian Theatre. Obviously nothing improves staging better than a demonstration of how best to do it. Under the guidance of our Editor a small group of enthusiastic men and women have gathered as the nucleus of a group who in course of time, it is hoped, will be able to interpret on the stage the real spirit of the finer forms of histrionic art. A very successful beginning was made in this direction in October last year when Tagore's *Dancing Girl's Worship* was staged at the Excelsior Theatre in Bombay. In many respects this drama is unique. It is written only for a cast of women. It shows the conflict between Buddhism and Brahminism and how the stern worship of even a dancing-girl could profoundly stir our emotions and play so considerable a part in the life of the Royal Court. The ladies who took part in the play in October came from various different communities, including even the Anglo-Indian, who are supposed to be not quite interested in purely Indian drama. The play was no doubt in English (the Visvabharati version) but the setting and background were entirely Indian and the touch of Bengali music by Mrs. Sunalini Rajam (who took the part of the dancing-girl) gave completeness to the general atmosphere. Mrs. Rajam gave a masterly and beautiful rendering of the dancing-girl's part. Our Editor had herself to set the example by taking the very difficult part of the queen. We are glad that the play was received with great delight by the Bombay public and that many of the ladies who took part were highly spoken of by the Press. This is perhaps not to be wondered at. There is such talent in the country that the wonder is why only so little of it is liberated for refined and graceful expression. A great and purified stage will be one of the best medium of instructive enjoyment. But—let us not forget—it means resources which few people can afford.

Mrs. Sunalini Rajam and the Editor of *Shama'a* are daughters of the late Dr. Aghornath Chattopadhyaya.

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Universities and Politics

At a time when the question whether students ought to participate in active politics has been agitating the public mind, the address delivered by Sir Michael Sadler at the annual meeting of the Indian Students' Union and Hostel, London, and published in the May issue of *The Calcutta Review* may be read with interest. Says he in part:

Except in periods of unusual quietude or in the torpor of decay, universities are not, as we sometimes think them to be, haunts of ancient peace. If we look back upon their history we see them tossed at their moorings by great waves of controversy in religion or in politics, and the storms have been worst when religion and politics have been in explosive combination. In our time, indeed, most universities are remote from political or religious controversy. Their chief intellectual activity now lies in the domains of history, of the comparative investigation of custom and belief, and in the physical and biological sciences. But what lies ahead? Before our eyes, applied science is causing economic change. Economic problems loom larger in politics. But they touch at many sensitive points the lives of men. They involve ethical questions, questions of responsibility in employment, new contacts between races, our assessment of the value of what we may enjoy in life. There are signs that these questions may touch the quiet of universities. By the law of their being, universities have one foot in the past and one foot in the future. Within their walls meet minds which are mature and minds which are promising and eager but still immature. To blend these two is to help in stabilizing society. But at times of rapid change in social or intellectual outlook, courses of academic training are in danger of getting out of date. Old ways of thought may become obsolete, not by reason of inherent defects but through subtle changes in the mental appetite of the young. At these times conservatism which is rightly cautious may be over-tenacious of tradition. Into this mistake fell the English universities at the Renaissance, the University of Paris in the time of Descartes, some of the German universities after the Thirty Years' War. Again, it is a perilous time when a new culture and power of large-scale industry impinge upon the venerable studies of an antique civilization. And whenever the spirit of Nationalism has gripped the imagination of the most eager-minded part of the community, universities, because one of their functions is to stabilize society, are wise,

I think, in not withholding *sympathy* with what is fair and feasible in national aspirations.

To sum up: Politics play so great a part in life that places of education which prepare young men and women for life cannot be isolated from politics. Every university has always been the scene of political *discussion*. The hardest questions of belief and duty both in religion and in politics cannot be evaded by old or young in any centre of sound learning. Political philosophy and its applications have been inseparable from university training from the days of Isocrates, Plato and Aristotle to those of Treitschke, Henry Sidgwick, and Woodrow Wilson. To *think and talk about politics* during undergraduate days has for centuries been part of the training of those destined to lead in the public affairs of their country. [The words italicised by us show that Dr. Sadler does not advocate the active participation of students in current political affairs.—Ed., *M. R.*]

But the first duty of a university and of all those who work in it is to get at the truth. To hear both sides, to be candid and fair-minded, to shun (*except in debate*) the spirit of party, are primary obligations on those who teach and learn in it. But if the conditions of life in a country are unhealthy, political talk may become feverish and unbalanced. In such circumstances, university teachers and students are under especial obligation to set an example of steadiness in judgment and if after patient thought conscience constrains them, of courage in standing up for what at the moment may be the unpopular side.

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Governments' Tactics of Shelving Popular Measures

Mr. Doongersee Dharamsee in the course of an article in *Welfare* for May narrates how the Indian Merchant Marine after a long and brilliant history covering a period of more than twenty centuries has been brought to its present low level by a foreign Government for "Selfish Motives." Incidentally he points out how the recommendations of the Indian Merchant Marine Committee which fell far short of Indian expectations have been shelved by Government like all other beneficial matters of vital national importance.

In an article on "Indian Shipping and Mercantile Marine" in "*Welfare*" of July, 1923, the great difficulties under which this industry was suffering were shown. After that much water has run under the bridge. Many eventful things have happened in five years which have brought this question prominently before the nation. The Indian Merchant Marine Committee has issued its report which though falling far short of the aspirations and expectations of the nation is, however, something in the nature of half a loaf is better than no loaf. Our benign Government is pleased to turn down the main recommendation of the Committee. As usual our Indian Government is an expert in the tactics of shelving most beneficial matters of national importance. If there is a great popular clamour for undertaking any step or legislation which is directly or indirectly against the vested interests of the Europeans, our Indian Government in order to gain time appoints a commission to investigate and take evidence. Two to three years naturally pass in the appointment of the Commission, taking evidence from the witnesses in the different parts of India and then deliberating and issuing a report. Then this report is subjected to a long delay in the hands of Government of India and the Secretary of State in London. The Secretary of State is the guardian angel of European interests who would not tolerate a single suggestion or recommendation which even slightly affects the vested interests of the Europeans. The Government of India is ordered from home to strike off those recommendations which are not liked by the home people. Legislation on these lines is introduced in the Legislative Assembly. Where popular leaders try their utmost to introduce amendments to bring it in line with national requirements, Government is obdurate and with the help of the Council of State successfully pilots the bill or gets it 'certified' through. Thus, many a popular measure meets the inevitable fate and the great national question of merchant marine is not an exception.

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Monograph on the Mohenjo-daro Excavations

Sir John Marshall writes in *The Benares Hindu University Magazine* for April:

A three-volume monograph on the excavations at Mohenjo-daro will be going to press in a few weeks' time and may be expected to be issued to the public in the early part of next summer.

Since this site was discovered by Mr. Banerji six years ago, the task of excavating it has been carried forward by a succession of different officers belonging to my Department: first by Messrs Vats and Dikshit; then by the writer himself; and latterly by Rai Bahadur Daya Ram Sahni and Mr. Mackay, whom the Government of India has recently been fortunate in attracting from Mesopotamia.

With the work of all these officers, the forthcoming volumes will deal in extension; at the same time, it will aim at surveying generally the whole field of pre-historic culture now opened up in Sind, and the Punjab and Baluchistan, and, besides special chapters by other experts, will include an analysis of all the pictogrgphic records from Mohenjo-daro and Harappa by Prof. Langdon of Oxford and Messrs. Sydney Smith and Gadd of the British Museum.

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Bolshevik Air-Power

Mr. V. B. Mehta writes in the *Indian Review* for April:

How few people know of the attempts that Russia is making to dominate the air. It was not till 1922 that Soviet Russia made up her mind to become a great air-power; and to realize her ambitions she has since then bought a large number of machines or parts for them from

Germany, Holland, Austria, and Italy. She has also extended her commercial air-routes, trained pilots, and equipped aerodromes. About the middle of 1925 she possessed on her active list 987 aeroplanes and seaplanes, which included observation-machines, fighting-machines, and heavy bombers.

The Soviet Government contributes a certain sum of money for the buying or building of the new Air-Force, while the rest of the money is given by the people. A society called "The Society of Friends of the Air Fleet" has been formed under the chairmanship of M. Rykoff. Its members, who are the joint owners of the Air Fleet, contribute 60 kopeks each annually. At the end of last year, the members of the Society numbered 3,000,000. The Society has branches all over what was formerly called the Russian Empire. The membership of the Society is increasing rapidly on account of the propaganda which is carried on by means of circulars, lectures, and cinemas. Joy-rides are also given free to the people. People are made to feel their proprietory rights in the Air Fleet, and so they have willingly paid their contributions which amount to over 12,000,000 Rupees.

The aeroplanes bought or built by this Society are for civil and military purposes.

Practically the whole arerial system from London through Amsterdam, Berlin, Moscow, Kiev, Odessa, and thence into the Caucasus is under Russo-German control. The Dobrolet is a Soviet Society managed by the Junkers Company and operates between Leningrad and Rostov to Batum, and through Tiflis traversing the Caucasus to Baku. A recent extension of the line now joins Baku to Teheran *via* Pahlavi (formerly Enzeli). The Persian Parliament ratified in February 1926 the concession to the Junkers Company to carry their air mail for five years. The Society has also started another route in Turkestan from Tashkent to Vyernyi on the Chinese frontier, and runs a regular service between Bokhara and Khiva. The Ukrvozdukhput is operated in the Ukraine, and its Moscow agency is taken over by the Deutscher Aero-Lloyd. The Zakavia operates in Trans-Caucasian States with its headquarters at Tiflis. It has recently run a feeder line to its Trans-Caucasian route to Erivan, the capital of Soviet Armenia. The 1924 reports show that these four Companies flew 1,000 flights over 287,000 miles carrying 25,00 passengers and 100,000 lbs. of weight.

The Turkestan Soviet Air Force has faster planes than any the British have in India, Russia has also given a gift of 12 aeroplanes to the Afghan Government. The personnel of these aeroplanes is mainly Russian and German, and its aerodromes at Sherpur near Kabul, Jelalabad, Kandahar, Haibak, and Charikar were laid out under Russian and German directions. The British Government is therefore feeling very anxious about the safety of India.

We are also told that Soviet Russia is beginning to stretch an air-arm towards the Far East.

Last year, the Society of Friends of the Air Fleet organised an air-flight from Moscow to Peking. The Soviet Government declared at the time that the objects of the flight were three, namely, (1) The exploration of an air-route to the Far East; (2) The cementing of relations between the Soviet Government and the friendly peoples of Mongolia and China; (3) The training of pilots. It is probable that airways will soon be constructed across Siberia into Mongolia, Manchuria and China.

It will be remembered that there was also a Japanese flight from Tokyo to moscow last year. Did that flight signify that in the not distant future Russia, Germany, Japan,—and perhaps Nationalist China which is so much under "Red" influence—will form an air alliance? Eastern Europe, the Near and Middle East, and the Far East are already under the control of these nations. What more they might do after their alliance is cemented, we must wait and see.

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Indians Abroad

The following figures of population of Indians abroad according to the latest returns are reproduced from the same journal.

Name of country.	Indian population.	Date of census
British Empire		
Ceylon	820,000	1926.
British Malaya	660,000	"
Hong Kong	2,555	1911
Mauritius	264,527	1921
Seychelles	332	1911
Gibralter	50	1920
Nigeria	100	1920
Kenya	26,759	1926
Uganda	5,604 Asiatics	1921
Nyasaland	515	1921
Zanzibar	12,841	1921
Tanganyika Territory	9,411	1921
Jamaica	18,401	1922
Trinidad	121,420	1921
British Guiana	124,938	1921
Fiji Islands	60,634	1921
Basutaland	179	1911
Swaziland	7	1911
Northern Rhodesia	56 (Asiatics)	1921
Southern Rhodesia	1,250 (")	1921
Canada	1,200	1920
Australia	2,000	1922
New Zealand	606	1921
Natal	141,336	1921
Transvaal	13,405	1921
Cape Colony	6,498 161,339	1921
Orange Free State	100	1921
Total for British Empire.	2,294,724	
Foreign countries.		
United States of America	3,175 (Asiatics)	1910
Madagascar	5,272 (")	1917
Reunion	2,194	1921
Dutch East Indies	(Say) 50,000 Indians	
Surinam	34,957	1920
Mozambique	1,100 (Asiatics) and half-castes)	Not known.
Persia	3,827	1922
Total for Foreign countries.	100,525.	
Grand total of Indians overseas.	2,395,249.	

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Achievements of Ancient India

Khalilur Rahaman writes in *Patna College Magazine* :

To Europeans, Greece is the home of Philosophy, Science, Art, and every intellectual creation ; and there are the best reasons for this opinion too. Yet, there are Asiatic lands which, in the history of culture deserve a place besides Greece, as sources of light and spiritual help. These are India and China. We find a systematic growth of culture and intellect in the three countries almost about the same time quite independent of one another.

From a very early date Music has been studied and cultivated in India.

Linguistic science was known to the Indians from a very early date.

India bears the palm in the matter of Linguistic science.

Our setting of Greece, India and China together is further justified by the fact that these three lands each independently invented coins : China about 1,000 B.C., Greece about 700 B.C. and India about 400 B.C., and from these three beginnings all other coinage of modern times has developed.

As regards strong rule, good government, and wealth, India was unquestionably great.

There were many republics existing in north India in 6th and 5th Century B.C. They were aristocratic, and not democratic, in outlook and in government, and were thus not unlike the early Roman republic. During the youth of the great Buddha, his father Suddhodhan was the head of the republic of the Sakya clan.

Remarkable it is to note that philosophy sprang up spontaneously and independently in these three far-sundered lands—Greece, India and China.

Another link which unites Greece, India and China is the search for a trustworthy Logic—the Science of Reasoning.

In every land of the East where Buddhism or Hinduism went in the middle ages, the knowing traveller recognises to-day in the architecture and sculpture before him many characteristics of Indian religion and art. The architectural styles of China and Japan, Cambodia, Java and other Eastern countries are characterized by Indian ideals.

Special schools were created in those days to train students in law, government, war, medicine, rhetoric, poetics and mathematics. In the 4th Century B.C. a great university had grown up at Taxila, and thither from every quarter of India, the finest young men went for education. Then after the Christian era two Buddhist universities grew up farther to the south, at Nalanda in Bihar and at Vikramsila, on the Ganges. Down to 1200 A.D., these universities were to Asia what Bologna, Paris and Oxford were to Europe in the middle ages.

Like Greece, India had its dramatic art distinguished from other national styles by notable differences.

The drama arose in North India in the First Century B.C. and has a history of a thousand years, reaching the height of its glories in the plays of *Kalidasa* in the 4th Century A.D. His *Shakuntala* is a master-piece of dramatic and poetic work. These developments which India attained were in no way inferior to those of Greece or China.

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Calcutta Corporation Councillors Responsible for Cholera Epidemic

The Calcutta Medical Journal, edited by distinguished physicians, blames the Councillors of the Calcutta Corporation for having unwittingly caused the death of hundreds of citizens from cholera and typhoid fever.

The Health Officer of the Calcutta Corporation has done his best to check the spread of cholera in Calcutta. The latest remedy has been widely advertised and freely circulated. But no special attempts were made to supply sufficient quantities of pure drinking water. The Councilors of Calcutta have after a great deal of deliberation negatived the proposal of providing the town with tube-wells. The supply of unfiltered water has failed miserably in some wards. The commencement of the epidemic coincided with a strike of the sweepers.

We should like to impress upon the Councillors of the town that they are responsible for this epidemic and for the deaths caused by it. The Councillors have not been negligent, however, in so far that they have made provisions for a large project for the supply of filtered water, but they have failed to see the project carried through quickly, and they even, much less the citizens of Calcutta, hardly know when the grand project will be completed.

We believe that this epidemic has partly at all events been spread by the remissness of the Corporation in supplying filtered water in sufficient quantities in a year when there has been no rains for some time, and the heat has been excessive and consequently the people requiring larger quantities of water.

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Ideals of Gurukula

Principal T. L. Vaswani's convocation address at the Gurukula University, published in *the Vedic Magazine* for April was an excellent vindication of the Gurukula ideals. He characterised the current system of education in India as a bad "imitation" which leads to "emasculation."

Current education in this country is a transplanted system. It is an imitation,—a bad imitation. And imitation is emasculation. In a period of India's low vitality was the current system imposed upon her. It had its origin in France in the days of Napoleon ; it was imposed on India by England, it was essentially bureaucratic, aiming at 'efficiency' of a foreign Government, not setting free the powers of the people. The object was to "train" cheap clerks and little officials to help the British administration. Here then is the tragedy of the present system, it is not organic. It is cut off from the soul of the people. It is

distinguishing; it seperates the mind from race-memories. Truly has Sri-Krishna declared in the Gita: "From the breaking of memory results wreck of understanding, and from wreck of understanding a man is lost."

This Gurukula stands as a shining witness to some of the great race-memories of this ancient gifted land. Therefore, is this Gurukula destined, I believe, to play a significant part in the evolution of a new Indian Renaissance which is essential to the rebuilding of a new Indian nation. For, never let it be forgotten that a nation is a psychic entity and is brought into being by ideas and ideals transmitted by the race-consciousness and the environment. They are true architects of a nation.

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How to avoid Infection

The Oriental Watchman and Herald of Health for May says:

The diseases transmitted by food and drink may be avoided if one will refuse to drink any unboiled water, to eat any uncooked food, and to eat with unwashed hands. The dishes should not be washed in cold water, which may contain parasites, but should be scalded.

In order to avoid skin infections, insist on having the laundry work boiled, for ringworm and other skin diseases are known to be transmitted through the laundry. In bathing, use rain water of known purity. The water from a pond may contain parasites.

Lastly, while one should know the different sources of danger, and should form the habit of doing everything in such a way as to avoid infection and to preserve the health, the matter should then be dismissed from the mind. Nothing is so deleterious to a person as to be constantly fearing some disaster. To live healthfully, one should early form correct health habits, and as soon as the practice of hygiene becomes habitual, forget it.

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Some Defects of our Educational System

Mahatma Hans Raj draws attention to some glaring defects in our educational system in the March number of the *D.-A.-V. College Magazine*, one of which is:

It is often complained that our students suffer under a rather heavy burden of too many subjects. There are some who hold that certain subjects should always form a part of a boy's education —in fact most experts would suggest that their own particular subject must form a part of a boy's necessary equipment whatever might happen to other subjects. There are others who suggest that the burden on the shoulders of our boys is becoming increasingly heavy. Cannot a compromise between these two views be possible? If we would make a distinction between the subjects that are to be taught and those wherein a student is to be examined by the University, a way would be found out of this difficulty. The headmaster's certificate of adequate knowledge in former subjects may be considered necessary as has been suggested by the Calcutta University in the case of manual training. This would equip the students with the necessary knowledge of these subjects while saving them from the heavy burden of preparing them for the University examination and prevent cramming.

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Racial Relations in the U. S. A.

The National Christian Council Review, in reviewing the activities of the Commission on inter-racial co-operation" for 1927, observes:

One of the disquieting features of the year has been the high school strike at Gary, Indiana, where white pupils refused to allow negroes in the school. To quote the report, a significant feature 'was the fact that a large percentage of the strikers were young people whose parents were born in European countries, indicating the presence of new elements in American race prejudice due to economic fear and industrial competition.' Other discouraging elements of the situation are the great disparity in the quality of educational opportunities provided for children of the two races; and the entire lack of proper provision for defective and delinquent negro children, this very lack increasing the prevalence of such crimes of violence as are particularly associated with the feeble-minded of all races. Conditions in the 'Black Belt'—the area of rural counties containing more than forty per cent. of negro population—show the fewest signs of progress. The most discouraging feature is the apathy of large sections of the Christian Church, who fail to grasp the peculiar responsibility of Christ's followers or the 'implications of their Christian faith as it applies to race relations.'

But in India communal dissension is regarded as the chief reason of her subjugation and backwardness!

The Commission has been rendering useful service in other ways as would be evident from the following remarks:

There is, however, another and brighter side. Lynchings have decreased from thirty in 1926 to sixteen in 1927. A county in Texas has just oppened a new hospital with the same facilities for patients of both races, and with equal oportunities for negro and white physicians. In many places the schemes for community welfare are managed on an inter-racial basis, both as to contributions received and as to the expenditure of the funds. Perhaps the greatest encouragement comes from the new attitude of students and of educational institutions. About a hundred such institutions are offering courses in race relations; students, negro and white, are holding joint 'forums' in a number of centres; essays and these are being written on the subject; and research projects are under way. In many cases this new interest leads not only to theoretical study, but to the formation of personal contacts and of co-operative work between members of the two races.

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India and the Simon Commission

Die Rote Fahne, the official Communist daily of Berlin, makes the following remarks on the demonstrations that signalised the arrival of the Royal Commission in February last:

The English press has vainly tried to avoid discussing the significance of recent events in India. Although the English censor still prevents our getting a clear picture of what is going on, it is at least clear that anti-imperialist strikes and demonstrations are taking place in all parts of the country. The first clear evidences of a growing national revolutionary movement date back to 1921. The big cities of India are now in a state of siege. English armored automobiles circulate through the streets, and English police fire at parading demonstrators who have here and there embarked upon a barricaded warfare with the armed powers of English imperialism.

The cause of this movement is the arrival of the English Royal Commission whose appointment was promised in 1919 and whose present duty is to investigate how much the Indian people are fitted for further self-government within the British Empire. No Indians are represented on the Commission, which in point of fact merely symbolizes the common imperialist front of all English parties against the Indian people. At the head of the Commission stands Sir John Simon, a Liberal M. P. and therefore a member of the Opposition. The Commission also includes Mr. Walsh, the Minister of War in MacDonald's Cabinet, and Major Attlee, an undersecretary in the War Department of the same cabinet. Both these men represent the forces of English social imperialism.

The December session of the Indian National Congress in Madras made it clear that the arrival of this Commission would arouse widespread opposition. The National Congress, which includes all elements of the Indian National movement, from the most reactionary of the big Indian capitalists to the most radical members of the Workers' and Peasants' Party, adopted a resolution of decidedly Left Wing tendencies. For the first time in its history the National Congress officially demanded the complete independence of India—a programme that Gandhi had refused two years ago.

The Indian people are now living under the dictatorship of English imperialism, which has been further intensified by the so-called Bengal Ordinances of the MacDonald Government. The demonstrations in Bombay, Madras, and Calcutta instinctively and rightly attacked, not only the Conservative Government, but His English Majesty's Liberal and Labor Opposition as well.

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The Uprising in Canton

In the course of an account in *Humanite* regarding the three days' revolution at Canton last December, an "Eye witness" gives a picture of the affairs and shows how revolutionists go about their jobs:

The Canton Commune committed no great political error. Its policy was in reality extremely just. Its decrees assured the co-operation of the working masses, the peasants, the petty bourgeoisie and the soldiers. It addressed appeals to the workers and peasants of all China, and to the international proletariat. Its decrees will be read, spread, and commented upon by peasants and workers throughout all China and throughout all other colonial countries. The latest Chinese exploit will be compared with the fruits of a year of Kuomintang government.

Canton has proved that the Chinese working class can take and exercise power. The correction of certain faults and omissions that led to the defeat of the labor government will permit it in the near future to maintain itself in power once power has been seized. Canton has shown the masses their one and real leader—the Chinese Communist Party.

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India in the Eyes of Continental Europe

We read in *The Hindustanee Student* excerpts from Dr. Taraknath Das's lecture on the attitude of Continental European powers towards India. Although the Anglo-Saxon world is primarily interested in India, the view of the Latin world, Tutonic world, Slavic world, Scandinavian world and the League of Nations regarding India, as pointed out by Dr. Das, may be read with considerable interest.

France and India

The trend of French thought on India can be fairly understood from the study made by various French savants. In his book "America and Race for World Domination." Prof. Albert Demangeon of the Serbonne writes:

India is the typical colony for exploitation.

Immense, rich and thickly populated she represents for her masters at once a fortune and a defence. It is through India that the British Empire assures its destiny. India is the halting place of British commerce to the Far East. India gives the fleet places of support for the sea routes. India recruits for the army legions of high-spirited soldiers; native contingents fight for Great Britain in China and South Africa.

From the standpoint of World Politics, French statesmen are interested in India. They realize that the center of gravity of World Politics has shifted to the Far East and to the Mediterranean; and no practical statesman can ignore the value of India's man-power, economic strength and strategic position, in the equation of future balance of power.

Italy and India

New Italy appreciates India's struggle for nationhood. I have come to the conclusion that Fascist Italy has great interest in establishing closer cultural, economic and political connection with India. However, it was in the International Philosophical Congress held in Italy that Indian philosophers such as Professor Das Gupta and others were given recognition on equal footing. It was Italy which took the initiative of sending a cultural mission to "Indian India," by sending the foremost Italian scholars to the Viswa Bharati. The Italian universities presented a library of Italian literature to the same institution. Dr. Tagore's reception in Italy by Premier Mussolini is of great international significance. I was in Como, at the Volta Exposition, held in memory of the great Italian scientist where India was represented by two Indian physicists of repute—Professors Bose and Saha. Indian students are welcome to Italian Universities. Rome is the home of the International Agricultural Institute where practically all nations of the world are represented.

The progress of Italian shipping and industry makes it imperative for Italy to seek new markets for finished products. It will depend upon the far-sighted Indian patriots to promote cultural, economic and political co-operation with Italy in terms of reciprocity.

Germany and India

It is universally recognized that of all the Western nations, German people have been deeply interested in Indian thought. During the last twenty-five years more books on Sanskrit literature and various schools of Hindu philosophy have been published in Germany than in India. Indian scientists, poets, and scholars are given the heartiest hospitality by the cultured Germans.

German industrialists realize the importance of India better than any other people. Before the World War, Germany was on the road to commercial ascendency in India. It caused real rivalry between Great Britain and Germany.

At the present time Germany has no political ambition in Asia; she knows that she can never secure a foothold in Asia, without creating certain conditions which would be dangerous to her own real interests. It is generally recognized in Germany that politically free India will be an asset to Germany from the commercial point of view; and from the standpoint of international relations freedom of India will increase Germany's power and influence in World politics, whereas it will decrease the power of the present colonial powers of the West.

German educational institutions are welcoming foreign students. Japan of all nations, has fully realized the significance of it and the German-Japanese Institute has been established in Berlin.

Russia and India

Even during the regime of the Tsars, Russian universities carried on Oriental studies on an elaborate scale. This has not been givenup; on the contrary, it has now been intensified in every sense of the word. The Soviet Government is not satisfied to confine the work of Oriental studies carried on by eminent Russian scholars, but they have made special arrangements for Oriental students to study Russian history and literature.

Soviet Russia, having all forms of civilization within her borders, and the Russian people being less prone to exclusiveness on racial grounds is sympathetically inclined to Asian culture and institutions.

Russian interest to attract the intelligentsia of India, is seen in the invitation extended to the Indian leaders, journalists and educators to participate in the celebration of the Tenth Anniversary of establishment of the Soviet Government. Men like Pandit Moti Lal Nehru, Ramananda Chatterjee, Prof. K, T. Shah and others are certainly not communists; but they were invited. Russia wants to remain on friendly terms with India.

Scandinavian Countries and India

It is sufficient to mention that the interest of the Scandinavian countries in Indian thought and aspirations is genuine. They have shown their friendly attitude on every suitable occasion, by according proper recognition to Indian scholars such as conferring the Nobel Prize on Dr. Rabindranath Tagore. The Scandinavian countries are not imperialistic and they want to remain neutral in all international conflicts. Thus the public opinion of the Scandinavian people is a very valuable asset.

India and the League of Nations

No nation, which wishes to cultivate world public opinion, can ignore the institution of the League of Nations. India, as a member of the League, should utilize it to the fullest extent. But it is not being done by the Indian people. On the contrary India is in many ways being misrepresented in the League of Nations, because, under the existing system, persons sent to the League to represent India usually do not represent the people and their aspirations. They should insist that none should be sent to the League to represent India who does not enjoy confidence of the Indian Legislative Assembly.

There should be established at Geneva an India Information Bureau, free from British Government or League control, and under the guidance of an able and recognized Indian leader, familiar with world politics.

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Newspapers and the Advertiser

The World Tomorrow explains how far the public belief that "the Press is in a large measure dominated by the advertiser" is true.

How does the daily of today stand in relation to the advertiser? That is one of the first questions that is asked me whenever I speak on journalism, and from the character of the questions asked it is plain that the public believes that the press is in a large measure dominated by the advertiser. It is my belief that in this respect, too, we can record a great improvement in journalism. There are prostitutes in every profession and plenty of them among the 1,950-odd dailies published in this country. Weak newspapers are often likely to yield to the temptation to let the large advertiser take charge of their editorial columns; the strong ones are freer from temptation to yield and freer from danger of boycott, because groups of advertisers realize that the enormously increased volume of advertising in the successful newspaper has relatively decreased their individual value to the newspaper manager. Strong newspapers are indifferent to threats of boycott. I have before this recorded the courage of the New York *World* when a department store manager demanded that it should make no mention whatever of a serious elevator accident in the store. The answer of the World was to put the news of the accident at the top of its first page, under a conspicuous headline.

We are further told:

As for the character of the advertising, here, too, we can record a great improvement, at least in the dailies in the big cities. The old patent medicine has been driven to the columns of the weeklies of the rural districts and the weak small-town newspapers in order to call its wares to the attention of the gullible. Laws against get-rich-quick advertising in the financial field have helped newspaper owners to a better morality.

Other factors which have helped newspaper editors to purify their advertising columns have been frequent succesful suits against them—not, however, reported in their news columns—because of losses sustained through improper advertising or because of misstatements in the advertisements themselves.

Still another abuse which is yielding to the progress of time is that of political advertising.

—

The "Magazine King" of Japan

Isoh Yamagata tells us in *The Young East* the life-story of Mr. Seiji Noma who is popularly known in Japan as the "Magazine King." The article reveals the extraordinary achievements of the man and incidentally gives some idea of journalism and the reading public in Japan.

Twenty years ago Mr. Seiji Noma was nobody having been then no more than a poorly paid teacher in a provincial school. To-day, besides being a millionaire, he is the greatest publisher east of the Suez. The figures mentioned of his various publications appear fabulous. In addition to being the publisher of numerous books, he is the proprietor of nine big monthlies. One of these *King*, has a guaranteed circulation of one and half a million copies and none of his other magazines has less than 100,000 readers. It is estimated that the total number of his readers is more than 10,000,000. In other words, one out of every five zapanese is a reader of his magazines. From Hokkaido to Kyushu, in Manchuria, Korea, Formosa, Saghalien, and in that part of the United States, where Japanese colonies are found in appreciable numbers the magazines of the Kodan Sha occupy by far the largest bulk of the stock on display.

What accounts for such an astonishing success as he has achiaved? Was it due to a large amount of capital having been placed at his disposal? No, for, as a matter of fact Mr. Noma started with little or no capital. Was it then owing to exceptional cleverness in seizing and making the most of opportunities to meet and please the popular whim?

No, he is possessed of no such talent. The fact is that ever since he started in business as a publisher he has consistently worked hard with sincerity and enthusiasm. This, and nothing else, was the foundation on which he has built up his great business. Mr. Noma now occupies an enviable position, being the proprietor of nine successful magazines. But he never passes a single day in idleness. Like Mr. Curtis, owner of the *Saturday Evening Post*, he continues to work from early morning till late in the evening with super-human energy. In his daily programme there is no time set aside for enioyment and recreation. The one problem which claims his whole attention at all times is how to make each issue of his magazines a better one than its predecessor. Sometimes he is an able editor, sometimes a good writer, sometimes a shrewd businessman and sometimes an expert advertiser. He gets through as much work daily as five or ten men would accomplish, and stimulated by his example the men under him work cheerfully with might and main as one man.

Every page of his nine magazines reveals his personality, his ideas, his views. He never forgets that he started life as an educator and it is his desire to serve society as an educator throughout his life. It is no exaggeration fo say that to-day he is one of the greatest popular educators and spiritual leaders of Japan.

Among the magazines he publishes including one for women, another for boys and girls, another for little children and yet another which is intended for entertainment pure and simple, there is one which is quite unique in character and of which Mr. Noma is particularly proud. This is *Xuben* (Eloquence). There are many books dealing with oratory, but in no other country than Japan is a magazine published which is devoted entirely to the subject of speech-making. It is Mr. Noma's pet magazine not only because it is peerless in character, but because it was this

magazine that gave him a secure foothold as a magazine publisher.

—

The Imperial New Year Poetry Party

We read in *The Japan Magazine* for March :

The annual poetry party at the Imperial Palace which was cancelled last year on account of the national mourning, was held this year in the Phoenix Hall in the Palace on the morning of January 28.

As he was long indisposed the late Emperor Taisho failed to personally attend the party in the latter part of his reign, to the regret of the nation. Now that the Era of Showa has been inaugurated under the reign of the new Emperor the people's pleasure at the holding of the first poetry party in the presence of the young Sovereign was great. His Majesty made his appearance in ordinary military dress, accompanied by Her Majesty the Empress.

One of the Court Poets made an announcement that in accordance with His Majesty's command "Freshness of the Mountain View" was taken as the subject of the New Year poem. Then the selected poems were read in the order of from the lower grade to the upper, which was followed by the reading of odes composed by the Princes and Princesses of the Blood. After that those of the Empress and Empress-Dowager were read three times each. Finally the first verse of the Emperor's poem was loudly read by Count Ohara, Hassei (chief court poet), and the second verse by the other court poets, repeatedly five times each. The ceremony was followed by a banquet in the South Hall.

This New Year Poetry Party at the Imperial Palace has been a custom for five hundred years. Anybody, even of the commoners' class, is entitled to present a poem to the Court on this occasion. Those selected as worthy are presented to Their Majesties and the princes and princesses. The gathering is a function reflecting the harmony existing between the Imperial Household and the nation at large.

The odes composed by Their Majesties, the princes and princesses, and those selected from among the many presented by the people have been published in the Japan Magazine.

The Emperor's poem :—

Yama-yama no Iro wa Arata ni
Miyure domo.
Waga Matsurigoto ika ni ka
Aruran.

(Meaning): At the beginning of the year the mountains look refreshed, but what of the state of the nation over which I newly reign ?

—

Universal Suffrage in Japan

The April issue of the same magazine gives an account of Japan's first General Election under universal suffrage :

The sanction of universal suffrage, the Japanese people's enthusiastic desire for many years, yet pending so long, having encountered deadlocks in successive sessions of the Diet, at length passed both Houses in the 50th session on March 29, 1925, to go into operation from the following general election.

The ordinary general election was to take place in May, four years after the last election, but the new law's enforcement was in fact earlier, that is on February 20, as a result of the dissolution of the House of Representatives on January 20 this year.

In consequence of universal suffrage, the number of voters was increased by 9,001,000. While they numbered 3,000,000 under the limited election law, they have now increased to 12,000,000.

The candidates reached the large number of 968 compared with the number of members of the Lower House, 466.

As the door-to-door visits to electors which had formerly been made by candidates under the old law is now strictly prohibited, the weapons of the candidates were public speeches, the distribution of literature, and propaganda by means of posters, etc. This was one of the features of the election campaign. Verbal battles were most frequent. For instance, the eighty-eight candidates in the seven constituencies in Tokyo Prefecture held 4,008 political meetings. Individually, one man had one hundred and six of such meetings, heading the record, being followed by ninety-four and eighty-three of other candidates.

The number of those who waived their right of voting was relatively low, much lower than had been anticipated. The highest percentage of abstainers was shown by Yokohama : 35.5 p. c. then Osaka 28 p. c. and Kyoto 29 p. c. In Tokyo, it was a little over 24 p. c. When compared with the 34.6 p. c. of abstainers in the last election for the Prefectural Assembly the general election showed a satisfactory result. These figures in Japan compare favorably with those of the general election in England, with abstainers, coming to 42 p. c. in 1918 ; 43 p. c. in the United States in 1920 ; 38 p. c. in France in 1919.

Eight candidates from these proletarian parties were returned to the Diet, thus establishing their solid foundation in the Lower House. This fact is considered quite a blow to the old-fashioned parliamentarism which threatened the free operation of the Constitution.

Total Ballots, the percentage of abstainers and Valid votes :—

Ballots, total...	9,972,201
Percentage of abstainers, average...	19.9 p.c.
Valid votes...	9,821,479

—

Economic Re-construction of China

Chien-Tseng Mai in the course of an informative article in *The Chinese Students' Monthly* surveys the present economic position of China. China, according to him, now suffers from chronic poverty and foreign exploitation, although she has a vast fertile soil, innumerable industrial labourers and abundant natural resources. He examines

the different economic problems of the country and suggests the lines on which the economic re-construction of China should be conducted :

Plainly China's pressing need is industrialization and enhancement of productivity. In other words, increase of production is the primary problem in China, though fair distribution should also be duly considered.

Therefore, to decide which system is most desirable is to see which system guarantees the greatest amount of production on the one hand, and fair distribution on the other. As we all know, the total production of a nation depends on the number of productive establishments it has, and the degree of productivity of these establishments. And in turn, the establishing of productive organizations depends greatly on the initiative and the enterprising spirit of the people. This spirit might direct all sorts of forces to all lines of productive activities, and build up economic enterprises everywhere with magical rapidity. As demonestrated by British and American experiences, the system of private capitalism permits the fullest play of this spirit and arouses it most strongly through appealing to the self-interest of the people. But, unfortunately, it has its dark side. A true system of private capitalism necessarily results in heartless exploitation of laborers by the capitalists, ushering in a wide difference of wealth betwen the rich and the poor, and establishing an idle or leisured class. China should benefit by the bitter experiences of the European and American nations to avoid these evils of private capitalism. Shifting our glance to the other extreme of the picture, we perceive communism promises to guarantee justice in distribution. Again, to the despair of all, this kind of economic system also has its inherent shortcoming. It chokes the operation of the initiative of the people, and deprives the people of enthusiasm for energetic production. The possibility of such a situation was demonstrated in Russia before the introduction of the New Economic Policy. Since what we want is an increase of production with fair distribution of wealth, these two extreme systems should be avoided. Thus our task is to follow a system which maintains the inititive and enterprising spirit of the people in economic undertakings on the one hand, and preserves fair distribution of wealth on the other.

The course of our economic reconstruction should follow the following lines ;

1. Judicious Socialization of Industries With Appropriate Encouragement of Private Enterprises.
2. Promotion of Laborers' and Employers' Organizations with State Regulation of their Activities.
3. Participation of Economic Groups in National Economic Affairs.
4. Equalization of Social Wealth Through Socio-Political Taxation.

—

Mrs. Josephine Butler's Life and Work

E. M. Turner contributes the following to the *Inquirer* of London :

This generation in which the centenary of Josephine Butler is being celebrated, while still appreciating her as a great woman, yet through ignorance rather fails, perhaps, to realize the magnitude of the work she undertook, and the apparently unconquerable difficulties with which she had to contend.

We must realize that in Mrs. Butler's day a woman was without education, without a vote, and her property passed automatically to her husband. She might, indeed, lead a useful life at home, but her usefulness was never allowed to extend beyond the domestic sphere. The professions were barred to her—indeed, she was not regarded as having the mental capabilities to train for them. Josephine Butler was always an ardent supporter of the movent for the higher education of women. She was always troubled and angered by the social injustic which drove many women to prostitution as a means of livelihood ; she was bitterly indignant that women of the better social classes were kept as far as possible in ignorance of that underworld where such suffering was inevitably inflicted on women. For many years she did private rescue work, taking into her own home and treating as daughters the women who met elsewhere with so little true sympathy and love. In this, it should be mentioned, she had the warm-hearted support of her husband, who always welcomed her protegees with kindness and sympathy.

It was the Contagious Diseases Act passed in in 1864, 1866 and 1868 that drew Josephine Butler from her home life to challenge tradition and public opinion. These Acts, applied to certain Naval and Military centres for the purpose of checking venereal disease, provided for the registration and police supervision of prostitutes, their periodical medical examination for the detection of venereal disease, and their compulsory detention in special hospitals if found to be infected. It is obvious that the Acts struck at the constitutional rights of the prostitute, they deprived her of all legal safeguards and of every guarantee of personal security. A protest against them from a certain small body of men was disregarded, these men appealed to Mrs. Butler for her help in the work of rousing public opinion and getting the Acts repealed, and in December, 1869, she started her campaign.

Consider the courage of this sensitive woman who knowingly offered herself to public scorn and contempt, who was willing to leave a home, husband, children, and assured social position, to fight for the rights of the social outcast. At a time when no woman ever addressed a public meeting, consider how she would be regarded, speaking openly on a subject which no woman should even know of, certainly not mention. She knew, too, that organized religion and the medical profession were against her. Yet from her very first meetings her eloquence, enthusiasm, and vivid personality won supporters. An ever increasing band of workers studied, spoke, wrote, meeting insult with indifference, apathy with fire. The struggle continued for seventeen years ; the end came in 1886 when the Acts were finally repealed, and it was a victory for the principle of justice.

Even then Josephine Butler did not leave public life. She went on working till 1900, in

spite of her husband's ill-health and subsequent death in 1890; she lived a tranquil life among her children for six years and died in December 1906, quietly, while sleeping.

Such was the life of this woman who fought for justice in the face of the opposing tradition of centuries, whose work is still leavening the world, who has been called "the most distinguished English woman of the nineteenth century."

—

Singapore

Dr. Wolfgang Von Weisel in the course of an illuminating article on Singapore in *Vossische Zeitung* of Berlin gives a graphic description of British Malaya (particularly Singapore), its inhabitants, its government, its strategic position and incidentally refers to Rabindranath Tagore's visit to that place. About British Malaya he says:

British Malaya embraces the English Crown Colony of the Straits Settlements, together with Singapore, the English protectorate of the Federated Malay States, and the unfederated Malay States. It contains 130,000 square kilometres of land, and in 1921 its 3,400,000 inhabitants included 1,200,000 Chinese, and since that time immigration has increased the Chinese percentage still further. In the year 1926 no less than 358,000 Chinese entered Singapore, and during the same period only 120,000 left it. This makes an excess immigration of 240,000 Chinese a year, or 20,000 a month.

But the Chinese are not the only ones who migrate to the Malay States. An ever-growing stream of another people is pouring into Penang the second largest British port in the Malay Peninsula. They are Indians seeking their fortunes in a land that contains everything to make men happy—gold, and tin and coal, and rubber, and rice, and pineapples, and coconut, palms and wood, and bananas, and coffee, and tapioca.

In 1921, 48,000 Indians entered the country. Four years later, in 1925, the number of Indian immigrants had increased to 91,000, and only 43,000 left the country in that year. In 1926, almost 175,000 immigrants came from the South of India, nearly 150,000 of them with the assistance of the Malay Government and under the control of the Indian Immigration Bureau. In the same year 66,000 Indian immigrants departed. At the end of 1927 British Malaya contained at least 550,000 Indians.

The little peninsula that extends from Siam to the equator and separates the China Sea from the Bay of Bengal has become the boundary between China and India. In Singapore the world of 400 million Chinese meets the world of 320 million Indians. Great Britain's new naval base is situated on the spot where the British Empire stops being brown and begins to turn yellow.

No one could say that the English are displeased by this development, although they are taking pains to prevent the Chinese from growing too rapidly at the expense of the Malayan population. Just as the Britisher acts the part of arbiter between the Jews and Arabs in Palestine, so in Singapore he metes out justice to the different nations. He favors the Malayan and gives him the more important government positions, most of the police being Mohammedan Malayans, or, better still, members of the Indian elite—the dependable Sikhs. But whereas the Jews are not granted free entry in Palestine, the doors of Singapore are open to an uncontrolled flood of Chinese immigration.

Proceeding the writer tells us:

The richest of the many rich Chinese in Singapore is Mr. Tan Ka-kee, the rubber king. His concern buys native rubber from the inhabitants of Sumatra, and his planters in the Malay States supply the rest of his needs. His factories, which turn out fifteen thousand slippers, and so-and-so many shoes and hats a day, employ ten thousand workers.

Mr. Tan Ka-kee came to Singapore thirty years ago as a poor, penniless immigrant. He has made money like an American millionaire, and he spends it like an American. He leads a simple, solitary life. His offices are shabby, but he has spent four million dollars establishing the Nationalist University of Amoy, where the Chinese are educated according to real Chinese principles. He also gives five hundred thousand dollars a year to the head of the University, Dr. Lim Boon-keng, an extreme Nationalist leader.

Lim Boon-keng, himself a Straits Chinese, has made many speeches in the past year urging the unification of the brown and yellow races. He also teaches this message in his university, which is supported by money that Tan Ka-kee has made in an English colony.

Lim Boon-keng's teachings fall into two divisions. China is deeply in India's debt, for from India she learned the lesson of Buddhism, the highest spiritual message ever given to humanity. Through Buddhism, also, India gave Christianity and culture to Europe. This cultural connection between China and India should lead to active association between the yellow and brown races. To this end the Indians must organize societies just as the yellow race has done. These secret societies must then organize further cells to work in behalf of their race. The cells will then appoint a common executive committee representing both the yellow and the brown races, with headquarters in Singapore, the natural capital of the yellow and brown world.

The first attempt at co-operation was carried out this year when Tan Ka-kee, Lim Boon-keng, and Rabindranath Tagore met in Singaprre—to the great disgust of the Chinese, who have no use for the Indian poet. Nevertheless, the hopes of the South Chinese leader, whose honest idealism even the English admit, are not broken. At a breakfast given in his honor by European consuls, Lim made this impolite reply to a toast of 'A united China and a united Europe!' 'Just let China unite, and Europe will have to unite or perish.'

The English are opposing the speeches of Tagore and Lim Boon-keng with European technique. These speeches they take much less seriously than they do Mr. Tan Ka-kee's money, which really irritates them. In short, they are building their great naval base between the island of Singapore and the southern end of Johore. The base is

protected to the north by the jungle of Eastern Malaya, and to the east by the shallow waters; and a big aviation station is being prepared to meet any aerial attacks.

—

Farming with Elephants

Tracy Philipps writes in the *Times*:

Although the African elephant is still commonly believed to be untamable, its domestication has for several years been an accomplished fact. Both the original attempt and ultimate success—the reward of admirable persistence through many years—lie to the credit of the Belgians.

The value of the experiment, of course, apart from its interest, lies in the possibilities of the African elephant as a useful servant. The southern provinces of the Anglo-Egyptian Sudan, the Ubangi Shari Colony of French Equatoria, and the greater part of the two Uele districts of the Belgian Congo, adjoin each other. These territories form a very large tract of fertile, open, undulating country, well watered, with only a relatively sparse and stunted bush. In this area the tsetse fly abounds, and horses and cattle cannot, therefore, live. Yet for colonists, missions, cotton and coffee planters and agricultural tribes there is a growing need for the plough. It would decrease the menace of famine, increase both quality and quantity of foodstuffs, and release native labor, It is one of the objects of the twenty-five years of experiment to place at the disposal of tropical agriculture a valuable economic auxiliary. Ploughing by elephant, in local conditions, has proved to be fourteen times less costly than the same work done by tractor.

Working on an average from 5 A.M. to 11 A.M., one elephant ploughs two and one-half acres of land in two days. The elephant, furthermore, can be, and is, used for other farm work, such as stumping, and for the collecting and piling of timber, as well as for transport in open country, as a feeder to or before construction of roads. Two of the elephants at the farm draw a cart carrying five tons of material. Elephants trained at the two farms are already in use by planters who are working on their own resources and by religious missions. Neither of these can afford to make costly experiments or to employ wasteful methods.

Four elephants are employed on the mission cultivations at Buta, two by Mr. de Steenhault de Waerbeke, a planter at Dembea, and others on a cotton farm at Bambessa.

The cost of maintenance is low. The food of the elephant consists almost entirely of twigs, leaves, and roots. Maintenance, including the pay of two men for each elephant, harness and chains, food 'extras,' ointments, and depreciation, works out at an approximate total of ten francs, or slightly over a shilling, a day for each elephant.

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The Doctrine of Sovereignty of Laws

Prof. John Dickinson of the Princeton University examines the doctrine of sovereignty in the course of a series of well-documented articles in *The Political Science Quarterly*. He concludes with the following observations:

It seems necessary to revise our idea of a "government of laws" as contrasted with a "government of men." It cannot mean a government where disembodied rules inexorably control by their automatic operation the determinations of the human sovereign; for laws require to be formulated and interpreted and administered by human agencies, and the agencies charged with these tasks have the laws in their power to bend or mold or break them. It can only mean a government where the sovereign is imbued with what we may describe as habits of constitutional morality and of self-imposed respect for self-imposed rules. Only in this sense and subject to these limitations is the idea freed from misleading and mischievous implications.

From the point of view of political science the doctrine of sovereignty therefore means in the last place as in the first that law is and must ever be at the mercy of human agencies; that good government cannot rest on the futile attempt to set up automatic barriers of abstract law to limit the action of the human sovereign, but that it requires a careful attention to the organization of governmental agencies into a system responsive to those forces whose influence in the community it is desirable and practicable to promote; and that its effective functioning will always depend not merely on machinery but on the existence within the organs of government as well as within the community at large of certain habits and states of mind which will make for restraint on the part of the one, and for obedience on the part of the other.

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Science and Literature

Arthur De C. Sowerby writes in *The China Journal* for April:

It is sometimes a matter of surprise that literature and science so seldom go together. By this we mean that amongst scientists, all of whom have a fund of information to impart to their fellow beings, there are few that are able to couch that information in language of a good literary style or even sufficiently simple for the layman to understand, and that amongst men of letters there are few that have a sufficiently good grasp of science and scientific methods to be able to interpret accurately to the reading public that which the scientist would have made known.

He next asks why litterateurs are consistently unscientific, and scientists poor in good literary style.

In the first place let us consider men of letters. Why are they so consistently unscientific? Is it because the particular kind of genius that makes a man write well and in a good literary style does not sort with the kind of genius that makes him a good scientist? Some may hold this to be the case; but we are inclined to disagree with them. for the simple reason that there are not

lacking examples where high literary ability and advanced scientific attainment are combined in a single individual. There is no need specifically to mention any names; we can all call many such cases to mind. We are inclined to lay the blame on our systems of education, wherein it generally happens that a boy or young man is given a one-sided training. If he shows an aptitude for classics, in nine cases out of ten his training in science is either neglected or dispensed with altogether. The result is that, as he develops those literary gifts that some day will make him famous, he fails to develop along with them that preciseness and exactness in definition that is essential in science. He becomes inclined to sacrifice truth to literary effect, exactly as many artists, even great ones, will sacrifice the exact form and true colour of a thing in order to help out creative ideas of their own. Both the writer and the artist may be striving to produce something new, remoulding and bending to their use such materials as come to their hands, and we, therefore, must allow them some latitude in this respect. But this can be carried to absurd extremes, as for instance, in the cubist and futurist schools of art and the distortion of facts to make a good story in a newspaper.

Now, with regard to the poor literary ability of the scientist, it is equally true that it does not follow that because a man is a good scientist he cannot express himself in good literary style. There are good scientists who can lay claim to considerable literary ability. There should be many more.

And in conclusion the writer blames the present system of education

Again, we are inclined to blame our systems of education. If only the youths in our schools were drilled into expressing themselves in good simple language and were taught something of the beauties of good literature at the same time that they are being inculcated with the facts and accuracies of science, we might find our scientists a somewhat less inarticulate body of men; a body that could make science known to the world at large in the way it should be made known, instead of having to depend upon the inaccurate expressions of effect-seeking men of letters.

—

Korean Independence

In *The Asiatic Review* for April. Dr. Thomas Baty, LL. D., states the circumstances under which Korea came under the subjugation of the Japanese rule and examines whether she can achieve self-government. Incidentally he observes:

The present writer would be the last to say that a physically weak kingdom can justly be suppressed by one strong kingdom lest it should be absorbed by another. But there is a difference between weakness and rottenness. An honest, enlightened, and sensible Government—like that of Denmark—need not be afraid of its weakness. But disease in the brain of the body politic, incurable locomotor ataxy in the executive, make a state a danger to the world. Such a state is in the position of an international person who is feeble-minded, and who must be taken care of lest she should set fire to the town or make over her property to a designing usurer. Such international abnormality has been little discussed by theorists. The old publicists were content to dismiss non-Christain lands as *capita lupina*; countries with no rights at all. Modern theory has tended to regard them all as normal international persons, a theory sadly derogated from in practice. The status and rights of countries which are afflicted with governments so incapable that they cannot steer the ship of state have never been considered. Mere selfish extravagance such as Ismail's in Egypt; mere savage cruelty, such as Lopez's in Patagonia, do not render a state abnormal, any more than they show an individual to be a lunatic. It is when the administration is incapable of fixity of purpose or independence in action, and when it falls helplessly or venally under the control of one foreign influence after another, wallowing in the trough of world-politics, rudderless and pounded by the seas, that an honest salvor may step in.

About Korea he says:

There is no doubt that the Koreans will obtain political rights in time, and may be before very long. All the best elements in Japanese politics concur in condemning the policy of Japonicizing, which was the first inspiration of Japan in Korea. Events have shown them that the way to hold an empire together is to humour local predilections and ideas. But so long as there is a possibility that Korean autonomy would be turned into a lever for Korean independence Japan can never feel safe in making the concession of autonomy. A contented and Korean Korea within the Japanese Empire is the ideal of most reflective Japanese. But the possibility of being again confronted with a Korea, independent in name alone, and the prey of unscrupulous imperialists and adventurers in reality, is more than she can be asked to tolerate.

We must keep our judgment in suspense until we have heard what the Koreans have got to say.



Our readers will be glad to learn that in the final M. Sc. examination of the Allahabad University in Chemistry Miss Sheila Ray has secured the first place amongst the successful candidates. Miss Ray, whose academic distinction we referred to in the *Modern Review* for September, 1927, obtained a first class standing first in order of merit. In this examination she submitted a thesis on the influence of light on colloids which was highly spoken of by competent authorities. We are informed that Miss Ray is anxious to join the D. Sc. class of the Allahabad University and continue her researches.

Miss Furrukh Sultan Sakina Begum, the second daughter of Mr. Moid-ul Islam of Calcutta has just passed the Intermediate, Examination in Law of the Calcutta University having come out second in order



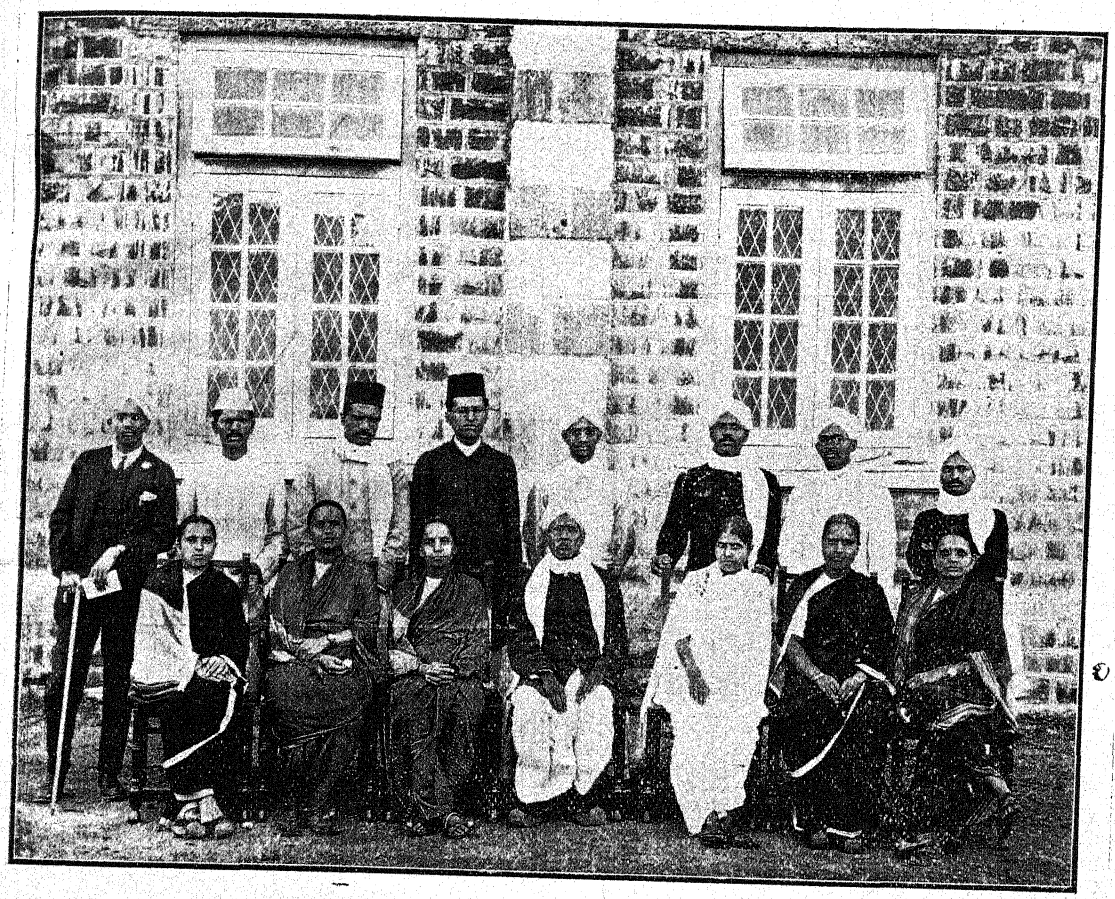
Mrs. Kamalalaya Kakoti



Mrs. Kanaklata Chaliha

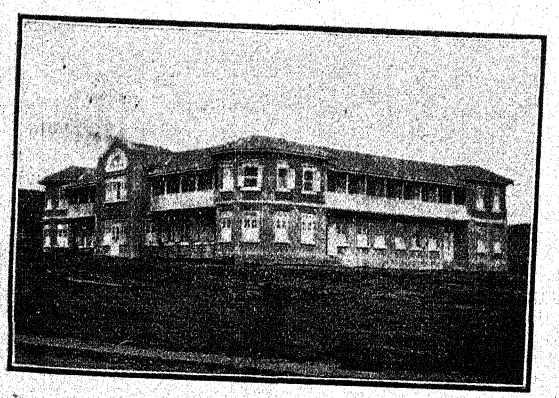


The Teaching Staff and the Students of the S. N. D. T. College

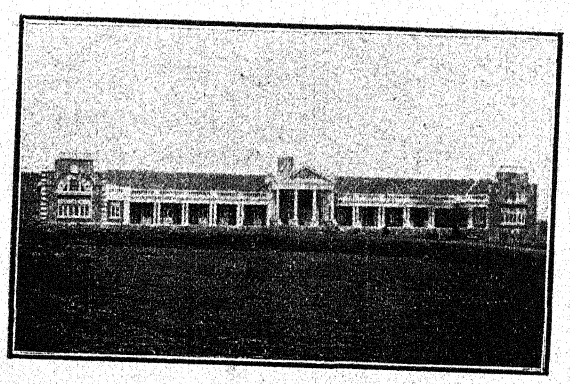


The Life Members of the Hindu Widows' Home Association
Prof. Karve sitting in the centre

of merit. She has been educated at home. After her Matriculation she joined the Diocesan College and took B. A. deegree with firet Class honours in English. She appeared in M. A. examination as a private student, in Persian and Arabic, stood first in the University and



Hostel for the students, the S. N. D. T. College



Shreemati Nathibai Damodher Thackersey College for Women, Poona

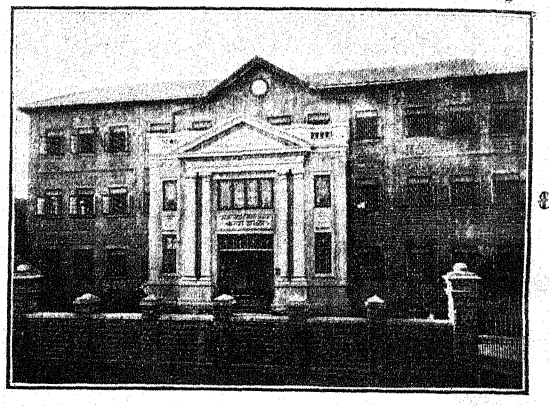
was awarded a Gold Medal. We learn that she still observes the Purdah and has to study law at home. She is an ardent social worker and is the Honorary Principal of the Shamseah Zenana Madrassa.

In Assam Mrs. Kamalalaya Kakoti and Mrs. Kanaklata Chaliha (wife of Mr. T. P. Chaliha, M. L. C., Bar-at-Law) have been jointly editing a monthly periodical in Assamese called the

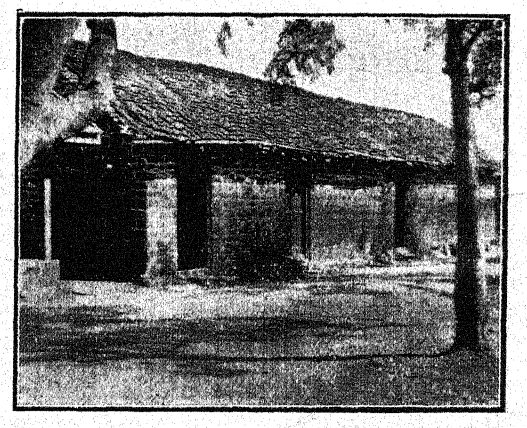


Prof. D. K. Karve, Founder, Indian Women's University, Poona.

"*Ghar-Jeuti*" with conspicuous ability. This is the first journal in Assamese conducted by ladies, and the few issues that have been published contain matters both interesting and instructive,—a fact which reflects great credit on the joint-editors. Besides editing the "*Ghar-Jeuti*," Mrs. Kakoti takes an ardent interest in the cause of social welfare among the Assamese women, she being the Secretary of the *Mahila Samiti* at Sibsagar. She took an active part in organising the *Joymoti* festival at Sibsagar this year,—a festival in honour of a great Assamese woman the story of whose self-immolation for the sake of her husband *Godapani* is chronicled in history and cherished in tradition.

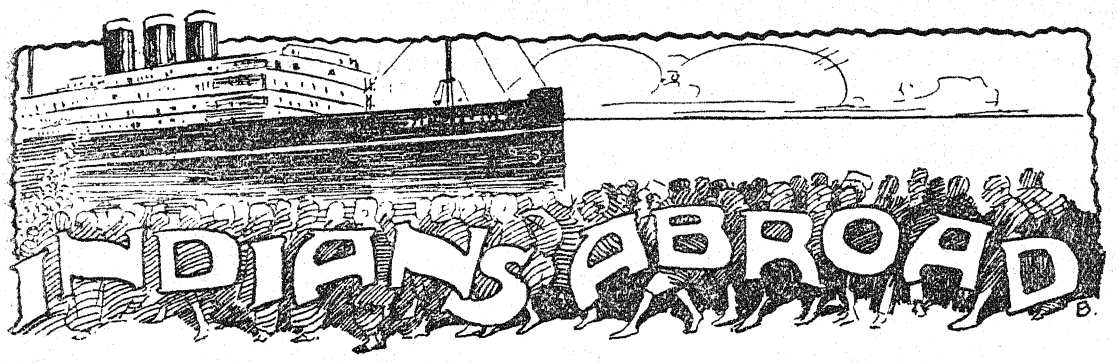


Dr. Vithal Raghoba Lande Building attached to the S. N. D. T. Kanyashala



The Hut where Prof. Karve first Commenced his Work

On the occasion of his 71st birthday the Poona City Municipality presented an address to Prof. D. K. Karve whose devotion and sacrifice in the cause of women's education have been most exemplary. With characteristic zeal and enthusiasm he founded twelve years ago a "Home for Hindu Widows" in a small hut, which institution gradually developed into Shreemati Nathibai Damodher Thackersay Indian Women's University. Through the liberality of the late Sir Vithaldas Thackersay, who contributed Rs. 15 lakhs, Dr. V. R. Lande and other donors, Prof. Karve has acquired funds yielding an annual interest of Rs. 70,000.

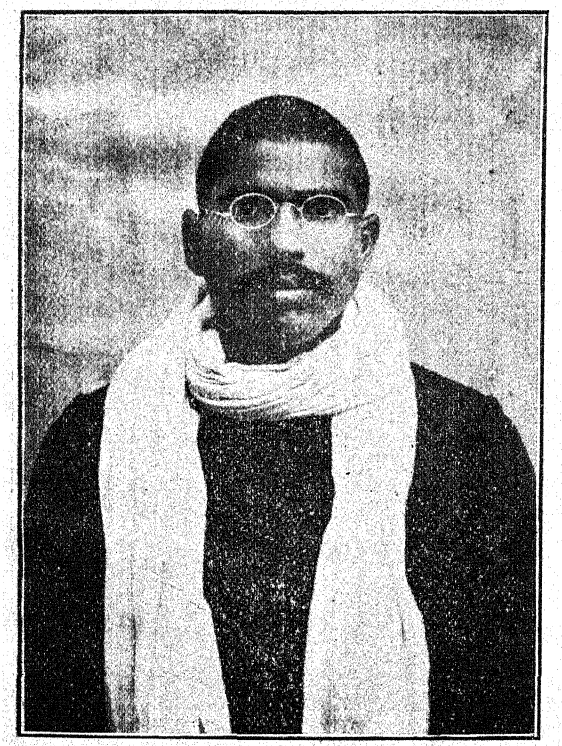


By BENARSI DAS CHATURVEDI

Forthare College in South Africa

In view of the controversy that is being carried on among our people in South Africa whether Indian students should study at Forthare or not, the following account of the institution given by Mr. C. F. Andrews specially for the Hindi magazine *Vishal Bharat* will be of interest to our readers:

Love-dale with its University at Forthare is likely to become the Tuskegee of Africa. Just as Booker T. Washington founded the magnificent institution in America which has done more than any thing else to encourage the education of the African people in America, so Love-dale and Forthar are proving to be the salvation of the African race in South Africa itself The whole



Mr. Goperdra Narayan



Mr. and Mrs. Badri Maharaj

conception was due to a great man of prayer called Doctor Stewart, who was a Highlander from the extreme north of Scotland with pure Celtic blood running in his veins. He had the mystical devotion which is often to be found in the Celtic race. He was a splendid specimen of humanity, standing well over 6 ft. in height, but in temparament he was as gentle as a child. From the very first he became like one of the Africans themselves and was entirely devoted to them. His institution, which he called Love-dale or the

valley of Love, is situated between the great hills close to the borders of Basutoland. There he lived and worked for nearly fifty years and died in extreme old age. A 'cairn' of stones has been placed on the top of one of the mountains overlooking Love-dale and it is called Stewart mountain as a memory of the great Highlander, who often walked up and down its sides and thought of the Highlands of Scotland where he had spent his childhood often tending the sheep and goats. Stewart of Love-dale has become in Africa a figure only second to the great Livingston himself.

In this institution a few of the greatest and noblest Europeans in South Africa have been educated side by side with the Africans themselves. Sir James Roos Innes was proud of the fact that he sat side by side with the Africans through all his school days. The present Chief Justice of South Africa, Sir William Solomon, had, I believe, the same happy experience. Those of other races have also been educated there. The two daughters of Mrs. Gool of Capetown, a Malaya Mohammadan lady (whom I loved to call by the name of Mother on account of her goodness to me), were both educated at Forthare. It was delightful to me to see their passionate enthusiasm for the institution.

An old saintly Bishop, called Bishop Smyth, had given up the last years of his life to Forthare. He was deeply loved by all the students. Once he came down to Capetown and all his students gathered to welcome him. I was invited to the party. There were Indians, Malayas, Africans and English, all students of Forthare and pupils of the Bishop. It would have been impossible to have had such a happy gathering unless Forthare had stood for perfect racial equality. Those Indians who have gone to Forthare love it with a deep devotion. In some ways they are outstanding men and women in South Africa. The Africans love these Indians, because they have been educated side by side with their own people. The week that I passed at Forthare was one of the happiest I ever had in South Africa. It was like paradise after the racial prejudice and colour bar outside. Perhaps the most charming thing of all was to live in the house where the old Bishop had made his home. When I asked, on entering, for the Bishop's room (he was not himself at Forthare at that time), I was told:—"Oh the Bishop hasn't got a room of his own. He has a corner of the Verandah out here along with the students." When I realised that he was much over seventy, it made me thorougly ashamed of myself and my own comforts. To think of the way in which the simple old man lived, I must tell one amusnig story in conclusion which will show what I mean by paradise.

There was there in the same hostel an old



Fiji students in Gurukula Brindawan with Mahatma Shri Ram in the Centre

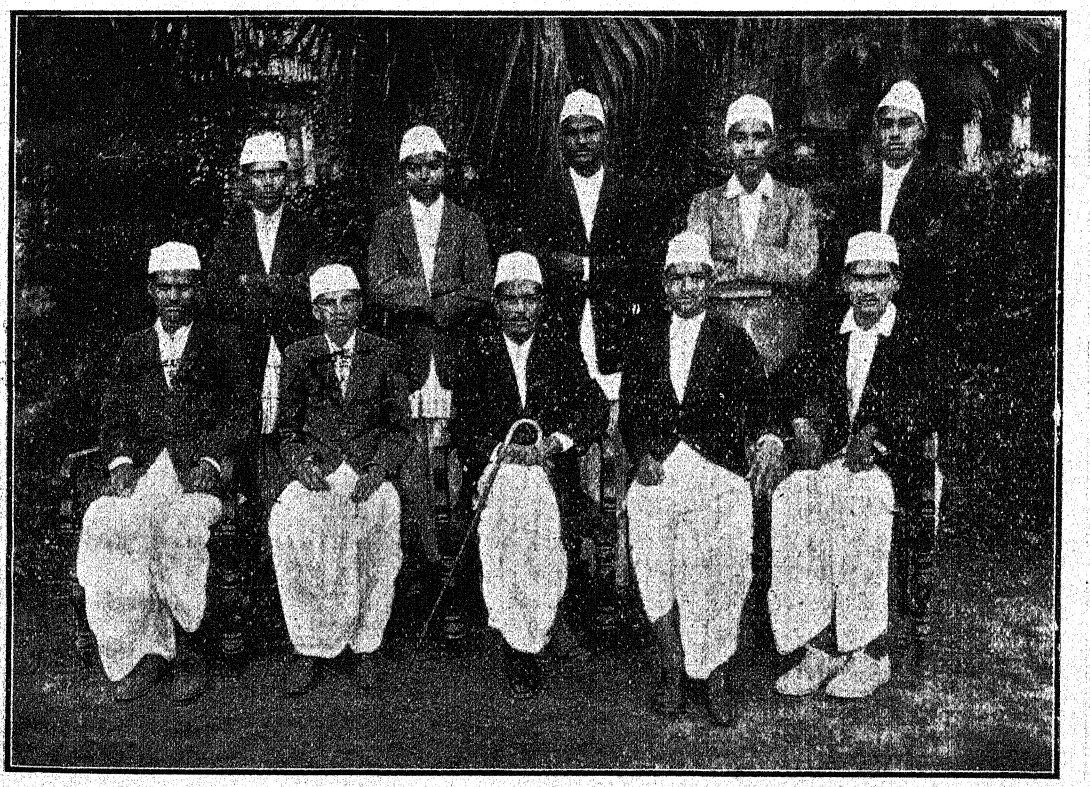
lady, who was housekeeper; and though everybody loved her, she was known to be very strict with the students. The two Mohammedan daughters of Mrs. Gool used to tell me with great glee how when they had disobeyed some rule and the housekeeper had scolded them they would run away to the old Bishop and he always took their side and excused them for any breach of discipline. I could picture very easily to myself the Bishop being won over to act as peace-maker in such domestic scenes as these. If the saying is true, which Tolstoy places at the 'head of his most beautiful story "Where Love is, God is" 'then I am sure God's 'presence was found in that' house where no racial or colour feeling could ever possibly have any entrance.

The Late Honourable Mr. P. K. Nambyar

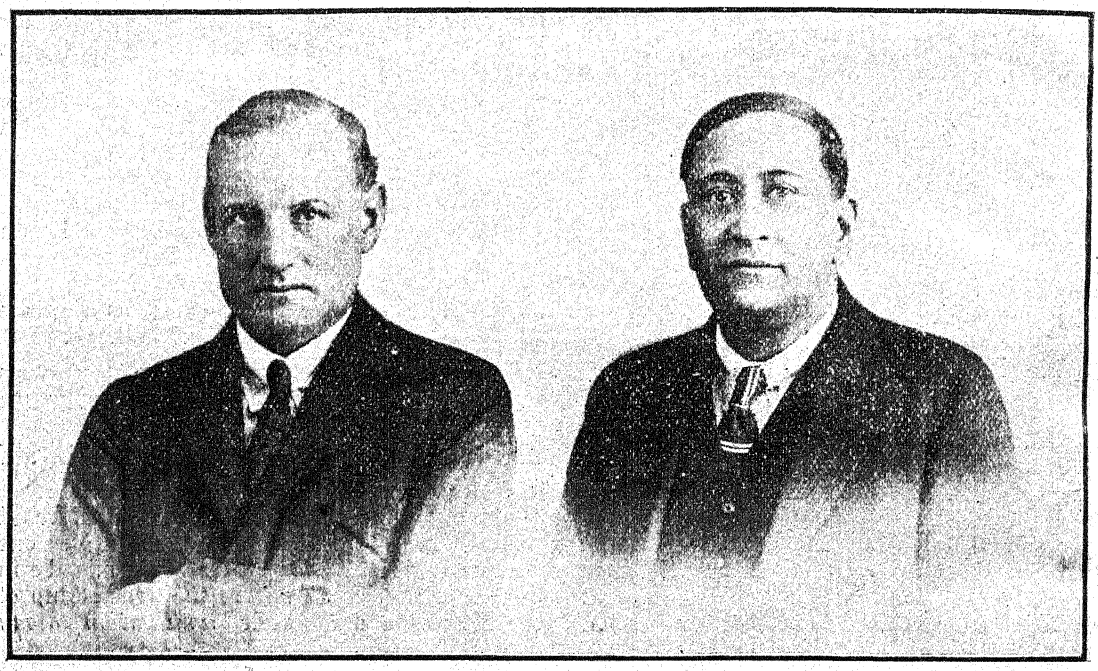
The *Tamil Nesan* of Kuala Lumpur (F. M. S.) has brought the sad news of the sudden death of Mr. P. K. Nambyar, who represented the Indians in the Council at Straits Settlement. He was born in Malabar on 20th April 1869 and was educated at the Zemorin College, Calicut and the St John's College at Cambridge from where he passed his B. A. with honours in 1893. He was called to the Bar in 1894. In 1904. he went to the F. M. S. and practised there as a barrister. At Penang, where he had made his home, he was doing a good deal of social service to our people there. He was the founder of the Indian Unemployed Home, president of the Indian Association, the Hindu Sabha and a member of the Penang municipality. He was closely connected with the Hindu Charitable Dispensary also. For some years he was a member of the Indian immigration committee. His death will be felt as a great loss by the Indian community in the F. M. S. We offer our condolence to his son Dr N. K. Menon and hope that he will follow in the footsteps of his worthy father.

The Work of Kunwar Maharaj Singh and Mr. R. B. Ewbank in East Africa

In my notes for the month of March I had strongly criticised the action of our leaders in Kenya for their fatal mistake in demanding *'due share'* in the trusteeship of the Natives and for their *'nomination along*



Fiji students at D. A. V. College, Canwpore



Mr. R. B. Ewbank Kunwar Maharaj Singh

with Europeans to represent Native interests'. In this connection I wrote:—"We are anxious to know how much Kunwar Maharaj Singh and Mr. Ewbank, the representatives of the 'Government of India, had to do with this discreditable affair." From further information that has now been received by me I am convinced that the above-named gentlemen cannot be held responsible for this policy of joint imperialism, so aptly called by Mr. Andrews as the 'Jackal policy.'

In fairness to these gentlemen I must also write here that they did their work in the East African territories—Kenya, Uganda, Tanganyika and Zanzibar—to the entire satisfaction of our people there and the united front that they have shown is to a certain extent due to the efforts, tactfulness and perseverance of these gentlemen. Kunwar Maharaj Singh and Mr. Ewbank deserve the gratefulness of the Indian public at home and abroad for doing their duty so remarkably well.

The Indian Trade Mission to East Africa

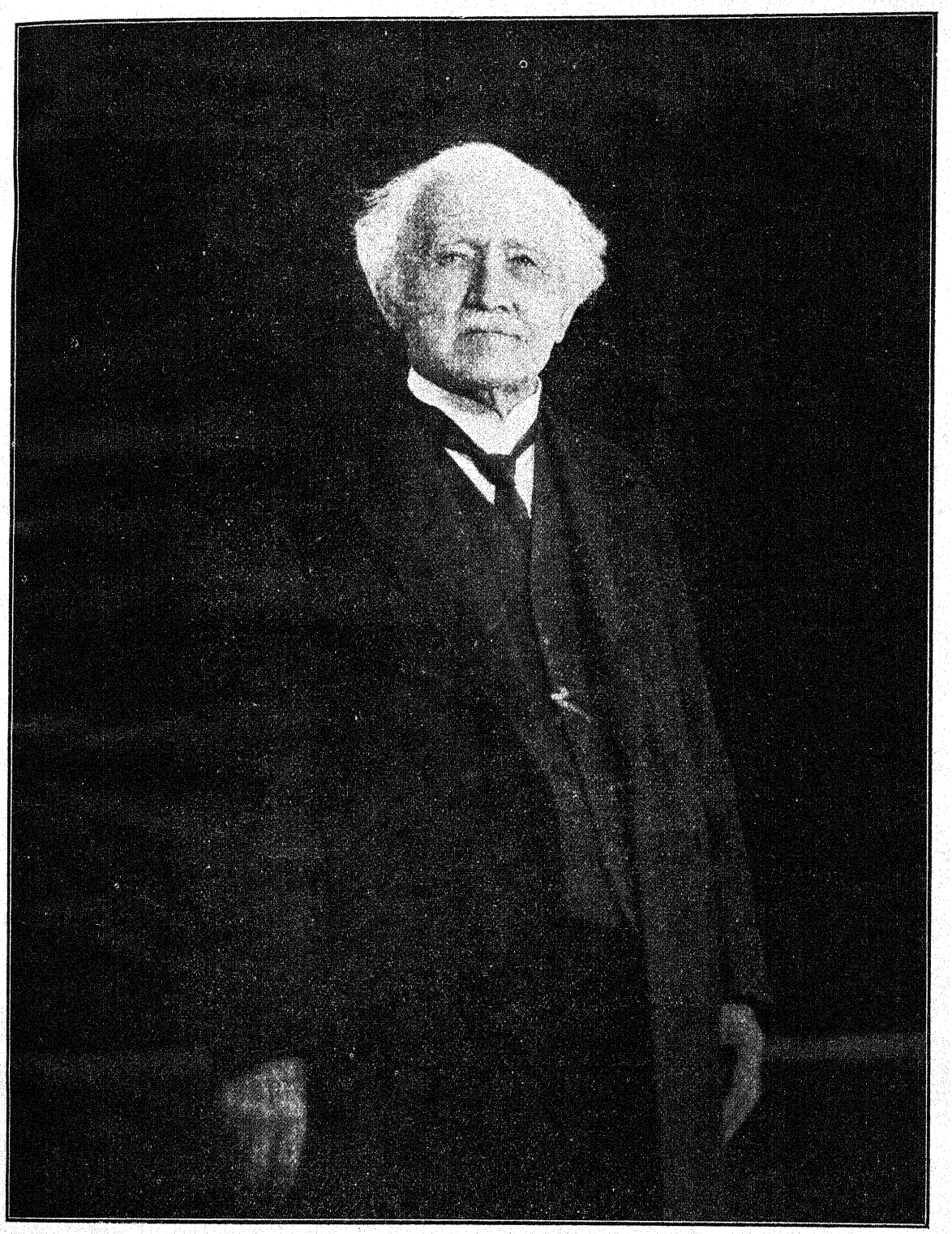
The Indian Government has sent a Trade Commission, consisting of Dr. Meek, Mr. Maloney and Mr. Dutia to Africa to investigate the Trade possibilities which may justify the creation of Trade Commissionerships at Mombasa and other places.

They have already visited Iraq, Palestine, Egypt and East African territories. From an article published in the Indian Daily Mail of Mombasa, which is owned by Mr. J. B. Pandya, a prominent merchant in Kenya, it appears that the mission has been doing its work very unsatisfactorily.

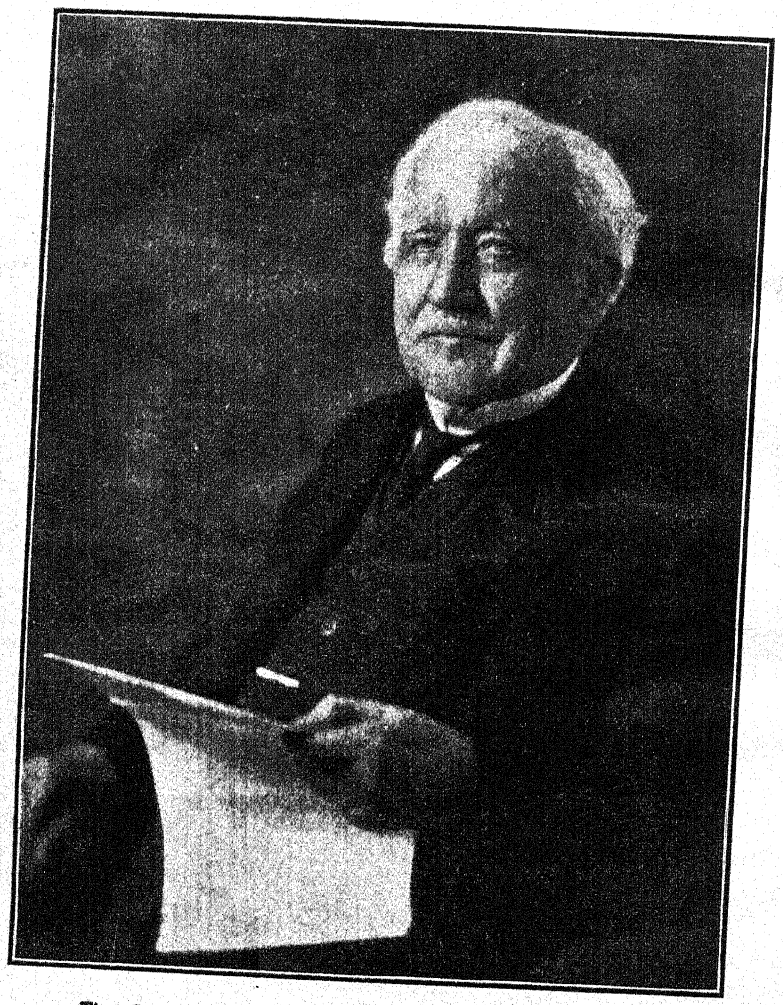
Here is an extract from this article:—

The Mission arrived at Mombasa by the S. S. Matiana on April 14 after visiting Iraq, Palestine and Egypt. No statement of their terms of reference was made; the general impression was that they desired and were commissioned to deal especially with cotton, though statements by Dr. Meek in Nairobi appear to suggest a much wider scope. It is not known to what extent the Mission were able in Mombasa to collect useful information as to any part of their enquiry, though the ignorance of the public as to what precisely was their object naturally handicapped any assistance they could offer.

But the greatest difficulty, I think, arose from the manner in which the Mission conducted its enquiries in Mombasa; a radio message of welcome to the Mission on board the liner was sent by the Indian Merchants' Chamber; but this evoked no reply, and on their being met by representatives of that body on board, the Chairman of the



The Rev. Dr. J. T. SUNDERLAND, M.A., D D.



The Rev. Dr. J T. SUNDERLAND, M A., D. D.

Mission only vouchsafed meagre comments on their purpose. The impression created subsequently, particularly among the Indian community, was not helpful.... ... ...

The Mission appears to be partial in its investigations also; not only have they been unable to visit Uganda, that great Market, but they do not propose, it is understood, to break their journey southward to Durban in order to examine Tanganyika conditions longer than the call of the boat at Dar-es Salam. As a Mission to East Africa to encourage trade with India, and particularly on cotton questions, it can have secured extremely little data of vital value, and hardly any that could not have been as easily secured by correspondence.

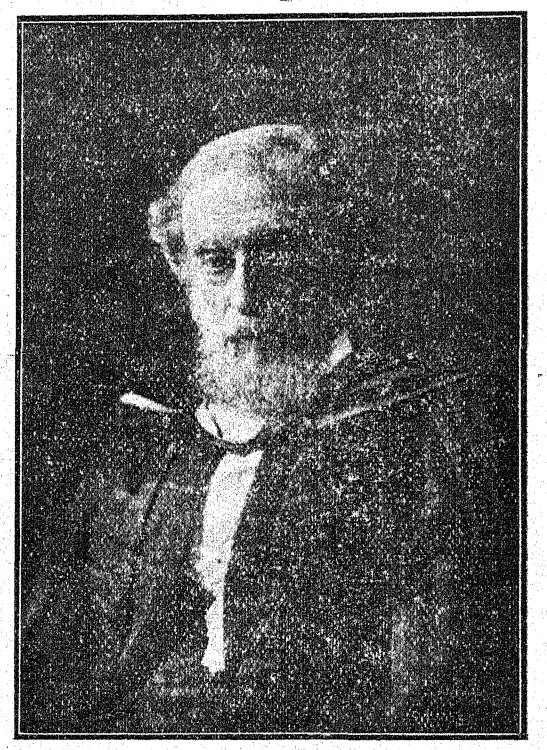
Why the Government of India should have sent such Commissioners, who lack in imagination, if not in manners also, we absolutely fail to understand. We shall not now be surprised if the report of their investigations proves to be of little use to our Indian merchants in Africa and the blame of it will lie on the Government of India, which sent such half-hearted unimaginative people on such an important mission.

Back to the Motherland

Honourable Badri Maharaj, the Indian member of the Legislative Council in Fiji, has returned to India after thirty-eight years. He was sent away as an indentured labourer in the year 1890, worked there as a coolie for five years and by dint of his labour and perseverance he has raised himself to a position of considerable influence in the colony. I had a good long interview with Mr. Badri Maharaj. He is of opinion that Fiji wants at least two Indian barristers, three or four doctors and a few capitalists to do business there. At present Badri Maharaj is the only Indian member of the Council—a nominated one—but they will soon have three Indians in the Council. He is not satisfied with this arrangement, according to which more than sixty-five thousand Indians will get only three seats while six seats are to be given to less than five thousand Europeans. Mr. Badri Maharaj praised the Arya Samaj in Fiji for its educational work. He expects that under the sympathetic guidance of the present Director of Education, Indian education in Fiji will make great progress in future. Mr. Badri Maharaj will spend some months at his home in Bamola, District Garhwal. We wish him a happy time there.

Arya Samaj in Fiji and the Education of Indian Children

By the same steamer S. S. Sutlej has returned Mr Gopendra Narayan, formerly of the Gurukula Brindawan, who went to Fiji in the year 1925 and with him have come twenty students, eleven boys and nine girls, to receive their education in the Aryasamajic institutions in India. Mahatma Shri Ram of Gurukula Brindawan came to receive them. During the last three years not less than fifty students have come from Fiji and this is all due to the efforts of Mr. Gopendra Narayan, who



Dr. Stewart
[The founder of 'Love-dale']

was in charge of the Gurukula at Lautoka in Fiji and Mahatma Shri Ram who has taken considerable pains to make the stay of these Fiji children as useful and comfortable in India as possible. It is to be noted that the Gurukula in Fiji has been recognised as a branch of the Gurukula at Brindawan. This movement is really of great significance to our people in Fiji and we hope that it will continue to grow under the guidance of Mahatma Shri Ram and will spread in

Mauritius, British Guiana and other colonies also.

Returned Emigrants

The other day a large number of the returned emigrants—men, women and children who are stranded at Matiaburz, created a scene at the *Modern Review* office. They besieged my room and said that they wouldn't go until and unless they were assured of a speedy departure to some colony. I used all my arguments to convince them that I had neither the power nor the means to ship them back to any colony, but they were determined not to hear any arguments. They wanted 'clear assurance' that they would be sent to Malaya or some other colony in a few days. It was a pathetic sight to see these people, the moral responsibility of whose degradation rests mainly on the Government of India. Wasn't it the Indian Government that continued to send these people under five years' indenture in the proportion of three women to ten men for at least 80 years? And what was the result? The people having lost all sense of moral discipline became demoralised and dehumanised and were afterwards thrown away like sucked oranges by the planters who had fattened themselves by the labour of these people. Some hundreds of these wretched specimen of humanity are living at Matiaburz, having returned from the West Indies and other colonies. What is to be done for these people? It is a difficult social problem and and it cannot be solved by any individual efforts. If it were possible to get the help of the Indian Government, something might be done; but the Government will not do anything till strong pressure is brought to bear upon them by influential leaders. It is a pity that the department of emigration, which is more Indianised than other department, consisting as it does of Sir Habibullah, Mr. Hullah and Mr. Bajpeyi should be so unsympathetic towards our own people.

One of these returned emigrants, a woman, stood up and harangued us for some minutes thus:—

"कहां है वह सरकार जिसने हमको पांच बरसके लिये बेच दिया था ? हमारा इज्जत गया, धरम गया, अब जात पांत सब चला गया, हम किसी कामका नहीं रहा। अब हमें कोई नहीं पूँछता"

"Where is that Government which sold us away for five years? We lost our *izzat*, our Dharma. We lost our caste also. We are useless now and nobody takes care of us."

There was righteous indignation in her speech, and how we wished the Government officials were present to get an idea of the estimate in which they are held by these returned emigrants.

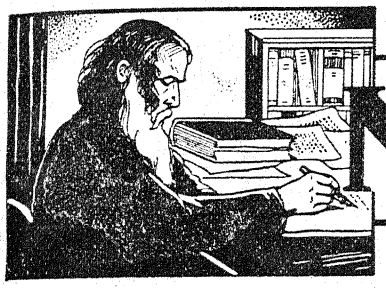
It was very difficult to pacify these people. The situation was growing dangerous and some of the office servants were badly handled. Then I thought out a solution. I wrote out a letter to Mr. G. S. Bajpeyi I.C.S., Under-Secretary for the Land, Education, Health and Emigration Department of the Indian Government, and handed it over to one of the leaders of these returned emigrants to be sent immediately by registered post to Simla. In that letter I asked the Government to make arrangements for sending these people to Malaya—that is the only solution for this difficult problem, and Mr. Andrews and myself are both agreed on this point—as early as possible. That pacified the mob and they went away with a threat, that they would return—six hundred of them, if no reply is received from the Government. Mr. Bajpeyi hasn't sent a reply and I don't expect one from him. Meanwhile the problem remains where it was.

FIRE-FLIES

By RABINDRANATH TAGORE

The shore whispers to the sea:
"Write to me what thy waves struggle to say."
The sea writes in foam again and again
pue wipes off the lines in a boisterous despair.

Child, thou, bringest to my heart
the babble of the wind and the water,
the flowers' speechless secrets, the clouds' dreams,
the mute gaze of wonder of the morning sky.



NOTES

Dominion Status Promised by British Labour Party

According to a special telegram to *New India*, Mr. Ramsay MacDonald, writing in the Glasgow "Forward," says that if the Labor party comes to power, it has been decided to put India on a footing of Dominion Status, and asks Indians to help the Party.

It is not clear from this brief message in what way Mr. MacDonald wants India to help the Labour party. Past experience would not justify India's helping any British party, or the British nation, or the British Crown, on the expectation of any promise made by any of them being fulfilled. There should be a time limit to India's playing the part of "a dupe of to-morrow". What is India's duty India should and must do, but not because anything has been promised to her. The *Gita* teaches *nishkama karma* or the doing of one's duty irrespective of what the result may be. That should be India's ideal. Political freedom is the birth-right of all Indians, as of all other men. It cannot be a matter of bargaining. But if it were, surely India has already done more than enough for the British Empire to be entitled to freedom without any additional price having to be paid.

It would be pessimism to say dogmatically that the British Labor Party would be incapable of keeping its word. On the other hand, it would be unwarranted optimism to believe that Mr. MacDonald's promise would certainly be kept. It would be good for the Labor Party if it were really able to keep its promise ; for that party would then be taken to consist of a good number of truthful men. It would also to some extent weaken the grounds of the French attribution of perfidy to the British nation. As for India, a Dominion constitution would give her a better political status than her present one, though not the best that can be thought of or that she is entitled to.

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Famine in Bankura

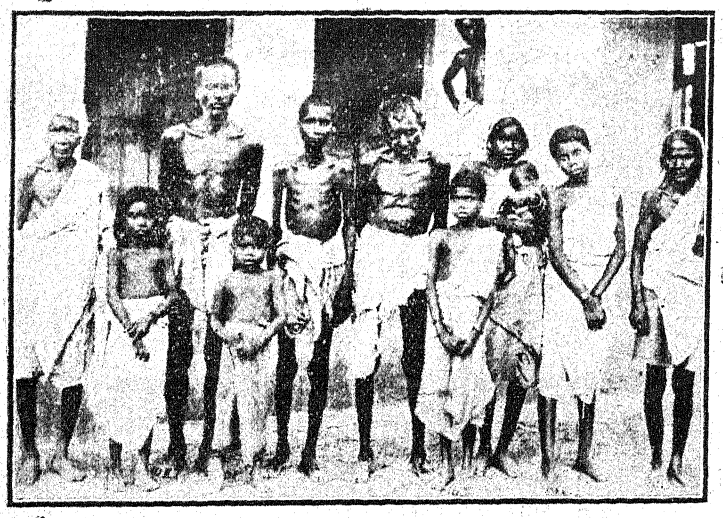
Mr. J. Coatman, Director of Public Information, Government of India, writes in "India in 1926-27 :"

"Fortunately, one of the grimmest of the spectres which formerly dogged the Indian agriculturist's footsteps, has now been laid. Famine is no longer the dread menace which it used to be—the railways, canals, and the greater ubiquity and resources generally of the Indian Government have seen to that. A hundred years ago, in one place famine conditions could prevail, whilst in another, which is now only a few hours' journey away by rail, food might be plentiful and cheap.



Famine-stricken inhabitants of Dhului (Sonamukhi), Bankura
[Photo taken by Bankura Sammilani

But though food may be more easily transported now than formerly, what would happen if the people of some areas have no money to buy any kind of food ? This is actually the case in many parts of



A Group of Famine-stricken People of Pakhanna-Palasdanga, Bankura
[Photo taken by Bankura Sammilani

the district of Bankura in Bengal, where famine conditions prevail, though food stuffs are not selling at famine prices.

Mr. Coatman adds:

"Even the well marked areas of constant drought are now secure against famine by reason of the extension of well and canal irrigation and facilities for the use of river bed moisture."

It cannot be said that Bankura is an area of constant drought. Yet it is not secure against famine. It has periodical visitations of famine—it is in the grip of that grim spectre now, as the statements of the District Magistrate quoted in this Review last month show. The ample means of irrigation which the district possessed in pre-British days, it does not at present possess. In fact this is more or less true of the whole of West Bengal, about which Sir W. Wilcocks wrote some time ago.

Several agencies are now at work to give relief to the famine-stricken people of Bankura, one of which is the Bankura Sammilani, the district association for social service and welfare work which did similar work on previous occasions and has established a medical school and a hospital for the relief of poor people. The editor of this Review has been elected chairman of its famine relief committe.

It is unnecessary to harrow the feelings of our readers with details of the sufferings of the starving labouring and middle class people. The photographs reproduced here will give them some idea of the condition of the people in distress. All sums of money, large or small, sent for their relief will be gratefully accepted by Babu Ramananda Chatterjee, 91, Upper Circular Road, Calcutta.

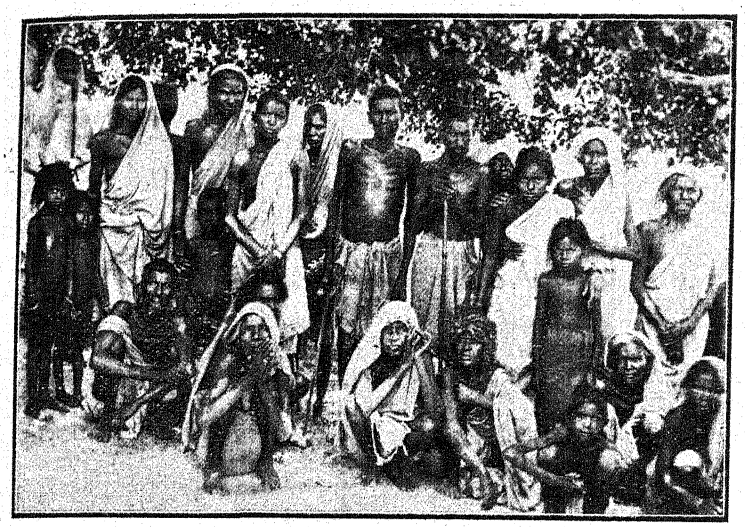
If mill-owners kindly send bales of dhotis and saris, such gifts will be highly appreciated.

Famine Elsewhere in Bengal

There is famine in some other districts of Bengal also, such as Birbhum, Dinajpur, Murshidabad, Burdwan, etc. Several philanthropic agencies are also at work there. The appeals of these relieving bodies for help are published regularly in many of the Calcutta dailies. On the principle of



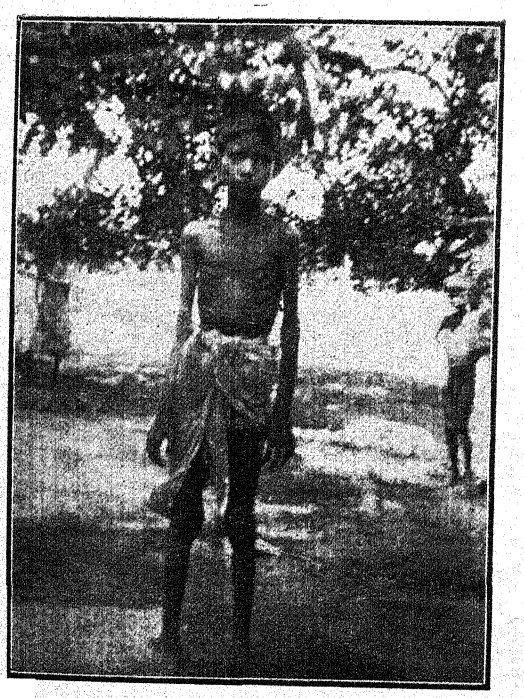
Famine-stricken persons of Kotulpur, Bankura
[Photo taken by Bankura Sammilani



Some Famine-stricken Persons in Bankura

division of labour, the editor of this Review has interested himself specially in the case of Bankura, where he was born.

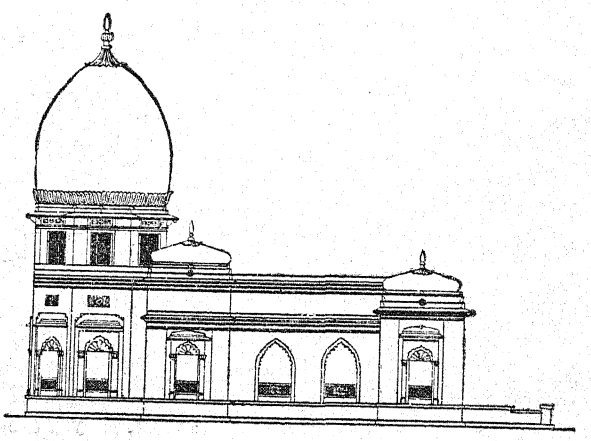
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A Famine-stricken Boy in Bankura

Ram Mohun Roy Memorial at His Birth-place

The place of Ram Mohun Roy in the history of modern India is unique. In modern times he was the pioneer in the fields of religious, social, political and educational reform. It was for this reason that the late Mr. G. K. Gokhale and others have called him the maker of modern India. In his book "Young India," pp. 118-9, Mr. Lajpat Rai says: "Ram Mohun Roy, the founder of the Brahmo Samaj, was the first nation-builder of Modern India." It has been a national reproach that no memorial of him has hitherto existed at his birth-place Radhanagar in the Hughli district. A few years ago a movement was set on foot to erect a memorial worthy of him. The memorial committee wanted to construct an up-to-date hall in oriental style as the principal part of the programme. Other items were a full-size marble statue of the Raja to be placed outside the memorial grounds laid out as a



Outlines of Ram Mohun Roy Memorial Hall at Radhanagar

park, a guest-house for pilgrims, a tank named "Ram Mohun Sarobar" for the supply of good drinking water, a chair named after him for the study of comparative religion and philosophy, and a museum for the preservation of relics.

The memorial hall is now almost complete at a cost of about Rs. 75,000. But for this Mr. D. N. Pal, the honorary secretary, has already had to advance loans to the extent of Rs. 28,050. To repay this loan and to carry out the programme in full a large sum of money would be still required. An appeal for contributions has been issued signed by S. R. Das, the president of the committee, Rabindranath Tagore, C. F. Andrews, A. H. Ghaznavi, and others.

All contributions and donations will be thankfully received by the Hony. Treasurer, Mr. Jatindra Nath Basu, M. A. c/o B. N. Basu and Co. Solicitors, Temple Chambers, No. 6. Old Post Office Street, Calcutta, or Allahabad Bank Ltd., Calcutta, or Mr. D. N. Pal, Hony. Jt. Secy 14, Vidyasagar Street, Calcutta.

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Police Surveillance over Members of the British Parliament Visiting India

If anybody ever entertained any doubt about the British Indian Government's policy of using police surveillance over distinguished foreign sympathisers of India, the following report of the questions and answers on this subject in the British Parliament on April 2nd, 1928, published in the London *Times* next day, will dispel it once for all :—

Mr. THURTLE (Shoreditch, Lab.) asked the Under-Secretary for India in a private notice question if it was in accordance with the advice of his Department that Opposition members of Parliament, when visiting India, were kept under police surveillane during the period of their stay in that country, and that reports of their speeches were taken by the police.

EARL WINTERTON (Horsham),—No, Sir.

Mr. THURTLE asked whether the noble lord would use his influence with the India Office to get this very disagreeable practice stopped.

EARL WINTERTON replied that the Secretary for India would not feel entitled to interfere with the Government of India in this matter. The Government of India were responsible for law and order in that country ; and if, in the exercise of that discretion, they felt it necessary to take action with regard to any particular person, they were fully entitled to do so.

We know that sometime ago an American University Professor wanted to go to India and spend a year in studying Indian conditions and Comparative Religion. The American government issued him a regular passport, but when he went to the British Consulate to secure a *visa*, it was refused. This gentleman comes from the State of Massachusetts, the native State of Miss Mayo. Because this American professor is internationally known to be an authority on "Christian Ethics" and an advocate of non-violence, and upholder of justice to all, and is opposed to Imperialism, he was refused permission to go to India; but Miss Mayo has been aided by the India Office and Indian official circles in India.

Any enemy of Indian freedom is welcomed and aided by the British authorities in India. In fact they are sometimes invited (as was the case with Prof. Van Tyne's visit to India) on the tacit or express understanding that they should carry on anti-Indian propaganda abroad. Mr Thurtle may object to the practice of the British Indian Government shadowing opposition members of the British Parliament. But the Government of India, under the premiership of the Rt. Hon. Ramsay MacDonald, passed the "lawless law" which is known as "The Bengal Ordinance" by which many innocent Indian patriots have been sent to jail without any trial. It is safe to assert that until the people of India succeed in securing "self-rule", police surveillance over friends of Indian freedom, foreign or native, will be the existing British standard of justice and freedom.

T. D.

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League of Nations' Health Section and India

The London *Times* of April 4, 1928, publishes the following interesting news about the activities of the Health Section of the League of Nations :—

'Special study courses in malaria, arranged by the Health Section of the League of Nations for the benefit of medical men who have specialized, or desire to specialize, in malariology, are being held during the spring and summer in London, Hamburg, Paris and Rome."

There is no country in the world more malaria-ridden than India. In Bengal alone several millions of people fall victims to malaria every year. We understand the League of Nations' Health Section regards India as the breeding place of malaria and other preventible diseases. If any country needs opportunity for its medical men to specialise in malariology, it is India. But we find that London, Paris, Hamburg and Rome have been chosen to be the centres of activity of the Health Section to combat malaria. Of

course, this fact again confirms the impression that the League of Nations' machinery (various departments) are being used to promote the interests of various European Powers. India is a member of the League of Nations, and India's Delegation to the League should demand that the Health Section of the League should made arrangements to offer courses on malariology in India, preferably at Calcutta because Bengal is its most malaria-ridden province, so that Indian medical men may have the opportunity to specialise in the subject and thus aid in stamping out malaria from India.

All Indian medical associations should take necessary steps to make their influence felt in the Health Section of the League of Nations.

T. D.

We have long noted, and written more than once, that Imperialism is of various kinds. It is not only political and economic, but relates also to knowledge, both general and technical. The dominant European powers want not only to keep down the unorganised non-European races politically and exploit them and their countries economically, but they also want, as far as they can, to have a monopoly of all higher general and technical knowledge.—Editor, *The Modern Review.*

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Inter-Parliamentary Union and India

The London *Times* of April 3rd publishes the following despatch regarding the new session of the Inter-Parliamentary Union :—

PRAGUE, APRIL 2.

The Council of the Inter-Parliamentary Union assembled to-day in Prague, with Baron Theodor Adelswaerd, the Swedish delegate, in the chair.

Eighteen European Parliaments are represented at the meeting, which has for its object the preparation of the programme for the Inter-Parliamentary Conference to be held in Berlin next summer. The main questions coming up for discussion are (1) the development of the Paliamentary system ; (2) the rights and duties of individual States, with special reference to sociology ; and (3) emigration and immigration.

The delegates were received yesterday by President Masaryk at Lana, his country-seat near Prague.

It is a matter of regret that India is not a member of the Inter-Parliamentary Union, altho many smaller nations of Europe, Asia and America are its members. We have repeatedly pointed out that India should be a member of this international organization, so that Indian statesmen—members of the Legislative Assembly, may be able to participate in its annual sessions and come in personal touch with statesmen of other nations. Statesmen from other nations want to meet Indian leaders; but it is a fact that even those British statesmen who sympathise with Indian aspirations become victims of British-Indian spies and secret police during their visit to India, and hence they do not want to go to India. Indian statesmen can meet on an equal footing with statesmen of other nations during the sessions of the Inter-Parliamentary Union. The next session of of the Inter-Parliamentary Union will be held in Berlin, during the month of August. It is understood that Pandit Moti Lal Nehru, Mr. T. C. Goswami and Dewan Chaman Lal, will attend the British Empire Parliamentary Union which will hold its sessions in Canada in September. We hope these members of the Indian Legislative Assembly and others who will visit European capitals, during this summer, will attend the Berlin session of the Inter-Parliamentary Union, at least as visitors.

The Inter-Parliamentary Union maintains its permanent headquarters at Geneva, Switzerland, and those Indian statesmen who have world vision should take steps to secure membership of India in this organization,

T. D.

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Anglo-American Intellectual Co-operation

A London despatch informed us some time ago that a party of twelve Cambridge undergraduates, some of whom are bearers of historic titles, left Southampton to get a first hand view as to just how New York's "400" functions. They were to be guests of some of the best known hostesses of New York and also planned to visit Washington.

"The party includes Count Serge Orloff Davidoff, of Winchester School and Trinity College ; the Hon. John Davies, of Trinity College, a member of the Cambridgeshire Hunt and a whip of the Cambridgeshire Beagles ; Duncan Whittaker, of Cliftheroe, Lancashire, and St. John's College, an enthusiastic hunter and marksman, and D. Foster Smart, of London and St. John's College, an active cricketer and football player.

It is also possible Lord Burghley, son of the Marquis of Exeter, of Magdalene College, internationally famous as a runner, and Sir Williams Bart of St. John's College, will join the party.

At the same time we learned that the trust-

tees of the Rhodes foundation selected for the year 1927 thirty-two American scholars from thirty-two States of the United States of America. These scholars are chosen on the threefold basis of intellectual ability and attainments, qualities of character, including public spirit and leadership, and interest in many outdoor sports. A Rhodes scholar receives a stipend of £400 a year for three years for study at the University of Oxford. No restriction is placed on a Rhodes scholar's choice of studies.

These two news-items show that the future leaders of Great Britain are to come in closer social and intellectual contact with the American aristocracy which rules the Republic, and at the same time no less than the sum £12,800 or about 192,000 rupees annually is to be spent by the Rhodes trust to train Americans in the atmosphere of the University of Oxford and to inculcate in them certain ideas which will promote Anglo-American friendship.

Great Britain's economic and industrial prosperity in the past largely depended upon India and literally billions of pounds sterling have been drained from India to enrich the British people, and this process of enriching British peoples by the exploitation of India is still going on. And yet neither the British capitalists, nor the Britishers who live upon their pensions from India, nor the British Government are anxious to give fellowships to Indian scholars in large numbers, to study in British Universities as a means of promoting Indo-British friendship. It seems to us that the existing race prejudice and the desire to keep India under subjection prevents any generous act on the part of Britishers and the British Government towards the people of India.

To promote solidarity among various peoples or different sections of the same people intimate social contact and intellectual co-operation are essential. Those in India who have ideas about Greater India and Asian solidarity, will have to devise means to receive Indians from other parts of the world and Asian scholars in large numbers in Indian Universities ; and at the same time first-rate Indian scholars must be sent abroad to bring India closer to other nations which are interested in bringing about friendly understanding with the people of India.

There can never be genuine Indo-British co-operation unless Great Britain changes her attitude towards India. At the same time it is evident that the leaders of India will have to put forward supreme and sincere efforts to promote Indian interests on a world wide scale. India needs a Cecil Rhodes who will endow a foundation to enable first-rate Indian scholars to go abroad and to found Chairs on International Relations in Indian Universities and to bestow scholarships on worthy Indians from abroad and Asian scholars to study in Indian Universities. The systematic British efforts to promote Anglo-American co-operation affords valuable lessons. T. D.

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Schemes To Encourage Japanese Industry

The Japanese National Products Encouragement Association has selected ten industries which are to be recommended for Government aid. These are iron and steel, dye-stuffs, soda ash, shipbuilding, wooleu textiles, automobiles, aluminium, artificial fertilizers, machinery, and silk and silk textiles. The purpose of the proposed Government aid is to increase domestic production and reduce imports of these commodities. Japanese producers of acid Bessemer steel are now agitating for even higher duties.

The above news-item will be of some interest to Indian industrialists, business men and political leaders. Indian industries must be protected and promoted ; and for this purpooe Indian business men should organize on *All-India National Chamber of Commerce*, which should co-operate with the Indian National Congress, to secure passage of such measures as are necessary for the protection of Indian commercial interests. Indian business men, for their own interest and for the benefit of the nation, should follow the foot steps of the late J. N. Tata and endow Indian Universities for scientific researches which will aid development of Indian industries. T. D.

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Research and Iudustries

In the modern world science and industry are moving hand-in-hand. Great industrial concerns of various countries are deliberately patronising scientific research, with the express purpose of utilising the result for the progress of industy. The General Electric Company in America maintains one of the best equipped research departments in the world, conducted by the foremost scientists. A recent statement issued to the share-holders of the General Electric Co.

makes the following announcement of the achievements of the research department :—

The development of the cathode ray vacuum tube by Dr. W. D. Coolidge was signalized by the award to him of the Howard N. Potts medal of the Franklin Institute on October 20th. Numerous experiments are being carried on to determine the effect of cathode rays upon inert matter and living tissues so that commercial and therapeutic applications may be developed.

Dr. Irving Langmuir, in the laboratory at Schenectady, N. Y., developed a method of using atomic hydrogen in connection with an electric arc for welding metals, and, almost simultaneously Mr. Peter Alexander, in the laboratory at Lynn, Mass., developed a method for using hydrogen gas as a shield around the arc in electric welding. Both of these methods fuse the parts so perfectly that the joint is as strong and ductile as the original metal. Commercial applications of these methods are now being developed and new fields are being sought for their further application.

Indian industrialists are lagging behind in their duty of patronising scientific research. They should aid scientific and engineering schools and send promising Indian scholars abroad to acquire the best scientific education, to be applied to the development of Indian industries.

T. D,

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The Old Order and the New

The failure of the wheat crop in certain localities of the Punjab has created a situation which sets one to think historically. The zamindars whose holdings have suffered most made an organised march on Lahore, in order to show the condition of the crop, samples of which they carried with themselves, to the authorities and press them for remission of the Land Revenue. Congress workers have also been doing excellent work in the way of impressing upon the suffering zamindars the justice of and necessity for such remission, as well as the non-criminal nature of any agitation carried on peacefully for non-payment of taxes. For, taxes are paid out of the annual produce of the soil, and if there be no produce or little produce, taxes should also accordingly cease altogether or be reduced proportionately.

The principle of remission of taxes was widely accepted by all rulers in pre-British India. The taxes that they collected in a good year were never spent altogether, as is generally done by modern Budget makers. Something was always carried over for evil days. It is no doubt true that in those days taxation was not such a large scale and centralised affair as it is to-day and therefore it was easy for the many lords of taxation to assess taxes more carefully than now and with an eye to the circumstances of each particlar assessee. It is not possible to-day to revert to the old system, but the same end could be achieved, perhaps better achieved, by having recourse to modern methods of elaborate crops insurance. Instead of spending the whole of the taxes received from the half-starved populace on the extravagant institutions which Government are in the habit of calling "essential", it would perhaps yield far more social good if a portion of it were set aside every year to subsidise a scheme of crop insurance to which the landholders would also contribute. Such an arrangement would be of immense benefit to the people as well as to the Government, which would thus be assured of a more uniform yield in taxes.

As to the movement for remission of taxes in the Punjab, we believe it is a good sign. For nearly all social or political reform comes of peaceful or violent coercion. Among the two kinds of coercion we advocate the peaceful variety; for the other one often yields more evil than good and as such can not be supported. We hope thoughtful Indians everywhere would take up the cause of the Punjab zamindars, not so much on account of sympathy for the particular persons concerned this time, as for the principle which underlies the movement. The principle is one on the establishment of which depends much of the future well-being of the Indian peasantry.

A. C.

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Indian Hockey Team in Amsterdam

The Indian team is doing exceedingly well in the Olympic Hockey Tournament. They may have done even better by the time this issue comes out of the press. Dhyan Chand, the Indian Centre Forward, has been dubbed the world's greatest centre forward, and well may he deserve such a name.

The success of the Olympic team sent over by India has done much to elevate India in the eyes of the sporting nations; for in their opinion a nation which can turn out good sportsmen can also provide good workers in

any other field of life—soldiers, politicians, teachers, industrialists and what not. For just as the Waterloo of a century ago was won on the play-ground of Eton, the Waterloo of to-day, that which it is being fought internationally against man's lower nature, the cause of imperialism, economic exploitation and moral degradation, will also be won on the play-grounds of the numberless schools that are growing up everywhere to educate young humanity.

We must not, however, forget the average low standard of sports in India, in the excitement of seeing our best men wrest sporting honours from other nations. First of all, by far the largest number of Indian young men are no sportsmen at all. Secondly, those few who are sportsmen are mostly so in spite of circumstances. They get no facilities in the way of training, playgrounds, apparatus, etc,. and it is a wonder that we still produce a few Dhyan Chands here and there. While other nations look into every nook and corner of their lands to discover prospective champions, we do nothing of the kind ; rather in many cases, would-be champions are treated by their parents and teachers like would-be criminals, and every effort is made to squeeze all sport out of them. Let us all who are feeling a sort of pride in the exploits of the Indian team abroad ask ourselves if we are doing our best to foster the growth of sports, athletics and physical culture in India. If we are not, have we a right to feel proud ?

A. C.

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Municipal Administration in Calcutta

We do not know if municipal administration in Indian cities and towns other than "the second city in the British Empire" is any better than it is in the last-named place—it would be no consolation to think that most likely it was more or less the same everywhere ; but we are perfectly sure that the Corporation of Calcutta will be hard to beat for callous inefficiency and aloofness from popular sufferings and complaints. Corruption would have been a better description, had we been sure that all this indifference and mismanagement was due to abuse of powers, misappropriation of public funds and bribeay indulged in by some or most of the corporation's officers. But in the absence of proper grounds to charge the corporation officials with corrupt practices, we shall limit our comments to the effects of the unknown cause, which, in our inability to call it corruption. we may perhaps call criminal neglect or inefficiency.

First of all, the city's water supply is hopelessly faulty. Filtered water is obtained by the citizens with great difficulty and even then during only a limited number of hours. Although most householders are forced by the Corporation to instal elaborate plumbing work in their houses, these are for all practical purposes often mere ornaments ; for sanitary flushing attachments almost never get any water in them and taps situated above the groud floor are dry as the Sahara. The whole system of water supply, if we may call it a system, is so exasperating that not a day passes without a million voices loudly wishing a sad and painful end for those who are at the root of all their suffering. Due to lack of sufficient filtered water the poorer sections of the population often have to draw upon contaminated sources of water supply, *e.g*, filthy tanks, ponds, etc. This is sending up Calcutta's cholera mortality fearfully ; but nothing can be done to fight the situation with the existing supply of pure water. The mortality from typhoid and allied diseases is surely due very largely to the lack of proper flushing arrangements in the city. In this case, the conditions are far worse, for unfiltered water is nearly as rare in Calcutta houses as the Okapi. As an irate correspondent pointed out in the local Press:

> Under Section 223 of the Calcutta Municipal Act, the occupier of any p emises connected with the municipal water supply shall be entitled to have, free of charge, 1500 gallons of filtered water for every rupee paid to the corporation as the consolidated rate on account of such premises, together with a sufficient supply of unfiltered water for flushing privies, urinals and drains, and cleansing stables, cattlesheds and cow houses within the premises. Under section 218 of the said Act the pressure of the supply of filtered water in the municipal mains in Calcutta shall continuously be not less than 40 ft. and the pressure of the supply of unfiltered water shall likewise be not less than 40 fit.

In actual fact the pressure in the case of unfiltered and filtered water is probably more than 4ft ; but it is nowhere near being "continuously" 40 ft. We do not know whether a house-holder paying twenty rupees a month as consolidated rate can get through his own house pipes 30,000 gallons of

filtered water during the hours that water flows in the pipes. It is very likely that one would require to instal a hundred taps with separate connecting pipes to get this supply to flow into his buckets : such is the pressure under which water is supplied in Calcutta. As to unfiltered water, a man is lucky if he gets 30,000 drops after being forced to pay twenty rupees a month for it.

Secondly, the way that many roads are watered in many parts of the City should be a revelation to those who practise the art of make-believe. What with leaky hoses and low pressure the water scarcely spouts a few feet with the result that the roads present a dusty and dry surface with occasional patches of mud. This, combined with the filth that is left in many places unremoved for hours by the scavengers, provides a dust for the citizens' homes, food and nostrils which is truly rich in its bacilli content During the scavengers' strike in Calcutta it was rumoured that the corporation had many thousand scavengers and watering coolies in their service. These men even received remuneration for working extra time. The number given out was something like 14000. Judging by results one doubts whether half that number actually work to clean and water the city thoroughfares. And even that number perhaps does not work full time, let alone over time. Of course one would be mistaken to hold such views seriously and to think that the fourteen thousand workers are not all of them real men but only book entries drawing real salaries. However that may be, there is no doubt that the work is done with great slovenliness.

Thirdly, the Municipal Court often gets hold of respectable citizens and fines them for such offences as committing nuisance by allowing garage water to flow on to the paved footpaths outside. When one sees how most or many garages are allowed by the Corporation to be erected without underground drain connections, when one sees that numerous cars are washed every day everywhere allowing water to flow on footpaths as well as on the roads themselves, and when one sees even dhobies beating other people's shirts to tatters on the same sacred footpaths, one naturally doubts whether such cases are the results of any real offence or of the offence of not paying some municipal underling his due two annas. Judging by the amount of filthy food stuff, adulterated ghee, oil, milk and what not that is being daily allowed by the municipality to be sold to the citizens ; also judging by the way that hair-cutters are allowed to use the same towel, unwashed brush, unsterilised razor, comb, brush, etc. and even the same soap lather on thirty different men ; and by the way that a tub of stagnant liquid is allowed to serve in hundreds of restaurants for the "washing" of twenty dozen cups in one morning ; and by many other things, the municipal lords of Calcutta must truly be overworked to attend to their real duties properly. They have hardly time enough to harass the respectable citizens ; then why expect them to punish the *pucca* criminals ?

The question naturally arises : who is to blame and how are we to remedy things ? The blame should mainly fall on the evil traditions along which municipal administration has been carried on in Calcutta for years and then on those pseudo-patriots who, in the name of patriotism, never hesitated to keep up the evil and perhaps even consoled their conscience that it was after all a means to an end. As to the remedy, it lies in the hands of the citizens, who should wake up and work hard to uproot the vile system of inefficiency and spineless acquiescence in evil traditions. We must have real citizens and honest hard workers to manage the city's affairs, not fire-eating heroes who allow thousands of their fellow-citizens to die like fleas before their eyes.

A. C.

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The Renaissance of Indian Dancing.

The Indian National Herald of Bombay has devoted an article to the revival of the ancient Indian art of dancing attempted to be brought about by Mrs. Leila Sokhey, whose endeavour is described elsewhere in the present issue of this Review. Says the "Herald" : —

Probably the most exquisite as also the most universal form of art is dancing. The high perfection achieved by ancient India in this art is now a matter of history.

Dancing in India is, at the present time, unfortunately associated with what is called the "social evil." This is the result of an uncongenial atmosphere of our degenerate society, an atmosphere that suppresses all healthy expression of the natural instincts. It is, therefore, devoid of all intellectual purpose and artistic sense. The task for those who decide to resuscitate this

ancient art as a power for cultural advancement is, therefore, obviously not an easy one.

A Courageous Effort

It is gratifying that a courageous effort to uplift the lost art of old Indian dancing is being made by Mrs. Leila Sokhey, well-known by the stage name of 'Menaka,' a highly cultured Bengali lady who comes of a high-caste Brahmin family. Having been educated in England from her early age, she has mastered the technique of Western dancing. After her return to India she realised with rare artistic instinct, the immense possibilities of reviving the old Indian dancing with its wonderful beauty and spiritual significance, some idea of which may be obtained from the ancient paintings and sculptures that have survived from the past, like those of the Ajanta Caves and other similar monuments of the ancient civilisation of India.

The "Herald" adds that "Mrs. Sokhey is the only Indian lady to make pioneer efforts in this direction." If it be meant by this that she is the first respectable Indian lady to adopt dancing as a profession, that is probably true. But more than two years ago, dancing of a highly artistic character, free from sensual or even sensuous suggestion, and having "spiritual significance", was shown by some girls and young ladies at Santiniketan, particularly as part of the acting of Rabindranath Tagore's "Dancing Girl's Worship" in Bengali. The performance of this play has been repeated by them several times.

In the opinion of Mrs. Sokhey, "dancing is a form of spontaneous self-expression."

What are the sources at present available for the guidance of those who aspire to resuscitate the art of Indian dancing from its degenerate position? I enquired.

Mrs. Sokhey enumerated three main sources, namely, the Hindu concepts of the art embodied in the surviving though scattered literature on the subject, the old paintings and sculptures, and finally, the current practices and conventions of dancing now prevalent in the northern and southern parts of the country.

"We also cannot neglect," she added, "the forms now left lingering in the folk dancing in the different parts of the country".

—

J. T. Sunderland

The Reverend Dr. J. T. Sunderland of America completed the 86th year of his age in February last. Though so old, he continues to work as indefatigably for the good of India as when he was younger. It is more than 32 years ago that the present writer had the honour and privilege of making the acquaintance of this great friend of India and humanity in Allahabad, where he delivered lectures in the Kayastha Pathshala and other institutions. During his second visit to India also, when he was the guest of Sir J. C. Bose in Calcutta, we had the privilege of meeting and holding conversations with him.

We cannot say how grateful we are for the generous help which he has always given us in unstinted measure in conducting the Modern Review.

May he live long to see India free and to give us wise counsel for years after we have attained freedom!

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Professor D. K. Karve

There have been rejoicings in Poona and elsewhere on the occasion of the 71st birthday of Professor D. K. Karve, the founder of the Indian Women's University. Ever since the idea of a woman's university took hold of his mind, he has promoted its cause with unsurpassed devotion, perseverance and industry. He has passed the biblical limit of three score years and ten. But our ancient Hindu prayer for longevity is "*shatam jiva*," "live a hundred years." The prayers of all those who love and respect the professor will be that he may live to be a centenarian and be in possession of his powers to the last.

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Ram Mohun Roy Tomb Repairs Fund

The following donations to the above fund are acknowledged with thanks: Mr. S. N. Mallik, Rs. 100, paid; donation on the occasion of the *shraddha* ceremony of the late Mr. G. N. Ray, I.C.S., by his brothers, Rs. 500, out of which Rs. 250 has been received; Mr. Subodh Chandra Banerji, Re. 1.

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Principalship of Calcutta Presidency College

When Mr. Stapleton was promoted and made director of public instruction in Bengal, Prof. Sir Jehangir Coyajee was appointed to act in his place as principal of the Calcutta Presidency College. But though Prof. Coyajee possesses sufficient ability and loyalty to be considered fit for a knighthood, imperial British blood does not flow in his veins. The post of principal of the premier Government College in Bengal is a

political appointment. To win it, scholarship is not enough ; loyalty, even loyalism, is not enough ; the power to command the respect and co-operation of the students and staff is not enough. One must be a *trusted* British imperialist, and that no Indian can be. So the British Principal of Hughli College has been drafted from his quiet field of work to preside over the stormy destinies of Presidency College.

If Sir Coyajee had been made pucca principal and had succeeded in maintaining discipline among his students, which it may be taken for granted he would have succeeded in doing, it would have proved that where a British officer had been a failure, an Indian had proved a success. That would have been intolerable.

There is another point to be taken into consideration. It is getting to be a tradition that, to be made the Director of Public Instruction in Bengal, a British professor or principal (of course, no Indian need aspire to the job) of the Presidency College should kick up a row with the students and get thrashed—at least there should be a report that he was thrashed. Mr. Oaten qualified himself in that way and became Director, and his successor, Mr. Stapleton, followed suit. If Mr. Stapleton's successor in the principalship has the ambition of being some day the educational director of the province, he has only to avail himself of the tip, which is meant only for Europeans. This gives an indication of a further reason why Sir Jehangir Coyajee has lost the job. He cannot have the consolation that he may have saved his skin thereby : for it was out of the question for an Indian like him to qualify himself for the directorship in the approved traditional style.

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Reorganisation of the Medical Service

The recommendations of the Lee Commission were unfair and unjust from the Indian point of view—and in India Indian interests alone ought to be consulted. But the Government of India has outdone even the Lee recommendations in injustice in its *communique* regarding the reorganisation of the Indian Medical Service. That Service is henceforth to consist of 302 officers, of whom 212 must be Europeans and 90 may be either European or Indians. To provide employment for these 302 officers, 237 posts are required. 143 of these posts are reserved for Europeans, and 94 are meant for either Europeans or Indians. So the majority of the posts are reserved for Europeans. But the remaining posts are *not* reserved for Indians. There is no legal bar to Europeans holding any or all of them ! And this is the arrangement made for India, a country which Indians call their own. It is quite in keeping with the brand of justice yclept British. Some of the reasons for this characteristically British arrangement will be understood from the following paragraph of the *communique* :—

> The Indian Medical Service constituted on the same broad lines as at present will be retained primarily to meet the needs of the Indian Army. In order to maintain the necessary minimum war reserve of Military Medical Officers, and to provide European medical attendance for European Officers of the Superior Civil Services and their families, Local Governments will be required to employ a stated number of Indian Medical Service Officers. The Government of India will draw on the same service to meet the requirements of the Civil administration, for which they are responsible.

The majority of superior medical posts must be reserved for providing European medical attendance for European Officers of the Superior Civil Services and their families, who are only a few thousand all told. These men and their families should remain in Great Britain and have British medical attendance to their heart's content. We do not want them, they are thrust upon us. But it is no use arguing. British rule in India rests on force, not on justice or logic, and we cannot resort to force.

—

An Agent Provocateur in the Punjab

The Tribune of Lahore has rendered signal service to the public by bringing to light the doings and intentions of one K. C. Banerji, who was sentenced in Lahore to five years' rigorous imprisonment by Mr. Magistrate Phailbus for being in possession of an unlicensed revolver and cartridges, but was subsequently released under orders of the local government, as he was a police informer. *The Tribune* has proved by the publication of *fac similes* of Banerji's letters (whose authenticity Punjab Government officials have not denied) and other proofs that he went from the U. P. to the Panjab to get up a revolutionary or terrorist move-

ment. While in jail, he used to receive communications and money from the police, which was illegal.

It has long been suspected and believed that agents provocateurs have been all along doing their nefarious work in many provinces of India. Some or all of the approvers in political dacoity and revolutionary trials may have been agents provocateurs. Long ago, *Forward* and other papers published a representation made to the authorities by some political prisoners, containing definite allegations against some agents provocateurs named therein. But no official reply to it has yet appeared.

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Credit for the Discoveries in Mohenjo-daro

Sir Arthur Keith writes in the *New York Times Magazine* :—

Until now only two lands could rightly claim to represent the cradle of civilization; one is Egypt, in the valley of the Nile: the other is Mesopotamia, watered by the Tigris and the Euphrates. But now there enters a third and serious claimant—the valley of the Indus, in the north-west corner of India. The ancient cities which have been laid bare in the arid plains of the Indus by Sir John Marshall, Director General of the Archaeological Survey of India, and the preliminary account he has published concerning them must transform the outlook of every one who is seeking to find out when, where and how modern man came by his civilization.

In accordance with the approved imperialistic principle, Sir Arthur Keith gives all the credit to Sir John Marshall for the discoveries made in the valley of the Indus, the Indian archaeologists who actually did the work not being even mentioned. Sir John himself, however, has given their names in the article he has contributed to the *Hindu University Magazine*, from which an extract has been made in our Indian Periodicals section. But Sir John's article will have a limited circulation, Sir Arthur's a much wider one. Blessed be imperialism in everything!

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Educational Reform Needed in Bengal

In a lecture delivered before the Calcutta Rotary Club, Dr. W. A. Jenkins made out a good case for educational reform in Bengal. He quoted some teachers' and pupils' howlers, gave a graphic description of the bamboo and mud hovels in which many high schools are located, said that even the miserable pittances shown in the school accounts as teachers' salaries were not in many cases received by the teachers, and gave an idea of the poor intellectual equipment and resources; for intellectual life possessed by the teachers in the small Bengal village schools. Said he :—

The conditions under which the teachers worked almost condoned their great deficiencies, and their economic position necessitated their undertaking a considerable amount of work out of school hours. In fact they began their school duties tired and disheartened.

Bengal had two-thirds of the number of High Schools in England, and yet they received in Government assistance only one one hundred and sixtieth of the amount granted at Home. The Government was contributing 12½ lakhs per annum towards the upkeep of the aided High Schools. An additional 12½ lakhs would suffice to guarantee reasonable minimum salaries to all teachers and to grant aid to all efficient High Schools, provided the system was overhauled and reorganized.

What Government does for education in Bengal will be better understood from the following comparative table of Government educational allotments in 1924-25, compiled from the *Statistical Abstract for British India*, fourth issue :

Province	Population	Educational Expenditure from Govt. Funds
Bengal	46,695,536	Rs. 1,33,82,962
U. P.	45,375,787	„ 1,72,28,490
Madras	42,318 985	„ 1,71,38,548
Panjab	20,685 024	„ 1,18,34,364
Bombay	19,348,219	„ 1,84,47,165

—

100 Persian Students to Europe

The Persian Parliament has passed a bill in favour of sending every year for six successive years a hundred students to Europe to study different sciences. The population of Persia is estimated at 12 millions, that of the British-ruled provinces in India 246,960 200. Therefore, on the Persian scale, the British Government in India ought to send at least 2,000 students every year to Europe for scientific training.

—

Child Marriage Banned in Ksshmir

It is reported that, before leaving for Europe, for which there is no sufficient

reason, the Maharaja of Kashmir has sanctioned an enactment prohibiting child marriage and making it punishable under law.

Very recently some Calcutta Indian dailies conducted in English have been publishing long contributions in support of child marriage.

—

Bamungachi Shooting

Mr. G. S. Dutt, Magistrate of Howrah, has incurred the wrath of Anglo-Indian editors and the European Association, because he has criticised the conduct of Mr. Sturgis, Superintendent of Police, and of Captain Christie of the Frontier Rifles in connection with the shooting of some railway strikers at Bamungachi. That when the district magistrate is quite at hand his help should be asked for in an emergency, that there should be no shooting without due previous warning, that there should be no shooting except when a crowd actually assumes a threatening attitude, that there should be no shooting if the crowd is not advancing but rather retreating, that the objects of shooting should be to stop an advance and to disperse the crowd and that therefore the shooters should aim low, that there should be no picking out and shooting of individuals for punishment, are such obvious rules for dealing with unruly crowds that it is surprising that Mr. Dutt has been condemned for judging of the conduct of the two European officers according to those rules. But we are mistaken in using the word 'surprising.' In the opinion of Mr. Dutt's critics, whatever any European officers do is right, and no Indian must sit in judgment over them even if his official and legal duty requires him to do so.

Mr. Dutt's critics blame him for not being on the spot when the shooting had to be done. But a Magistrate cannot be ubiquitous; he has various duties to discharge. It was the duty of his subordinate, the Police Superintendent, to inform him that an emergency had arisen. It is greatly to his credit that in spite of exasperating circumsbences Howrah has been so quiet. Most probably there would have been no shooting at all if he had been asked by the police to come and handle the situation.

Mr. Dutt's critics have gravely assumed the incapacity not only of himself but of all Indian district officers to maintain law and order, because he has criticised those who resorted to shooting! Will these sapient men draw up a list of all the bloody riots which have taken place in the various districts of India, giving in each case the name of the officer responsible for the peace of the district?

The railway authorities will not budge an inch from the position they have taken up even to meet the needs of the most poorly paid of their employees;—they are determined to starve the men into surrender. As magistrate Mr. Dutt can do nothing to ameliorate the condition of the strikers. Yet he must be held responsible for whatever may happen! This is fine justice.

—

India Wins Olympic Hockey Honour

A Reuter's telegram has been received announcing that the Indian hockey team has won the Olympic hockey final, defeating Holland by three goals to *nil*. The hockey team from India went through the Olympic series without allowing any of their antagonists to score a single goal against them. In the Olympic games India defeated

Austria	by	6	goals	to nil,
Belgium	by	9	goals	to nil,
Denmark	by	5	goals	to nil,
Switzerland	by	6	goals	to nil,
Holland	by	3	goals	to nil.

India has scored more than thrice the number of goals obtained by any other country competing in the tournament.

—

China and Japan

China has been suffering from civil war for a number of years. On the top of these miseries have come the military operations conducted against her on her own soil by Japan. Whatever excuses or reasons Japan may bring forward in justification of her action, the invasion of an unaggressive country by a foreign nation cannot be considered legitimate. The allegation of some Chinese soldiers' hostile action against some Japanese in China, even if true, cannot be a sufficient ground for the invasion of China. Japan and China are both members of the League of Nations. But just as China's

membership did not avail to prevent British aggression against her, so has it not availed to prevent Japan's aggressive conduct. Technical explanations may, of course, be given as to why the League cannot intervene. But cannot the articles of the covenant of the League be so changed as to obviate the technical objections which can at present be discerned ?

The best thing that can happen in the present situation is the unification of all parties in China for defending the country against Japan, their common enemy. The cause of freedom would gain immensely by the defeat of Japan by a united Chinese nation.

Japan has incurred odium in Asia by her conquest and enslavement of Korea. Her action in China has turned Asiatic feeling against her still more. It was at first hoped that she would take a leading part in the emancipation of Asia. But, whatever her real intention may be, actual events appear to show that she wants herself to bestride as much of Asia as she can in the place of the European powers.

—

All Parties Constituent Conference

We are not in the secrets of the All Parties Leaders as to the reasons why they have undertaken to draft a constitution for India acceptable to and accepted by all parties. If, as has been suggested in some papers, it is a tacit and indirect acceptance of Lord Birkenhead's challenge to Indians to produce an agreed constitution, we are afraid the move has not been a prudent one. For, considering the various direct and indirect means at the disposal of Government to produce disunion, it would not be practicable to draft a constitution acceptable to *all* parties, particularly as any number of parties may arise mushroom-like all of a sudden and obtain Government recognition. We would rather have challenged Lord Birkenhead to produce a constitution acceptable to all Indian parties without the help of Indians. He would have been sure to fail.

Let us hope, however, that the All Parties Leader's attempt is not an answer to Lord Birkenhead's challenge. We shall be sincerely pleased if the Conference succeed in producing a good constitution for India. It will have a theoretical value, and be a proof of our capacity to agree on essential points. It may also have a practical value, if on Labour coming to power, that party can be induced to adopt it in heir Bill to give India self-rule. We say this, because at present India does not appear to possess the actual (as opposed to the potential) strength to independently bring any constitution into force. Such strength may be either the cause or the effect of a revolution, though it may be a peaceful one.

If we were asked to draft a constitution, we might prefer to acquire the strength to give independent effect to it before undertaking the task. But, may be, labouring at the task is a means of acquiring that sort of strength.

—

"Tainted Money."

Mr. N. M. Joshi having received some money from Russia for the relief of the mill workers on strike in Bombay, opinions have been expressed against the acceptance of such money. Of course, it would not be right to accept money from anybody for any anarchical or revolutionary purpose. But when money is given for the relief of distress, it may be accepted. The Russian proletarian party in power may be rightly held to have been guilty of bloodshed. But how many of the present-day great nations of the world are free from that taint? The Third International may be desirous of producing bloody revolutions in many countries; so there ought not to be any political dealings with it. But several imperialistic powers are believed to be responsible, in part at least, for the bloody civil war in China. Should or should not charity be accepted from the nationals of those countries ?

—

Bardoli Satyagraha.

The people of Bardoli continue to offer stout non-violent resistance to the efforts of the Bombay Government to make them accept the unreasonably enhanced land revenue settlement. Government officials are going on relentlessly with their task of attaching and selling the property of the tenants. But the spirit of the people has not been crushed by cruel persecution. All honour to them. It is a struggle in which victory or defeat will be equally inglorious for the Bombay Government. About a dozen members of council have resigned their seats in protest against the iniquitous and cruel action of the Bombay

Government. It is to be hoped they will offer themselves for re-election and be returned unopposed.

—

"Brahman-Controlled Autocracy."

Sir Michael O'Dwyer writes in the *Times* of London that "the [Simon] Commission is now master of the situation ; it has realized that the Swarajists do not speak for the diverse Indian peoples, but only for a small minority, whose real aim is to restore a Brahman-controlled autocracy of the higher Hindu castes, under a camouflage of democratic form with which they hope to delude the British public." Either Sir Michael does not know what he is talking about, or is deliberately trying to deceive the British public. The Swarajya party was founded by Mr. C. R. Das, who was not a Brahman. It still owes moral allegiance to Mahatma Gandhi, who is not a Brahman. Not being Swarajists (or any other ists,) we do not know all the Swarajya leaders of the other provinces of India and their caste, but in Bengal, some of the most prominent Swarajists may be named. Mr. J. M. Sen Gupta, Mr. Subhas Chandra Bose, Mr. Sarat Chandra Bose, Mr. Nirmal Chandra Chandra, Dr. B. C. Roy, Mr. Nalini Ranjan Sarker, Mr. Lalit Mohan Das, Mr. Akhil Chandra Datta are not Brahmans. Mr. T. C. Goswami is a Brahman. The allegation that the Swarajists want to establish a Brahman-controlled autocracy is absolutely false. But supposing they did want to establish such an autocracy, is an indigenous autocracy controlled by an indigenous class of people inherently worse than the alien autocracy controlled by foreign die-hards represented by Sydenham, O'Dwyer, Craddock & Co.? Would not the former be considered far preferable to the latter by all except interested hypocrites ?

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Rats and Plague

Everybody, from the schoolboy upwards, knows that plague is a disease of rats carried to humans by the rat flea and that the rat as the primary cause of plague is a pest which should be destroyed wherever found. Professor Gabriel Pett recently delivered a speech at the Sorbonne, Paris, before an international gathering, in which he dwelt upon the menace of the rat with great ability and emphasis. We are not in a position as yet to discuss the merits of his discourse, as it has not yet been reported in full in any available paper. But some comment is necessary on an interview granted to the correspondent of an Anglo-Indian daily by "a health authority," which that paper has published in connection with Professor Gabriel Pett's lecture. This "health authority" observes that (a) plague is a disease primarily of rats, that (b) in India houses are constructed of material and in a way favouring the growth of rat holes, that (c) the habit of throwing kitchen refuse everywhere and storing grain in places open to rats are favourable to the increase of those creatures, and that (d) the disappearance of plague from Europe is due to better house construction, drainage and conservancy and to better habits of disposing of kitchen refuse and storage of grain.

Coming to plague in India the "health authority" reiterates that the prevalence of that disease in India during such long years is due to the following causes:—(*a*) In India the people have not yet learned to protect themselves from rats; (*b*) their houses are badly constructed; (*c*) many of them are opposed to the destruction of rats ; and (*d*) most parts of India are dry and as such suitable for rats to increase and and multiply. He also points out that the relative absence of plague in Bengal is due to the fact that the country is often flooded and is not suited to the growth of rats. Calcutta especially is immune to plague because its streets are often flooded As preventive measures he advocates press and educational propaganda and better building regulations. The aforesaid health authority, however, makes no mention of the poverty factor in the spread of plague, neither as lowering the resistance of the people nor as a cause of the mean dwellings which we find everywhere in India. It may be argued that the people of India do not keep themselves, their clothing and dwellings even as clean as is possible in their circumstances ; but we must not forget that poverty, dire poverty is a great killer of effort and ideals. While one may expect a well-fed man to do his best for every little good thing, a starving person will not move a muscle to attain to the greatest of ideals. This may be deplorable, but there is no helping it with human nature as it is. So the poverty factor is much more at the

root of India's evils, plague as well as all else, than may appear at first sight to persons attempting sub-consciously to side-step realities. It is all very well to talk serenely of badly built houses, open stores of grain and kitchen refuse, but these alone do not explain away plague; for there are hundreds of Euro-American towns and cities, where rats abound no less than in Bombay or Allahabad, which do not show any mortality from plague. Why? because the people are better fed and clothed there and although there are rats in the houses they live in, they do not have to share their bed (the floor?) with the rats. The rats have separate quarters, so to say. In India, on the other hand, the poverty is so great that often a hundred rats and ten men have to live in the same pit. It is not a fact that in Europe they have succeeded in destroying all rats and that plague has disappeared on that account. The real cause is the elevation of the standard of dietary and dwellings of the people of Europe. In India, too, unless the people get better and more food and ampler living room, there would be no effective control of plague and other diseases.

When we discuss India's ignorance and talk grandiloquently of press and educational propaganda, we forget to ask ourselves, how many adults per mille can read, and why India is so ignorant and uneducated. If we did ask those questions as well as enquire into the causes of India's dire poverty, what answer should we get? There would hardly be space here to give the answer in full: for would it not involve a recapitulation of the whole history of the British occupation and administration of India?

A. C.

—

Causes of Plague

No attempt to make the rat solely or chiefly responsible for plague can be considered honestly scientific.

Dr. W. G. Simpson was a well-known health officer of Calcutta. There is *A Treatise on Plague* written by him which was published in 1905. On page 142 of that authoritative work we find the following passage relating to the causes of plague:—

"All that is definitely known is that pandemics and epidemics are generally associated with unusual seasons which bring distress and misery, with war and famine and their attendant ills, with [illegible]ial or economic conditions which a[illegible]verse of prosperous, and which produce ge[illegible] depression in the community, and also with a laxity or absence of sanitary administration which prevents or hinders prompt dealing with the earlier causes."

The opinion of this well-known authority must be held to outweigh the opinion of an unnamed "health authority" recorded by the Anglo-Indian daily.

—

An American Lady on Miss Mayo's Book

An American lady has written the following in a letter to the poet, Rabindranath Tagore, concerning Miss Mayo's book:—

"I have just read your letter in the New York 'Nation' and I realise more than ever what a crime has been committed by an American citizen against your country and against each and every citizen of it.

"If one wanted to retaliate—if some Hindu had spite and venom enough,—there is matter enough reeking with scandal and crime to fill I do not know how many volumes entitled 'Uncle Sam' or 'Miss Columbia'! Naturally, we feel the libel most keenly, because of our Hindustani friends and because of what India has come to mean to be to us. I realise deeply the thought expressed in one of your poems, that it is better to be the offended than the offender. For this one person, America has offered insult to India, and we do not know—indeed there is no means to overthrew the offender and redeem the wrong.

"This country feeds on sensation and scandal—our daily papers prove it: the ease with which they accept a libel of another country is a sad indictment of their own moral condition. Christian living and thinking are a far away ideal. We must ask our Eastern friends to bear with us patiently, or rather to practise the Christian charity which should be invoked before any mortal speaks of another. Christian charity aside, I am amazed how quickly supposedly educated people swallow wholesale items of scandal and disrepute. With all our big system of education, our people are not even instructed, much less educated. There is a little prodding of the mind with facts but no co-ordination of heart and mind and soul, which is the basis of genuine culture."

—

A "World-Wide" Treaty against War

Mr. Kellog's proposal on behalf of the American nation to the "powers" to form a world-wide alliance against war and Sir Austen Chamberlain's answering note to Mr. Kellog have been the cause of both alarm and amusement to Indians. Alarm, because all victims fear the strengthening of honor among thieves, and amusement, because few things are more provocative of mirth than transparent hypocrisy. Both aspects of the proposed "world-wide" treaty are clearly seen in Sir A. Chamberlain's note to secretary Kellog. The ideal pretended by the makers of the treaty is the "renunciation of war as an instrument of national policy." Let us study in the light of this ideal the following paragraphs in Sir A. Chamberlain's note:

After studying the wording of Article 1 of the the United States draft, His Majesty's Government do not think its terms exclude action which a State may be forced to take in self-defence. Mr. Kellog has made it clear in the speech referred to that he regards the right of self-defence as inalienable, and His Majesty's Government are disposed to think that on this question no addition to the text is necessary.

So that, even after outlawing war, nations would be justified to fight in self-defence. Self-defence is a remarkably flexible concept, and we all know that wars have *never* (yes, n-e-v-e-r) been fought in modern times excepting in self-defence. In the last big war, for example, England, France, Germany, Austria, Italy, Russia, America, Bulgaria, Servia, Turkey, Montenegro, Japan and all else who fought, took up the sword for the sacred cause of national self-defence, while others thought that, whereas some particular nation might in the course of time present to them a national danger, they were entitled, for the purpose of self-defence, to fight that nation in anticipation. Others yet had an expansive idea of self, and to them the defence of any corner of the globe provided an opportunity for self-defence; the more so when such self-defence led to economic gain. From this clause in the proposed war-proof international treaty, therefore, we may expect as many wars to take place as are necessary to wreck the entire structure of human civilisation. It may, no doubt, provide ample and as much scope after such wars, to lawyers and logicians as that imbecile War Guilt question gave to post-war Europe. But as an effective preventive of war a treaty with such a supersize loophole in it would be totally useless.

The next item of importance is the way that existing treaties will be treated under this new proposed arrangement by its signatories. Sir Austen Chamberlain is conscious that there is a chance that the new proposal, if carried out in all its details, may go against the existing treaty obligations of the powers. He is, of course, primarily concerned with the League covenant and the Locarno treaty, and says accordingly in his note:—

A clash might (thus) conceivably arise between existing Treaties and the proposed pact *unless it is understood that the obligations of the new engagement will cease to operate* in respect of the party which breaks its pledges and adopts hostile measures against one of its co-contractants,

The attitude of the British towards the League Covenant and the Locarno Treaty is clearly stated in the following terms:

His Majesty's Government could not agree to any new treaty which would weaken or undermine these engagements on which the peace of Europe rests.

As these existing treaties are by no means solidly and entirely based on justice, morality and the free choice of the peoples which are affected by them, much future trouble can be expected from them. And where the British Government (also the French) are determined, even at the cost of fresh wars, to uphold "these engagements", what hopes are there for a warless world?

Last and most pregnant with an evil meaning are the following paragraphs in Sir A. Chamberlain's note:

The language of article I as to the renunciation of war as an instrument of national policy renders it desirable that I should remind your Excellency that there are certain regions of the world, the welfare and integrity of which constitute a special and vital interest for our peace and safety.

His Majesty's Government have been at pains to make it clear in the past that interference with these regions can not be suffered. Their protection against attack is to the British Empire a measure of self-defence. It must be clearly understood that His Majesty's Government in Great Britain accept the new treaty upon the distinct understanding that it does not prejudice their freedom of action in this respect. The Government of the United States have comparable interests, any disregard of which by foreign powers they have declared they would regard as an unfriendly act. His Majesty's Government believe, therefore, that in defining their position they are expressing the intentions and meaning of the United States Government.

It is, of course, clear to what regions of

the world Sir Austen Chamberlain is referring. Similarly it is also clear what "comparable interests" the United States (also France, Holland, Italy, Spain, Japan, Portugal, etc.) have. (In passing it may be mentioned that when a Labour member recently questioned Sir Austen in the House of Commons regarding the exact location of these vital regions Sir Austen very mysteriously refused to share his secret with others and said he would let everybody know it when and if the new treaty really came into being.) However, these words of Sir Austen clearly demonstrate the hollowness and hypocritical nature of these "anti-war" proposals. We all know that the British and other varieties of Imperialism have the world to-day in their grip and everywhere tormented and exploited humanity is attempting to rise, breaking away from this stranglehold. If at such a time some Imperialists conspire to strengthen their hold on the world by means of a treaty to uphold the *status quo* in the name of peace, brotherhood and universal love, would anybody be deceived by their piety? We knew in our young days a fellow at school whose constant joke it was to kick other boys hard on their shin, then generously offer to be friends with them again. The Imperialists' love of peace and goodwill is well comparable to that boy's friendliness. They would roam the world over and torture it with heartless exploitation and persecution, then talk glibly of allowing things to remain as they were in the name of *Ahimsa*. For is not *Himsa* a great sin? That is why Sir Austen Chamberlain writes to Mr. Kellog that his Government

> will gladly cooperate in the conclusion of such a Pact as is proposed and are ready to engage with interested governments in the negotiations which are necessary for the purpose.

These "interested Governments" are no doubt the fellow imperialists of the British. Sir Austen says in his note that he has also consulted the Dominions and the Government of India as to their opinion of the new treaty and has received answers to the effect that the Dominions and the Government of India

> are all in cordial agreement with the general principle of the proposed Treaty and on the receipt of an invitation would doubtless be prepared to participate in its conclusions.

It only remains to select an Indian with sufficient lack of self-respect and of sense of patriotism to go over and sign the new Treaty as the representative of the Indian Nation.

A. C.

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Vice-Chancellorship of the Calcutta University

As the term of Professor Jadunath Sarkar's Vice-chancellorship of the Calcutta University will soon expire, speculation is rife as to who is to become the next Vice-chancellor. As Professor Sarkar has worked with great devotion in spite of much inconvenience and persecution, and as his self-sacrificing labours have already resulted in reform in various directions, we are clearly of the opinion that he should be asked to hold office for at least another term. This will, no doubt, mean additional self-sacrifice for him. But when he has begun the work of reform, he should see things through.

There is a strong rumour that, taking advantage of the factious opposition to Professor Sarkar, an attempt will be made to instal a Scottish missionary professor in the Vice-chancellor's chair. There cannot but be strong opposition to such a sinister move. For that gentleman's attitude towards the post-graduate departments is well-known. One of Sir Asutosh Mukherji's achievements was the practical Indianization of the University. The process of de-Indianization ought not to be allowed to begin. We have already said that Prof. Sarkar should be asked to continue in office for at least another two years. But should the authorities want a change, surely there are Indians like Sir J. C. Bose, Sir P. C. Ray, Sir B. N. Seal, etc., to choose from. Of course, such men cannot be expected to *seek* office.

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About the Prabasi Press

Those who have dealings with the Prabasi Press are hereby informed that Babu Abinash Chandra Sarkar's connection with it has ceased.

Ramananda Chatterjee,
Proprietor, Prabasi Press.

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